XXXIV.

SERMONS,

Viz.

XVI. *AD AULAM.*
IV. *AD CLERUM.*
VI. *AD MAGISTRATUM.*
VIII. *AD POPULUM.*

BY

The Right Reverend FATHER in GOD,

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To which is prefixed
A large Preface by the ſaid AUTHOR.

Gregor. de curâ paſtorali.
Qui amici poterant eſſe veritatis ſine labore, ut peccent laborant.

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The Right Reverend FATHER in GOD,

THE PREFACE

To the Reader.

HOW theſe *Sermons* will be looked upon (if at all looked upon) by *the Men of the Times*, is no very hard matter to conjecture. I confeſs they are not *Alamode*, nor fitted to *the Palate* of thoſe men, who are *reſolved* before-hand (without taſting or tryal) to *nauſeate*, as *unſavoury* and *unwholſome*, whatſoever ſhall be tendered unto them from the hand of an *Epiſcopal Divine*. And therefore *the republiſhing* of them in this ſtate of *Church-affairs*, now *the things* ſo much contended for in ſome of them, are worn *out of date*, and *thrown aſide*, will be deemed at leaſt a very *unſeaſonable* Undertaking: to as much purpoſe (perhaps it will be ſaid,) as if a man would *this year* reprint an Almanack for *the laſt*. For *the latter part* of the Objection: at the peril be it of thoſe, that had the hardineſs to adventure upon *a new Edition*. *Mihi iſtic nec ſeritur, nec metitur.* All I had to do in the buſineſs, was but the drudgery of reviewing *the old Copy*, to correct *the Errata* of the former *Impreſſions*; and of looking over *the ſheets* as they were wrought off from *the Preſs*, and ſent me down, to note *the overſights* eſcaped in the printing, and to

make *the Index* of the *Scripture-quotations*. As to *the other part* of the Crime, ſuch as it is, to wit *the unſeaſonableneſs* of this *after-publication*; there need not much be ſaid. If *the Sermons*, thought *not unſeaſonable* in ſome former times, be now become ὡς ἐκτρώματα, as things brought forth into the world again *out of due time*: that cannot I help. *They* are *the ſame* they were, when they were *firſt preached*; and *the ſame* they were, when they were *laſt printed*: and ſo am [a] *I*. If either *they* or *I*, find worſe entertainment *now*, than we did *then*; and any *blame* be due for that: let not *us* bear it, who are guiltleſs; but *the Times*. For it is *They* are changed, not *We*. Howſoever, εὐπρεπῶς, ἀπρεπῶς: now they are abroad, they muſt take *their lot*, as it falleth out. Which be it *better*, be it *worſe*; this yet we ſhall gain thereby: that if any ſhall *charge* theſe Papers with *unſeaſonableneſs*, (no very huge crime,) he ſhall *ipſo facto*, by that very *act*, and *the verdict* of his own *conſcience*, fully *diſcharge*, and for ever acquit them of the guilt of *Time-ſerving*; a crime, I trow, of a vaſter *magnitude*, and wherewith *Diſcourſes* of this nature were wont to be ſo *frequently*, (that I ſay not, *unjuſtly*) aſperſed, whileſt *the Times* looked more favourably upon them.

[a] Ὅπερ ἐμοὶ, τῶν μὲν, καὶ δυσφημούμενος, καὶ θαυμαζόμενος. Greg. Naz.

§. II. But of this enough. I expect to meet with far *heavier Cenſures* than theſe, from *the ungoverned* ſpirits and tongues of *the more zealous* (that is to ſay, if rightly interpreted, *the more clamorous*, and *leſs knowing*) among them. Who knoweth not, that as *empty veſſels* give *the loudeſt ſound*, and *ſhallow brooks* run with *a fiercer current*, and make *a greater noiſe*, than *deeper Rivers* do: ſo they that are the leaſt able to *judge*, are ever the moſt forward to *paſs ſentence*; and when they ſo do, the moſt *rigid* and *peremptory* therein. But *the heavieſt doom*, I ſuppoſe, will proceed from thoſe men, who being themſelves of late years

fallen

fallen out, grievouſly *fallen out* (for what cauſe I know not) with the Ancient *Government*, *Liturgy*, and *Ceremonies* of the Church; are angry with all thoſe, that retain any *good opinion* of them. Whereunto yet *themſelves*, when time was, *ſeemed to be*, and if they *diſſembled* not (which we are unwilling to believe) *were indeed*, reaſonably *well affected*. For they ſubmitted to *the Government*, uſed *the Liturgy*, and obſerved *the Ceremonies* appointed: according to *Law* and *Order*; and their own profeſſed *approbation* of the ſame, as well by *expreſs words* from their mouths, as by *ſubſcription under their hands*, yet remaining upon record. *What* hath wrought this *change* in them, (Evidence of *Reaſon*, or worldly *Intereſt*,) and *how far* it hath wrought upon them, (in *reality*, or but in *compliance*; and *in what order* too, (by immediate aſſault upon their *judgment*, or by dealing under-hand firſt with *the affections*:) themſelves do, or ſhould beſt know. It highly concerneth them, even as much as *the peace of their conſciences* is worth (and much more than ſo) to be well *aſſured* that their *hearts* are *upright* in this affair. And in order thereunto, not to content themſelves with a ſlight and *overly examination*; (There is more *wickedneſs* and *deceitfulneſs* in *the hearts* of all men, than moſt men are aware of:) but to make the moſt diligent, diſtrict, and unpartial *ſearch* poſſible, into *the true cauſes* and *motives* of this change. And, (for ſo much as *Fears* and *Hopes* have been ever found the fitteſt and the readieſt *Engins* to work ſuch *feats*;) to enquire particularly, what *influence* or *operation*, either *the Fear* of loſing what they had, or *the Hope* of getting more, might have in this *work*, towards the producing of ſuch an *effect*. It will beſt become *others*, to judge as *charitably*, as they may: but doubtleſs it would be ſafeſt for *them*, to be very jealous over *themſelves*, leſt ſo great *a change* could not have been wrought in ſo ſhort a ſpace, without *a ſtrong infuſion*,

either

either of *the one*, or *the other*, or *both*, into *the medicine* that wrought it. Especially, since *the conjuncture of the time* wherein this *change* hapned, may very probably raise some suspicion, that *the Fear of the Sword* might have; and the visible *advantage* some have found thereby since, as probably, that *the Hope of gain* had, some *co-operation* at least, with whatsoever was *the principal Cause* of this so suddain *a Metamorphosis*. If nor so, nor so; but that they finde themselves clearly *convinced* in their judgements of their former *Errour*, and that they are fully *perswaded* they are now in *a better way* than that wherein they formerly walked: it is *happy* for them, and I doubt not but they will find matter of *rejoycing* in it, if they be not *mistaken* (a thing not impossible) in *the trial* of their own hearts. Of *the sincerity* whereof, the likelieſt way to give *satisfaction* to the world, and to add some *strengthening* withall to their own *assurance*, is; by shewing *compassion* to those their *Brethren*, that cannot yet tell how to *recover* themselves out of *the snare* of the same *common Error*, from which they are so happily *escaped*. At leastwise so far, as not to *despise* them; nor to pass their *censures* upon them, with so much *freedome* and *severity* as some have done. If it be *a fault*, sure it is a very *pardonable* one; for a man in *the change of times*, to remain *unchanged* in his *mind* and *opinion*, and to hold to his *former* and (as he thinketh) *well-grounded Principles*: so long as he can neither apprehend any *Reason* of sufficient strength to convince his *understanding* that he is *in the wrong*, or to manifest unto him *the necessity* of making such *a change*; nor is able with the best wit he hath, to discern any thing so *lovely* in the effects and *consequents* of such *change* since it was made, as might win over his *affections* to any tolerable liking thereof upon *the Post-fact*.

¶. III. To return where I was going, and from whence

whence I have not much *digreſſed*; if any ſhall now ask me, what thoſe *heavy Cenſures* are which I ſaid we ſhould be like to meet withall, I confeſs I am not able to give him any certain *account* thereof: not knowing before hand what *reaſons* or *expreſsions* the ſpirits of particular men will ſuggeſt to their *tongues* or *pens*. Only by what hath been uſually ſaid *by one ſort of men* upon ſuch like occaſions heretofore, (more ſparingly and *in the ear* in former times, but of late more frequently, freely, and *on the houſe tops*:) it may be probably gueſſed what kind of *Cenſures* are to be expected from thoſe of *the ſame party* now. Yet for that I am not conſcious to my ſelf to have ſaid any thing in *the Papers now*, or at any time *heretofore* (with my allowance) publiſhed, that may give *juſt offence* to, or merit *the hard cenſure* of, any ſober diſpaſſionate man; and that, if yet I muſt fall under ſome *miſcenſures*, it is not *my caſe* alone, but of *many others* alſo wrapt with me in *the ſame common guilt*: I ſhall therefore reduce my diſcourſe herein *ab hypotheſi ad theſin*: and propoſe the *Objections*, with my *Anſwers* thereunto (though with ſome reflexion upon *my ſelf* in moſt of the particulars, yet) as laid againſt *the generality* of thoſe mens *Sermons*, *Writings*, and other *Diſcourſes*, who (according to *the new ſtyle* of late years taken among us) go under the name of *the Prelatical party*, or *Epiſcopal Divines*.

§. IV. *The Objections* are, "1. That in their *ordi-* 1.
"*nary Sermons* they take any ſmall occaſion; but
"when they preach at *the Viſitations*, where moſt of
"*the Clergy* of the voiſinage are convened, ſet them-
"ſelves purpoſely in their whole diſcourſe to *let fly*
"at their *Godly Brethren*, who out of *tenderneſs of*
"*Conſcience* dare not *ſubmit* to ſome things endeavou-
"red to be *impoſed* upon them by *the Prelates*. *The*
"*poor Puritan* is ſure to be *payed home*: he muſt be
"brought under *the laſh*, and expoſed to *contempt* and
"*ſcorn*

"ſcorn at every publick meeting: *the Papiſts*, pro-
"feſſed *Enemies* of our *Church* and *Religion*, eſcaping
"in the mean while *Scot-free*, ſeldome or never med-
2. "led withall in any of their *Sermons*. 2. Or if ſome-
"times ſome *little matter* be done that way by ſome of
"them; it is ſo *little*, that it is to as *little purpoſe*:
"rather for faſhions ſake, *ad faciendum Populum*, and
"to avoid *ſuſpicion*, than for any *ill will* they bear
"them. Perhaps give them *a light touch* by the way;
"*a gentle rub* as they paſs along, that ſhall do them
"no harm: but their *Brethren*, that profeſs the ſame
"*Proteſtant Religion* with them, they handle with *a*
"*rougher hand*. With *Elder-guns*, and *Paper-pellets*
"they ſhoot at thoſe: but againſt theſe, they play
3. "with *Canon-bullet*. 3. And all this anger but for
"*Ceremonies*: *Trifles* even in their own eſteem, who
"*plead* hardeſt for them. If they be indeed ſuch *in-*
"*different things*, as they confeſs them to be, and
"would have the world believe they make no other
"account of them: Why do they *dote* on them ſo
"extremely *themſelves*? Why do they preſs them up-
"on *others* with ſo much importunity? Why do
"they *quarrel* with their *brethren* eternally about
4. "them? 4. The truth is, both *We* and *They* judge
"otherwiſe of them, than as *Indifferent things*. They
"think them *neceſſary*, what ever they pretend: or
"elſe they would not lay *ſo much weight* upon them.
"And we hold them *Popiſh*, *Antichriſtian*, and *Super-*
"*ſtitious*: or elſe we would not ſo ſtifly *refuſe* them.
5. "5. It is not therefore without cauſe, that we ſuſpect
"*the Authors* of ſuch *Sermons* and *Treatiſes*, as have
"come abroad in the defence of ſuch traſh, to be
"*Popiſhly-affected*: or at leaſt to have been ſet on
"by ſome *Popiſh Biſhops* or *Chancellors*, (though per-
"haps without any ſuch *intention* in themſelves:) on
"purpoſe to promote *the Papal intereſt* here, and to
"bring back the people of this nation *by degrees*, if

"not

"not into *the heart* and within *the walls of Babylon*,
"yet at leaſtwiſe into *the confines*, and within *the*
"*view* of it. VI. Which, as it appeareth other- 6.
"wiſe, to wit, by their great *willingneſs* to allow ſuch
"*qualifications* to ſundry *Doctrines* taught in the
"*Church of Rome*, and ſuch *interpretations* to ſundry
"taught in *our Church*, as may bring them to the
"neareſt *agreement*; and their great *endeavours* to
"find out ſuch *Expedients*, as might beſt bring on a
"perfect *reconciliation* between the two *Churches*:
"VII. So particularly, in *preſſing* with ſo much ve- 7.
"hemency the obſervance of theſe *Popiſh* and *Super-*
"*ſtitious Ceremonies*; for which *we* cannot *find*, nor
"do *they* offer to *produce*, any either *Command* or *Ex-*
"*ample* in holy Scripture, to *warrant* to our Conſci-
"ences the uſe thereof. VIII. Which, what is it elſe 8.
"in effect, then to deny *the ſufficiency of the Scripture*,
"to be a *perfect Rule of Faith and Manners?* Which
"being one of the main bulwarks of *the Proteſtant*
"*Religion*, as it is differenced from *the Roman*, is by
"theſe men and by this means *undermined* and *be-*
"*trayed*.

§ V. This is the ſum and ſubſtance of the uſu-all *Cenſures* and *Objections* of our *Anti-Ceremonian Brethren*, ſo far as I have obſerved from their own *ſpeeches* and *writings*: which I have therefore ſet down as neer, as in ſo few words I could, to their *ſenſe*, and, for the moſt part, in their *own expreſſions*. Much of which having (as I conceive) received its *anſwer* beforehand in ſome paſſage or other of the enſuing *Sermons*, might ſuperſede me the labour of adding any more now. Yet for ſo much as theſe *anſwers* lye diſperſedly, and not in one view: I held it convenient, as I have produced *the Objections* all together; ſo to offer to the Readers *an Anſwer* to them all together, and that in the ſame order, as I have given them in Begging at his hands but this *one* (very reaſonable)

favour, that he would do both *himself* and *me* so much right, as not to pass his *censure* too *hastily* and too *severely* upon any *part* of what is now presented to his view, (whether he *like* it, or *dislike* it;) till he hath had *the patience* to read over *the whole*, and allowed himself *the freedom* rightly and without prejudice to *consider* of it.

§. VI. That which is said in *the first* place of their *Godliness* and *Tenderness of Conscience*, is not much to
1. the purpose, as to the main business. For *First*, besides that *all parties* pretend to *Godliness*; *Papists*, *Anabaptists*, and who not (even the late-sprung-up generation of *Levellers*, whose *Principles* are so destructive of all that *Order* and *Justice* by which *publick societies* are supported, do yet style themselves, as by a kind of peculiarity, *The Godly*:) And that
2. *secondly*, it is the easiest thing in the world, and nothing more common, than for men to pretend *Conscience*, when they are not minded to *obey*: I do not be-
3. lieve *thirdly*, (though I am well perswaded of *the godliness* of many of them otherwise,) that *the refusal* of indifferent *Ceremonies* enjoyned by *Lawful Authority*, is any part of their *Godliness*; or any good fruit, evi-
4. dence, or sign thereof. But certain it is *fourthly*, that *the godliest* men are *men*, and *know but in part*; and by the power of *godliness* in their *hearts*, are no more secured from the possibility of falling into *Errour* through *Ignorance*, than from the possibility of falling into *Sin* through *Infirmity*. And as for *Tenderness* of
5. Conscience *fifthly*, a most gracious blessed fruit of *the holy Spirit* of God, where it is *really*, and not *in pretence* only, nor *mistaken*, (for sure it is no very *tender Conscience*, though sometimes called so, that *straineth at a Gnat and swalloweth a Camel*:) it is with it, as with other *tender* things; very subject to receive *harm*, and soon put out of *order*. Through the cunning of *Satan*, it dangerously *exposeth* men to *temptations*

tions on the right hand: and through its own aptitude to entertain and to cheriſh *unneceſſary ſcruples*, it ſtrongly *diſpoſeth* them to *liſten* thereunto ſo long, till at the laſt they are *overcome* thereof. Needfull it is therefore, that in the publick teaching, *the Errours* ſhould be ſometimes refuted, and *the Temptations* diſcovered. And this ever to be done; *ſeaſonably, ſoberly, diſcreetly*, and *convincingly*; and, when we are to deal with men whoſe *Conſciences* are (ſo far as we can diſcern) truly *tender*, with the ſpirit of *Meekneſs* and *Compaſſion*. For, *tender* things muſt be *tenderly* dealt withall: or they are loſt. I know it is not allwayes *ſo done*: nor can we expect it ſhould. All *Preachers* are neither ſo *charitable*, nor ſo *prudent*, nor ſo *conſcientious*, as they ſhould be: And they that are ſuch in a good meaſure, are *men* ſtill; and may be (*a*) *tranſported* now and then through *paſſion*, and *infirmity*, beyond the juſt bounds of *moderation*. But then, the fault is not ſo much in *the choice* of the argument they treat of, as in *the ill-managing* thereof: which ought not to caſt any prejudice upon others, who deal in *the ſame Argument*, but after *another manner*.

(*a*) παροξυνόμενοι πλέον δυνάμεως, τυλαύτης ἁπάντων. Ariſt. 1. Elench. 15.

§. VII. But that which pincheth moſt in this *firſt particular* (as I ſuppoſe) is this: That upon all publick occaſions, eſpecially in *Viſitation-Sermons*, they who agree with us in *the ſubſtance* of the ſame *reformed Religion*, are for the moſt part *the only mark ſhot at*; whileſt *the common enemy*, *the Papiſt*, hath little or nothing ſaid againſt him. For anſwer hereunto. 1. Firſt, ſo far as concerneth *the Sermons* here publiſhed, *the Objection* is void: for therein, *the Papiſt* hath had his ſhare as well as his fellows, ſo oft as *the Text* gave occaſion, or *the file* of my diſcourſe led me thereunto: as by *the Papers* themſelves (whereunto reference to be had) will evidently appear. 2. *Secondly*, admitting all *true* that is alleadged: either we are *excuſable*,

cuſable, in what they *blame* us for; or they that *blame* us *inexcuſable*, who do the very *ſame things*. Do not they uſually in their *Sermons* fall bitterly upon *the Papiſts* and *Arminians*? but ſeldom meddle with *the Socinians*? ſcarce ever name *the Turks*? I have been often told, of their declamations againſt the obſerving of *Chriſtmas*, that great *ſuperſtitious* thing: but I remember not to have heard of much ſpoken againſt *Perjury* and *Sacriledge*, and ſome other ſins, wherewith our times abound. Nay, doth not their *zeal* even againſt *Popery* it ſelf (*Popery* I mean, truly ſo called) of late years, and ſince moſt of *the Pulpits* are in their *poſſeſſion*, ſeem to *abate*; at leaſtwiſe in compariſon of *the zeal* they ſhew againſt *Epiſcopacy*, and againſt *the Liturgy*, *Feſtivals*, and *Ceremonies* lately in uſe among us? Theſe they cry down with all *the noiſe* they can, and with all *the ſtrength* they have; having firſt branded them with the name of *Popery*: and this muſt now paſs for *preaching againſt Popery*. I demand then. Is there not the like reaſon of reproving *Sins*, and refuting *Errours*? If ſo: are not *Perjury* and *Sacriledge* as great ſins (at leaſt), as *keeping Chriſtmas* Holy-day? Howſoever, are not the Errors of *the Turks*, that deny the whole ſtructure of *the Chriſtian Religion*, (*foundation* and all,) far worſe than the Errors of *the Papiſts*, who by their *additional ſuperſtructures* have only altered *the fabrick*, but keep *the foundation* ſtill? And are not the Errours of *the Socinians*, who deny *the Trinity*, Gods *Omniſcience*, the Eternity of *the Son*, the Divinity of *the Holy Ghoſt*, *Original ſin*, the calling of *Miniſters*, and far worſe than thoſe *the Arminians* are charged withall, of *Free Will*, *Univerſal Redemption*, *Falling from Grace*, &c. And are not the old rotten points of Popery (*the Popes Oecumenical Paſtorſhip and Infallibility*, *the Scriptures Unſufficency*, *Image-worſhip*, *Invocation of Saints*, *Tranſubſtantiation*, *Half-Communion*, &c.) Errours of as great

great a *magnitude*, as thoſe other points of *Popery* (lately and falſly dubb'd ſuch) of *Epiſcopacy*, *Liturgy*, *Feſtivals*, and *Ceremonies*? If they be: Why do our *Brethren* preach *oftner*, and inveigh *more*, againſt theſe *later* and *leſſer* in compariſon, than againſt thoſe *former* and *greater Sins* and *Errours*? I doubt dot, but they have ſome *Reaſons* wherewith to *ſatisfie themſelves* for their ſo doing: elſe they were much to blame. Be thoſe Reaſons what they will: if they will ſerve to *excuſe them*, they will ſerve as well to *juſtifie us*.

§. VIII. It will be ſaid perhaps; *Firſt*, That *the Turks* have no *Communion* with us: They are *out of the Church*; and our chiefeſt care ſhould be for *thoſe within*, leaving *thoſe without* for God to judge. Or indeed *Secondly*, To what purpoſe would it be to addreſs our ſpeeches to them ſome thouſands of miles out of hearing? If our *voyces* were as loud as *Stentor's*, or that of *Mars* in *Homer*, the ſound would not reach them. Beſides that *Thirdly*, There is little danger in *our people* of receiving *hurt* or *infection* from them: who have no ſuch *agents* here to tamper with the people in that behalf, no ſuch *artifices* and plauſible *pretenſions* whereby to work them over to their ſide, no ſuch *advantages* as the agreement in ſome *Common Principles* might afford for bringing on the reſt; as *the Papiſts* have. Who being within the pale of *the viſible Catholick Church*, and living in the midſt of us, have their *inſtruments* ready at hand in every corner, to gain *Proſelytes* for *Rome*; the ſpecious pretences of *Antiquity*, *Univerſality*, *Conſent of Councels and Fathers*, &c. wherewith to dazle the eyes of *weak* and *credulous* perſons; and ſome *ground* alſo to work upon, in *the agreement* that is between them and us in the principal Articles of *the Chriſtian Faith*.

1.

2.

3.

§. IX. Theſe

§. 13. These *Reasons* I confess are *satisfactory*, as to the Comparison between *Turks* and *Papists*: and may be applyed to the other Instance also in their proportion, so far as the Application will hold truth.

1. And all this is agreeable, both, To the Apostles dis-
2. course, 1 *Cor.* 5. 9---13; and, To the advices of prudent *Statists*, who forbear to advance against *a potent Enemy abroad*, till they have composed smaller *quarrels*
3. and *mutinies* at home; and, To the Example also of our blessed Saviour himself: Who, although the Errours of the Sadduces were, in themselves, and in respect of their matter, much worse than those of the Scribes and Pharisees; yet because the danger of seducing the people, was greater from These than from Those, (the Pharisees by reason of their out-side holiness being grown into better Esteem with the people than the Sadduces were; and the generality of the people also by their education pretily well Principled, and so fore-armed, against those more gross and palpable Errours of the Sadduces:) is observed therefore to have both more frequently and with greater sharpness reproved the Scribes and Pharisees for their false teaching, than he did the Sadduces; and to have given the people more Caveats to beware of them and their Leaven, than that of the Sadduces.

§. 14. This is the most, I think, they have to say for *themselves*: and, upon supposal that all *the particulars* in the aforementioned *Instances*, were indeed such *Sins* and *Errours*, as they either *take* or *mistake* them for; it must be admitted a very *reasonable* and *sufficient* plea. Only we require (which is but *equal*,) that they mete unto us back again with *the same measure*; and allow us the benefit of *the same plea* (*mutatis mutandis*,) so far as *our Case is the same* with theirs. Let them but this do: and *the Objection* will vanish. *First*, we nothing doubt but that *the Papists* (by being baptized

baptized into *the Faith of Christ*;) are in a far *better condition* otherwise; as we are sure they stand in a *neerer relation to us* thereby, than *Turks* and *Pagans* do. Yet, as to *external Communion* in the publick Worship, by *refusing* to assemble with us, (which is not our fault,) they are as very strangers to us, as the very Turks are: and in that respect to be looked upon as οἱ ἔξω, *those that are without*. And therefore we deemed it more *expedient*, and a more *brotherly act*, to endeavour the reducing of *our Brethren* that held communion with us to their *just obedience*, by discovering to their faces (being personally *present*) those their *Errors*, that obstructed it; than to *beat the air* to little purpose, in declaiming against those that did *not hear* us, and we were sure would *little regard* us. For *Secondly*, were it not for the confirming of our *Protestant hearers* in their present belief of the *Truth*, against such as will attempt to *draw* them from us: it would be a very *impertinent* thing to insist much upon the discovery of Popish Errors in our Churches; whither they that should reap most benefit by such discovery never come. They live *among us* indeed, which the *Turks* do not: but since they *come not* where they may *hear* us; it is all one *to us*, in respect of our Sermons, as if they lived as far from us as the Turks do. But at such times as *the Clergy* are met together (which is chiefly done at *the Visitations*) when most of them who are most concerned, both for *their own* sakes, and *the peoples* that depend upon them, to have *a right judgement* concerning the Nature and Use of *Indifferent things*, are present: it seemeth to be very *proper*, and (by the blessing of God) may conduce very much to *the edification* of his people in *Truth*, *Peace*, and *Godliness*; that *the just power* of those that have *authority* in the Church for making *Ecclesiastical Constitutions* should be *asserted*, and *the necessity* of yielding *obedience* thereunto when they

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they are made, by all under ſuch *authority* ſhould be *preſſed*. This is the very truth of *the whole buſineſs*. And what is there in all this, to deſerve ſuch *out-cryes*? What is there, if men would but *ſoberly* conſider it, that is not every way agreeable to the dictates both of Chriſtian Prudence and Charity? *Thirdly*, (which is a very important conſideration, and cometh up to the full of *the Objection*,) we think it more needful, ſeaſonable, and expedient, upon ſuch *opportunities*, to clear theſe *points in difference* betwixt us and *our Brethren* at home, than to handle any of *the controverſies* in debate betwixt us and thoſe of *Rome*. Both becauſe the people are in more danger of being miſled by theſe, than of being ſeduced by Papiſts; and becauſe the Papiſts make a great advantage (indeed the greateſt, and in a manner the whole advantage they have againſt us) of theſe *home-differences*. For, although *the Emiſſaries of Rome* have long uſed all *the art* and *diligence* poſſible, to advance *the Roman Intereſt* among us: yet *the people of England* are ſo generally prepoſſeſſed with a deteſtation of *that Religion* (as the people of *Spain*, *France*, and *Italy* are of *ours*;) that, were it not for *the advantage* they make of *the exceſſes* of ſome troubleſome ſpirits among our ſelves, they could not have expected to have *reaped* ſo plentiful *a harveſt* here, as *of late years* they have done. But *our Brethren*, having by their much *preaching* and inveighing againſt *the Papiſts*, wrought our common people to ſuch *a prejudice* againſt her *Doctrines*, that many of them know no other *Rule* whereby to judge of the ſoundneſs of mens *Religion*, than by the greater or leſſer *diſtance* it hath from *Popery*; have thereby withal gained that *high eſteem* of their *ſoundneſs in Religion* above others in the hearts of many of our people (led, as moſt are, by *opinion* more than true *judgement*;) that it is a very eaſie matter for them to draw *multitudes* after them into a *diſlike* of

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any thing, wherein they ſhall think good to faſten the imputation of being Popiſh. For preventing whereof, if we do our beſt endeavour upon all good occaſions to *undeceive them* firſt, and by them *the people*; by letting them *ſee*, (if they will but *open* their eyes,) how *unſound the principles* are they go upon, and how *unſafe the practiſes* thoſe principles lead unto: Who can juſtly blame us for ſo doing?

§. XI. To the ſubſtance of *the Second Objection*, (if I may with their *leave* and without their *offence*, paſs by that *quaint minute piece* of wit, of *Paper-pellets* and *Canon-bullets*;) I ſhall need make no farther *anſwer*, than what hath already been given to *the Firſt*. Only I ſhall *ex abundanti* add *two* things: the one, concerning *my ſelf*; the other, to *the Objectors*. For 1.
my ſelf; if I be not much miſtaken, I have been ſo far from *offending* in the kind objected, that I may ſeem rather to have *offended* too much on the other hand. *The ſubſtance of the matter* both againſt *Papiſts* and *others*, is I hope all along juſtifiable. And then, if ſome *ſharper expreſſions* both againſt *them* and *others* have here and there ſlipt from my *tongue* or *pen*, (ſuch as *heat* and *indignation* in our *greener years* are apt to ſuggeſt;) they that are *ingenuous*, conſidering how long it is ſince *thoſe Sermons* were preached, may be pleaſed to *pardon* it, upon the old plea *Dandum aliquid ætati*. As for *them*; that they preach againſt 2.
Popery, I not at all miſlike: Only I could wiſh, that theſe *two Cautions* were better obſerved, than (as far as I can make *conjecture* of the reſt, by the proportion of what hath come to my *knowledge*) I fear they uſually are, by *the more zealous* of that party, viz. 1. That they do not through *ignorance*, *prejudice*, or *precipitancy* call that *Popery*, which is not; and then under that *name* and *notion* preach againſt it. 2. That they would do it with the leſs *noiſe*, and more *weight*.

It is not a buſineſs meerly of *the Lungs* but requireth *Sinews* too. Or (to uſe their own *metaphor*) let them not think that caſting of *ſquibs* will do the deed, or charging with *powder* alone: that will give *a crack* indeed, and raiſe a *ſmoak*; but unleſs they have *bullet* as well as *powder*, it will do little execution.

1. §. XII. To *the Third Objection.* I ſay *firſt*; That we have indeed no higher or other eſteem of *Ceremonies*, than as of *indifferent things*: yet do we not count them *Trifles*; otherwiſe than as in compariſon with
2. *neceſſary duties.* But let *Ceremonies* (*ſecondly*) be as very *Trifles*, as any man can imagine them to be; yet *Obedience* ſure is no *Trifle*. They miſ-ſtate *the Queſtion*, when they talk of preſſing *Ceremonies*. It is *Obedience* (formally) that is required: *Ceremonies* not otherwiſe preſſed, than as *the matter* wherein that *Obedience* is to be exerciſed. If a *Maſter* appoint his *ſervant* to do ſome ſmall matter that he thinketh fit to have done, though in it ſelf of no great moment; yet he will expect to be *obeyed*: and it is great reaſon he ſhould. If in ſuch caſe *the ſervant* ſhould *refuſe* to do the thing appointed, becauſe he hath *no mind* thereunto; and ſhould receive a check or correction for ſuch refuſal: could he either ſufficiently *excuſe* his own *fault*, or reaſonably *complain* of his *Maſter* for dealing hardly with him, by ſaying, The thing was but *a Trifle*? Is it not evident, that the thing which made *the Maſter* angry, and *the Servant* an offender in *that Caſe*, was not (*preciſely* and *formally*) the leaving of the thing *undone*, (which had it not been *commanded*, might have been left *undone* without any *fault* or *blame* at all;) but *the refuſing* to do it, when he that had *a right* to his ſervice *commanded* him? Wherefore
3. *Thirdly*, that which is ſaid of ſome mens *doting* ſo extremely on *Ceremonies*, might have been well enough ſpared. I know no true ſon of *the Church of England*, that

that doteth upon any *Ceremony*, whatſoever opinion he may have of *the decency* or *expediency* of ſome of them. If any doe; let him *anſwer* for himſelf. Among wiſe men, he will hardly paſs for a *wiſe man*, that *doteth* upon any. Nor will he, I doubt, prove a much *wiſer man*, that runs into *the contrary* Extreme, and *abhorreth* all. It is true, *Fourthly*, that there have been long and *unkinde quarrels* about theſe things? More is *the pity!* but where is *the fault?* To whom is *the beginning*, and to whom *the continuance* of a quarrel rather imputable? to him, that *demandeth* his right? or to him that *withholdeth* it from him? For this is the plain *Caſe*, in ſhort: *The Biſhops* (*under the King*) require *obedience* to the *Lawes Eccleſiaſtical*; theſe men *refuſe* to give it. So *began the quarrel* at firſt: and upon the ſame terms it *continued*. If the *Obedience* challenged were indeed due to thoſe Lawes; then did our *Brethren* both *begin* the quarrel, and *hold it on*: if it were not, then muſt the whole *blame* lye upon thoſe that *claimed it unjuſtly*, and not upon them. So that in the winding up of the buſineſs, the whole *Controverſie* will devolve upon this point; Whether to *the Lawes Eccleſiaſtical* Obedience be due or not? For the right determining whereof, (forſomuch as it is confeſs'd on all hands, that *Obedience* is due to *Lawfull Authority* commanding *lawfull things*) *two* other *points* are to be reſolved: the one, concerning *the Authority* by which the Conſtitutions were made; the other, concerning *the lawfulneſs* of the things therein required; *The Presbyterians of the Kirk* flatly and directly deny both: *Ours*, leſs forward to declare their opinion in *the former* point, have choſen rather to ſtand upon *the later* only. And ſo *the point in iſſue* is briefly this; Whether *the things* commanded (and particularly the *Ceremonies*) be *lawfull*, yea, or no. Which bringeth us to the conſideration of 4.

§. XIII. *The Fourth Objection.* Wherein (beſides ſome *ill-language*, which I love not to ſtirr into,) they declare, *Firſt*, what they conceive to be our Opinion, and *next* what is indeed their Own concerning *the Ceremonies*, &c. in queſtion. In the former; we deſire that *candor* which in all *reaſon* and *charity* they ought to afford us: that they would fix nothing upon us as *our opinion*, which our ſelves (who ſhould beſt know what *our own opinion is*) proteſt againſt, as *not our opinion.* They have been told a thouſand times over, in *the Sermons* and *Writings* of private men, which is alſo atteſted and affirmed by *the publick declaration* of our *Church* (the moſt authentick aſſurance
1. a queſtion of this nature is capable of:) That we place no *Neceſſity* at all in theſe things, but hold them
2. to be meerly indifferent. That, when for *decency*, *order*, or *uniformity's* ſake, any *Conſtitutions* are made concerning them; there is the ſame *neceſſity* of obeying ſuch *Conſtitutions*, as there is of obeying other *Lawes* made for the good of *the Common-wealth* con-
3. cerning any other *indifferent* things. That ſuch *Neceſſity*, either in the one or the other, ariſeth not properly from *the authority* of the immediate *Law-giver*, but from *the Ordinance of God*, who hath commanded us to obey *the ordinances of men* for his ſake.
4. That, ſuch *neceſſity of Obedience* notwithſtanding, *the things* remain in the ſame *indifferency*, as before. Every way in reſpect of their Nature; and *quoad Rem*, (it being not in the power of *accidental relations* to change *the natures* of things) and even in reſpect of their *Uſe*; and *quoad nos* thus far, that there is *a liberty* left for men, upon extraordinary and other juſt occaſions, ſometimes to do otherwiſe then the Conſtitution requireth, *extra caſum Scandali & Contemptus. A liberty*, which we dare not either take our ſelves, or allow to others, in things properly and abſolutely neceſſary. [Upon which very account (I mean the conſideration

of

of the indifferency of the things in themſelves) and upon which account alone it is, that many of the Epiſcopal (that is to ſay, the true *Engliſh* Proteſtant) Divines, who ſadly reſent the Voting down of the Liturgy, Feſtivals, and Ceremonies of the Church, by ſo many former Laws eſtabliſhed; heartily deſired heretofore the continuance, and as heartily ſtill wiſh the reſtitution, and are (by Gods help) ready with their Tongues, Pens, and Sufferings, to maintain and juſtifie the Lawfull uſe of the ſame: do yet ſo far yield to the ſway of the times, and are perſwaded they may with a good Conſcience ſo do, as to forbear the uſe thereof in the publick worſhip; till it ſhall ſeem good to thoſe that are in place of Authority either to reſtore them to their former ſtate (as it is well hoped, when they ſhall have duly conſidered the evil conſequents of that Vote, they will,) or at leaſtwiſe, and in the mean time to leave them arbitrary, for men, according to their ſeveral different judgements, to uſe or not to uſe, which ſeemeth but reaſonable, the like favour and liberty in other kinds having been long allowed to almoſt all other ſorts of men, though of never ſo diſtant perſwaſions one from another:] Laſtly, That all *Lawes* made concerning *Ceremonies* or other *indifferent* things, whether *Civil* or *Eccleſiaſtical*, are *mutable*: and as they were at firſt made *by humane Authority*, ſo may they from time to time be *by humane Authority* abrogated and repealed. And then and thenceforth they loſe their *obligation*: whereby *the neceſſity* of yielding *obedience* thereunto wholly ceaſeth and determineth; and *the things* thereby *commanded* or *prohibited*, return to their primitive and natural *indifferency*, even in their *Uſe* alſo, and *in reſpect of us*. This is clearly *our Opinion*: and men may eaſily ſo underſtand us, if they will. 5.

§. XIIII. But *their Opinion* is, that the things enjoyned

joyned are *Popiſh* and *Superſtitious*; and conſequently *unlawfull* to be uſed: And this they render as *the reaſon* of their *non-conformity*. And *the Reaſon* were certainly good, if *the Opinion* were true. For *the Popiſhneſſe* firſt: unleſs we ſhould ſue out a Writ *de finibus regundis*, [a] it will be hard to finde out a way how to bring this *Controverſie* to *an iſſue*, much leſs to *an end*: *the term* hath been ſo ſtrangely extended, and *the limits* thereof (if yet it have any,) ſo *uncertain*. If they would be intreated to ſet *bounds* to what they mean by *Popiſh* and *Popery*, by giving us a certain *definition of it*: we ſhould the ſooner either come to ſome *agreement*; or at leaſt, underſtand our ſelves, and one another the better, wherein and how far we *diſagreed*. In the mean time, it is to me a wonder, that if *reaſon* would not heretofore, yet the ſad *experience* of the ill conſequents, ſo *viſible* of late time, ſhould not have taught them all this while to *conſider*, what infinite *advantage* they give to *the Romiſh party* to work upon *weak* and *wavering* ſouls; by damning ſo many things under the name of *Popery*, which may to their underſtandings be ſufficiently evidenced; *Some*, to have been uſed by *the ancient Chriſtians* long before *Popery* was hatched, or but in the egge; and *All* to have nothing of *Superſtition* or *Popery* in them, unleſs every thing that is uſed in *the Church of Rome* become thereby *Popiſh* and *Superſtitious*. Nor what great *advantage* they give to our newer *Sectaries*, to extend the name yet farther. Who, by the help of their *New-Lights* can diſcern *Popery*, not only in *the Ceremonies* formerly under debate: but even in *the Churches* and *Pulpits* wherein they uſed to preach againſt *Popery*, and *the Bells* wherewith they uſed to call the people together to hear them. Theſe are by ſome of them cryed down as *Popiſh*; with other things very many, which their *Presbyterian* brethren do *yet* both allow, and practiſe: though *how long* they will ſo do, is uncertain,

[a] *Omnia periclitabuntur aliter accipi quàm ſunt, ſi aliter quàm ſunt cognominantur.* Tert. de carn. Chriſti. cap. 13.

uncertain, if they go on with the work of *Reformation* they have begun, with as *quick diſpatch*, and at the rate they have done theſe laſt *two ſeven* years. The having of *God-fathers* at baptiſm, *Churching* of women, *Prayers* at the burial of the dead, children asking their *Parents bleſſing*, &c. which whilome were held *innocent*; are now by very many thrown aſide, as rags of *Popery*. Nay, are not ſome gone ſo far already, as to caſt into the ſame heap, not only, the ancient hymn *Gloria Patri* (for the *repeating* whereof alone ſome have been *deprived* of all their *livelihoods*) and *the Apoſtles Creeds*: but even the uſe of *the Lords-Prayer it ſelf?* --- And what will *ye do* in the end thereof? And what would you have *us do* in the mean time, when you call hard upon us to leave our *Popery*, and yet would never do us the favour to let us know what it is? It were good therefore, both for *your own* ſakes, that you may not rove *in infinitum*; and in compaſſion *to us*: that you would give us a perfect *boundary* of what is *Popery* now; with ſome *Prognoſtication* or *Ephemerides* annexed, (if you pleaſe,) whereby to *calculate* what will be *Popery* ſeven years hence.

§. XV. But to be *ſerious*, and not to indulge my ſelf too much *merriment* in ſo *ſad* a buſineſs: I believe, all thoſe men will be found much miſtaken, who either meaſure *the Proteſtant Religion* by an oppoſition to *Popery*; or accquint all *Popery*, that is *taught* or *practiſed* in *the Church of Rome*. Our godly *Fore-fathers*, to whom (under God) we owe the purity of our *Religion*, and ſome of which laid down their *lives for the defence* of the ſame, were ſure *of another mind*: if we may, from what they *did*, judge what they *thought*. They had no *purpoſe* (nor had they any warrant) to ſet up *a new Religion*, but to reform *the Old*: by purging it from thoſe *Innovations*, which in tract of time (ſome ſooner, ſome later,) had *mingled* with it, and

and *corrupted* it, both in *the Doctrine* and *Worſhip*. According to this *purpoſe* they produced, without *conſtraint* or *precipitancy*, freely and adviſedly, as in *peaceable times*; and brought their intentions to *a happy end*: as by *the reſult* thereof, contained in *the Articles* and *Liturgy* of our Church, and *the Prefaces* thereunto, doth fully appear. From hence chiefly, as I conceive, we are to take our beſt ſcantling, whereby to judge *what is*, and *what is not*, to be eſteemed *Popery*. All thoſe *Doctrines* then, held by the modern *Church of Rome*, which are either *contrary* to the written *word of God*; or but *ſuper-added thereunto*, as *neceſſary points of Faith* to be of all Chriſtians believed under pain of *damnation*: and all thoſe *Superſtitions* uſed in *the worſhip* of God, which either are *unlawful*, as being *contrary* to the Word; or being *not contrary* and therefore *arbitrary* and *indifferent*, are made *Eſſentials*, and impoſed as *neceſſary parts of Worſhip*: theſe are, as I take it, the things whereunto the name of *Popery* doth properly and peculiarly belong. But as for *the Ceremonies* uſed in *the Church of Rome*; which *the Church of England* at the Reformation thought fit to *retain*; not as *Eſſential* or *neceſſary parts* of Gods ſervice, but only as *accidental* and *mutable circumſtances* attending the ſame for *order*, *comelineſs*, and *edifications* ſake: how theſe ſhould deſerve the name of *Popiſh* I ſo little underſtand, that I profeſs I do not yet ſee any reaſon why, if *the Church* had then thought fit to have *retained* ſome other of thoſe which were then *laid aſide*, ſhe might not have lawfully ſo done; or why the things ſo *retained* ſhould have been accounted *Popiſh*. The plain truth is this; *The Church of England* meant to make uſe of her *liberty*, and the lawful *power* ſhe had (as all *the Churches* of Chriſt have, or ought to have) of ordering *Eccleſiaſtical affairs* here: yet to do it with ſo much *prudence* and *moderation*, that the world might ſee, by what

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was *laid aside that she acknowledg'd no subjection to the See of* Rome; *and by that was retained*, that she did not *recede from the Church of* Rome, out of any spirit of *contradiction*, but as *necessitated thereunto* for the maintenance of her just *liberty*. The number of *Ceremonies* was also then very *great*, and they thereby *burdensome*; and so the number thought fit to be *lessened*. But for *the Choice*, which should be kept, and which not; that was wholly in her *power*, and at her *discretion*. Whereof, though she were not bound so to do, yet hath she given a clear and *satisfactory* account, in one of *the Prefaces* usually prefixed before *the Book of Common Prayer*.

§. XVI. Besides this of *Popish*, they have bestowed also upon *the Ceremonies* the Epithet of *Superstitious*. Which is *a word* likewise (as the former,) of late very much *extended*; and standeth in need of *a Boundary* too and *a definition*, as well as it. But howsoever they do with *the words*, I must set bounds to *my discourse*, left I weary *the Reader*. The point of *Superstition* I have had occasion to touch upon (more than once, as I remember) in some of *these Sermons*; and proved that *the Superstition* lieth indeed at *their* dore, not *ours*. They *forbid* the things commanded by the Church, *under the Obligation of sin*, and that *Obligation* arising not from their *forbidding* them, but from *the things* themselves, which they judge to be *unlawful*, and thence impose upon all men *a necessity* of not using them: which is *Superstition*. Whereas *the Church* requires *obedience* indeed to her commands, and that also *under the obligation of sin*: but that *obligation* arising not at all from the nature of *the things* themselves (alwaies held and declared *Indifferent*;) but *immediately* from the authority of *the Superiour* commanding *the thing*, and *originally* from the Ordinance of *God* commanding *Obedience* to Superiours, as already hath been said: and this is *not Superstition*. For further satisfaction therefore in this matter, referring *the Reader* to *the Sermons* themselves; I shall only

by way of addition represent to *the Objectors* S. *Paul*'s demeanor at *Athens*. Where finding the City a full of *Idols*, (or wholly given to *Idolatry*) he doth not yet fall foul upon them, nor *exclaim* against them in any *reproachful* manner, no nor so much as call them *Idolaters*, though they were such, and that in a very high degree: but tempering his speeches with all *lenity* and *condescension*, he telleth them only of their *Superstition*; and that in *the calmest manner* too, b δεισιδαιμονεστέρους (the *comparative* degree in such kind of speaking being usually taken for *a diminuent terme*). How distant are they from his *Example*, with whom every thing they mislike is presently *an Idol*! Christmas-day *an Idol*, the Surplice *an Idol*, the Cross after Baptism a great *Idol*, the Common-Prayer-Book an abominable *Idol*! When yet, if *the worst* that can be said against them were *granted*, the most it could amount to, is but *Superstition*: and till that be *granted*, which must not be till it be well *proved*, it is more *childish* than *manly*, to cry out *Superstition, Superstition!*

a κατειδωλον πολιν. Act. 17. 16.

b — 22.

§. XVII. Their next is, a *Suspicion* (rather than *Objection*,) and that upon no very good ground. But charity is not easily *suspicious*; nor without cause. Wherein I have somewhat to say, in behalf of *my self* and other *my Brethren*; and somewhat, by way of return *to them*. For *my self*, I had a desire, I may truly say almost from my very childhood, to *understand* (as much as was possible for me) the bottome of our *Religion*; and particularly as it stood in relation both to *the Papists*, and (as they were then stiled) *Puritans*; to inform *my self rightly*, *wherein consisted the true differences* between them and *the Church of England*, together with *the grounds* of those differences. For I could even then observe, (which was no hard matter to do,) that the most of mankind took up their *Religion upon trust*, (as a *Custome* or *Education* had framed them) rather then *choice*. It pleased God in his goodness to afford

a ὑπειληφε διαφέρειν, τοῦτως ἢ οὕτως ἐκ νέων ἐθίζεσθαι· μᾶλλον δὲ τι τῶν. Arist. 2. Ethic. 1.

me

me ſome *opportunities* ſutable to that my *deſire*; by means whereof, and by his good bleſſing, I attained to *underſtand* ſo much of *the Romiſh Religion*, as not only to *diſlike* it, but to be able to give ſome *rational account* why I ſo do. And I doubt not but theſe very *Sermons*, were there nothing elſe to do it, will ſufficiently free me from the leaſt *ſuſpicion* of driving on any deſign for *Rome*. As for thoſe other *regular ſons of the Church of England*, that have appeared in this *controverſie* on her behalf: how *improbable*, and ſo farre forth *uncharitable*, *the ſuſpicion* is, that they ſhould be any way *inſtrumental* towards the promoting of *the Papal Intereſt*, may appear (amongſt other) by theſe few *Conſiderations* following. I. That thoſe very *perſons*, who were under God the *inſtruments* of freeing us from *the Roman yoke* by caſting *Popery* out of the Church, and ſundry of them *martyred* in the cauſe; thoſe very *perſons* I ſay, were great favourers of theſe (now accounted *Popiſh*) *Ceremonies*, and the chief authors or procurers of *the Conſtitutions* made in that behalf. ---*Hæ manus Trojam erigent?* II. That in all former times ſince the beginning of the Reformation, our *Arch-Biſhops* and *Biſhops* with their *Chaplains* and others of *the Prelatical party*, (many of them ſuch as have written alſo in defence of *the Church* againſt *the Puritans*,) were *the principal* (I had almoſt ſaid *the only*) Champions to maintain the Cauſe of *Religion* againſt *the Papiſts*. III. That even in theſe times of ſo great *diſtraction*, and, conſequently thereunto, of ſo great *advantage* to the factors for *Rome*; none have ſtept into the gap more *readily*, nor appeared in the face of *the Enemy* more *openly*, nor maintained *the Fight* with more *ſtoutneſſe* and *gallantry*, than *the Epiſcopal Divines* have done; as their late learned *writings teſtifie*. Yea, and ſome of them ſuch, as (beſide their other *ſufferings*) have layen as deep under the ſuſpicion of being *Popiſhly-affected*, as any other

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Bp. *Bramhall*, Dr. *Coſins*, &c.

4. of their *Brethren* whosoever. IIII. That by the endeavours of these *Episcopal Divines*, some that were *bred Papists* have been *gained* to our Church, others that began to *waver* confirmed and setled in their old *Religion*, and some that were *fallen* from us recovered and *reduced*, notwithstanding all *the disadvantages* of these confused times: and of each of these, I am able to produce some *instance*. But I profess sincerely, as in the presence of God, and before the World, that I have not *known* (at least, I cannot call to *remembrance*) so much as one *single example* of any of this done, by any of our *Anti-Ceremonian* Brethren, whether *Presbyterian* or *Independent*.

§. XVIII. But I have somewhat to *return* upon these our *Brethren*, who thus causelessly *suspect us*. Possibly it will not please them: (φορτικὸν τὸ ἀληθὲς.) But I must speak it out, both for *the truths* sake, and *theirs*. To wit, that *themselves* are in truth, though not *purposely* and *intentionally*, (whereof in my own thought I freely acquit them,) yet *really* and *eventually*, the great promoters of *the Roman Interest* among us: and that more wayes than one. These *three* among the rest, are evident. *First*, by putting to their helping hand to the pulling down of *Episcopacy*. It is very well known to many, what [a] rejoycing *that Vote* brought to *the Romish party*. How even in *Rome* it self they sang their *Io-Pæans* upon the tidings thereof, and said triumphantly, *Now the day is ours*; Now is the fatal blow given to *the Protestant Religion in England*. They who by conversing much with *that Nation*, were well acquainted with *the fiery turbulent* spirits of the *Scottish Presbyterians*, knew as well how to make their *advantage* thereof: and handled the matter with so much *cunning*, by fomenting their *discontents* underhand, till they had *framed* them, and by their means, some of *the same party* here, to become the fittest *instruments* for the carrying on of their *great design*. And this

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[a] χωμῳδίαν τοῖς ἐχθροῖς ἢ ἐμὴ τραγῳδία. Naz. Orat. 14.

this I verily believe was the very *Maſter-piece* of the whole plot. They could not but *foreſee* (as *the event* hath alſo proved,) that if *the old Government*, a main *pillar* in the *building*, were once diſſolved, the whole *fabrick* would be ſore *ſhaken*, if not preſently *ſhattered* in pieces and *ruined*; things would preſently run into *confuſion*; *diſtractions* and *diviſions* would certainly follow: And when *the waters* ſhould be ſufficiently *troubled* and *mudded*, then would be their opportunity to caſt in their *nets* for a draught. Some [b] who have undertaken to diſcover to the World, *the great plot the Papiſts* had of late years for the introducing of *Popery* in the ſeveral parts of it, might have done well to have taken ſome little *notice* of *this* alſo, (I wonder how they could *look beſide it*,) being ſo *viſible*; and indeed *the fundamental* part of the plot. Without which, neither could *the ſparks of Errors and Hereſies* have been blown to that height; nor that *Libertiniſm* (and ſome other things therewith mentioned) have ſo ſoon *overſpread* the whole face of the Land, as now we finde they have done. *Secondly*, they promote *the intereſt* of *Rome*, by *oppoſing* it with more *violence*, than *reaſon*. Which ought not to ſeem any *ſtrange thing* to us: ſince we ſee by daily experience the like to happen in *other matters* alſo. Many a man, when he thought moſt to make it *ſure*, hath quite *marred* a good buſineſs, by *over-doing it*. The moſt *prudent*, *juſt*, and (in all likelihood) *effectual* way to win upon *an adverſary* is, by yielding him as much, as with ſafety of *truth* can be yielded: who, if he ſhall finde himſelf *contradicted* in that which he is ſure is *true*, as well as in that which is indeed *falſe*, will (by a kinde of *Antiperiſtaſis*) be hardned into more *obſtinacy* then before, to defend all (*true* and *falſe*) with equal *fierceneſs*. It hath been obſerved by ſome (and I know no reaſon to queſtion the truth of the obſervation,) that in thoſe *Counties* (*Lancaſhire* for one) where there are

b *Baxter* Agr. p. 46.

2.

are *the most* and the most *rigid Presbyterians*, there are also *the most* and the most *zealous Roman Catholicks*. 3. *Thirdly*, they promote *the interest of Rome*, and betray *the Protestant* Cause: partly by mistaking *the Question* (a very common fault among them;) but especially through the necessity of some *false Principle* or other; which having once *imbibed*, they think themselves bound to *maintain*. Some of them, especially such as betook themselves to *Preaching* betimes, and had not the leisure and opportunity to look much into *Controversies*, understand very little (as it is impossible they should much) of the true *state of the Question* in many controverted points: and yet to shew their zeal against *Popery*, &c. are forward enough to be medling therewithall in *the Pulpit*. But with so much *weakness* and *impertinency*, not seldom, that they leave *the Question* worse then they found it; and *the Hearer*, if he brought any *doubts* with him, to go from *Sermon* more *dissatisfied*, than he came. The rest of them, (that have *better knowledge*) are yet so bound up by some *false Principle* or other they have received, that they cannot without *deserting* the same (and that they must not do, whatsoever betideth them) treat to the satisfaction of a *rational* and *ingenuous* adversary. Among those *false Principles*, it shall suffice for the present to have named but this one, That *the Church of Rome is no true Church*. The *disadvantages* of which assertion to *our Cause* in the dispute about *the visibility of the Church* (besides *the falseness* and *uncharitableness* of it,) their *Zeal*, or *Prejudice* rather, will not suffer them to *consider*. With what out-cries was *Bp. Hall* (good man, who little dream't of any *peace with Rome*) pursued by *Burton* and other *Hot-spurs*, for yielding it *a Church*. Who had made the same *concession* over and over again *before he was Bishop* (as *Junius*, *Reynolds*, and our best *Controversy-Writers* generally do) and no *notice* taken, no *noise* made, of it.

c ἡ σφοδρὰ τῶν πλείστων ἐπ' ἀμφότερα, ἢ τὸ παρεστὸς ἀδυνατεῖ. Naz. (*Edit. Paris.*) p. 338.

it. You may perceive by this *one instance*, where the *shooe wringeth.*

§. XIX. In their next, that they may not appear so uncharitable as to *suspect* their Brethren *without cause*, they tell us, Upon what *grounds* they so do: viz. these two; the Endeavours of *Reconciliation*, in *the Sixth*; and the Pressing of *Ceremonies*, in *the Seventh* Objection. As to the former; *First*, All endeavours of *Peace* (without loss of *Truth*,) are certainly *commendable* in the undertakers: prove *the event* as it will. τὸ ἐφ' ὑμῖν, τοῦτο ἐξ ὑμῶν. Rom. 12. is every mans warrant for that. If any particular *private man* have made *overtures of peace* in this kinde *upon other termes* than he ought, let him answer it as he can: what is that to us? Admit *Secondly*, (which I fear is too true,) that there is little *hope*, scarce a *possibility* of reconcilement, if we well *preserve*, as we are in conscience bound, *the truth* and *purity* of our religion; yet ought not that *fear* to hinder any man, fitted *with abilities* and *opportunities* for it, from such *Endeavours*, whereof whatsoever *the success* be otherwise these two good *effects* will follow. It will be some *comfort* to him *within his own bosome*, that he hath done, what was his *duty* to do, to his utmost power: And it will *appear to the world*, where the business *stuck*, and through whose default most, *the Endeavour* proved fruitless. *Thirdly*, though there be little *hope* (and, since *the Trent Councel*, less than before) of bringing things to *a perfect agreement*: yet me-thinks it should be thought worth the while (*Est quadam prodire tenus, si non datur ultrà*) to bring *both sides* to as near *an agreement*, and reduce *the differences* to as small *a number*, and as *narrow a point*, as may be. That, if we cannot grow to be of *the same belief* in every thing, we might at least be brought to shew more *Charity* either to other, than to *damn one another* for every difference; and more *Ingenuity*, than to seek to render the one the other more

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Horat. 1. ep. 1.

more *odious* to the world than we ought, by repreſenting each others *opinions* worſe than they are.

§. XX. *The Seventh Objection* containeth the other *ground* of their ſaid former *ſuſpition*: to wit, the vehe-
1. ment preſſing of *the Ceremonies*. Wherein *Firſt*, they do not well, in calling them *Popiſh* and *Superſtitious*: but that having already fully cleared, I ſhall not now
2. inſiſt upon. *Secondly*, by requiring to have ſome *Command* or *Example* of Scripture produced, to warrant to their conſciences the uſe of *the Ceremonies*; They offer occaſion to conſider of that point, wherein the very *Myſtery of Puritaniſm* conſiſteth: viz. That no man may with a ſafe conſcience do *any thing*, for which there may not be produced, either *Command* or *Example* from *the Scripture*. Which erroneous *Principle*, being the main *foundation*, upon which ſo many falſe *concluſions* are built; and *the fountain*, from which ſo many acts of ſinful *diſobedience* iſſue, would well deſerve a full and through-Examination. But, this *Preface* being already ſwollen far beyond the proportion I firſt intended; and for that I have heretofore, both [a] in one of *theſe Sermons* and [b] elſewhere, diſcovered in part *the unſoundneſs* thereof: I am the willinger both for *mine own* eaſe and *the Readers*, to refer him over thither, and to ſpare mine
3. own farther labour here. Conſidering *Thirdly*, that in the preſent caſe we need not flinch for fear of any harm that *Principle* could do us, ſhould it be admitted as *ſound*, as they would have it: For we have both *Commands* and *Examples* in the Scriptures, to warrant both *the preſcribing* and *the uſing* of the Ceremonies. Though not as ſpecified in their particulars: yet as either comprehended in the General, or inferred by way of Proportion. Which kind of Warranty from Scripture, themſelves are by force of argument driven to allow, as *ſufficient*: or elſe they would be at a loſs for *a hundred* things by them daily done, upon no

better

[a] Serm. 4. ad Clerum.
[b] Præf. to 20. Serm.

better or other warrant than that. For Commands then, we have beſides that *grand Canon* 1 Cor. 14. 40. [*Let all things be done decently, and according to order,*] all thoſe Texts, that either contain *the right* and *liberty* we have to all *the Creatures* of God to uſe them for our ſervice without *ſcruple* [*All things are lawful, nothing uncleun of it ſelf. To the pure all things are pure,* &c.] or require *Subjection* and *Obedience* to Superiours [*Let every ſoul be ſubject to the higher powers. Submit to every ordinance of man,* &c.]. And as for *Example*; I think I could readily produce a full *Score*, and not *bate an Ace*, of ſome *Ceremonies* and circumſtantial actions, *ordered*, *uſed* or *done* by holy men even in *the old Teſtament*, (who yet were more ſtrictly tyed to *preſcript forms* than Chriſtians are under *the Goſpel*:) for the doing whereof it doth not appear, that they either had any *command* from God, or were guided by any former *precedents*, or expected any other *warrant*, than the uſe of their *reaſon* and of prudential diſcourſe; What warrant elſe had *David* for his purpoſe of building *a Temple* to God, which yet [c] *Nathan* the Prophet of God approved, yea which [d] God himſelf approved of? Or what, *Salomon* for keeping [e] *a feaſt of ſeven daies* for the dedication of *the Altar*? Or what, *Ezekiah* for [f] continuing *the feaſt* of unleavened bread *ſeven daies longer* than the time appointed by *the Law*? Or what, *Mordecai* and *Eſther* for making [g] *an Ordinance* for the yearly obſervation of *the feaſt of Purim*? Or what laſtly, *Judas* and the *Maccabees* for ordeining [h] *the feaſt of the Dedication* of the Altar to be kept from year to year at a ſet ſeaſon for *eight daies* together: which *ſolemnity* continued even in the daies of Chriſt, and ſeemeth to have been by him approved [i] in the Goſpel. The building of *Synagogues* in their Town, the wearing of *ſack-cloth and aſhes* in token of humiliation, [k] *the four*

c 2 Sam. 7. 2, 3.
d 1 King. 8. 8.
e 2 Chr. 7 8, 9.
f — 30. 23.
g Eſther 9. 20, &c.
h 1 Mac. 4. 9.
i Joh. 10. 22.
k Zach. 8, 19.

faſts mentioned *Zach.* 8. whereof one only was commanded; with ſundry other, I omit for brevities ſake. *Inſtances* enow, and pregnant enough, to manifeſt how very much *our brethren* deceive themſelves, by reſting upon ſo unſound *a Principle*; and that upon a meer *miſtake*: as will appear preſently by

§. XXI. Their *Eighth* and laſt *Objection*. Wherein they ſeem to lay an imputation upon all thoſe that ſtand for *the Ceremonies*, as if they conſequently denied *the ſufficiency of the Scripture*. For anſwer
1. hereunto; *firſt*, it is freely confeſſed, that the acknowledging of *the holy Scriptures* to be *a perfect Rule of Faith and Manners*, is the main Article of *the Proteſtant Religion*, as oppoſed to *the Romiſh*. But that all that ſtand for *the Ceremonies* ſhould *deny* the ſame, is ſo manifeſtly *untrue*; or indeed that ſome of *the Church of England* ſhould *deny* that, which is *ſo clearly contained in the Articles of the Church whereunto he hath ſubſcribed*, ſo *improbable*: that it might well paſs for a perfect *Calumny*, were not *the original occaſion* of their *miſtake* herein ſo apparent, if but even from the manner of their diſcourſe in the preſent buſineſs. The true
2. ſtate whereof, *Secondly*, is this. The things wherein the power of *Chriſtianity* conſiſteth, are of two ſorts; *Credenda*, and *Agenda*; which we uſually expreſs by *Faith* and *Manners*. And *the Scripture* we acknowledge to be a *perfect Rule* of Both: yet not as *excluding* the uſe of *Reaſon*; but *ſuppoſing it*. When God gave us *the light* of his holy *Word*, he left us, as he found us; *reaſonable* creatures ſtill: without any purpoſe, by the gift of that greater and ſublimer *Light*, to put out the *light* he had formerly given us (that *of Reaſon*) or to render it *uſeleſs* and unſerviceable. Of which *light* the proper *uſe*, and that which God intended it for, when he gave it us, is, that by the help thereof we might be the better enabled to *diſcern Truth* from *Falſhood*, that we might

might *embrace* the one, and *reject* the other; and *Good* from *Evil*, that we might *do* the one, and *ſhun* the other. Our *Reaſon* therefore, is doubtleſſe, *a good Rule* both for things to be believed, and for things to be done; ſo far as it reacheth: but no *perfect Rule* at all, rather a very *imperfect* one; becauſe it *reacheth* not home. To ſupply *the defects* whereof, (*dimme* as it is even in *Natural* and *Moral* things, but *dark* as darkneſs it ſelf in things *Supernatural* and *Divine*,) it was, that it pleaſed the *Wiſdom* and *goodneſs* of our God to afford us another *Light*, (viz. that of *ſupernatural revelation* in his holy *Word*,) without which we could never, by *the light of Reaſon* alone, have found out *the right Way* that leadeth to *eternal happineſs*. So that God having *firſt* made us *reaſonable Creatures*, and *then* vouchſafed us his *holy Word*, to inſtruct us what we are to *believe* and to *do*, either as *Men* or as *Chriſtians*: We are now furniſhed with as *perfect*, abſolute and *ſufficient a Rule* both of *Faith* and *Manners*, as our condition in this life is capable of. And it is our *duty* accordingly, to *reſign* our ſelves wholly to be guided by *that Word*, (yet making uſe of our *Reaſon* withall, in *ſubordination* and with *ſubmiſſion* thereunto) as a *perfect Rule* both of *Faith* and *Life*. This being clearly ſo, and *the Scripture* by conſent of both parties acknowledged to be *the perfect Rule of what we are to believe, as well as of what we are to do*: I earneſtly deſire *our Brethren* to conſider, what ſhould hinder a Chriſtian man from *doing any thing*, that by the meer uſe of his *Reaſon alone*, he may rightly judge to be *lawfull* and *expedient*, though it be not *commanded* or *exampled in the Scriptures*, ſo as it be *not contrary* thereunto; more than from *believing any thing*, that by the like uſe of his *Reaſon alone* he may rightly judge to be true or credible, though the ſame be not revealed or contained in the Scripture, nor is contrary thereunto.

I do without ſcruple *believe a Mathematical* or *Philoſophical* truth, or a probable *hiſtorical relation*, when I *read* it or *hear* it; and I *believe* an honeſt man upon his *word* in what he affirmeth or promiſeth; though none of all theſe things be contained in *the Scripture*: and *thus to believe*, was never yet by any man (that I know of) thought derogatory to *the ſufficiency of Scripture*, as it is a perfect *Rule of Faith*. Why I may not in like manner wear ſuch or ſuch *a garment*, uſe ſuch or ſuch *a geſture*, or do any other *indifferent thing* (not forbidden in *Scripture*) as occaſions ſhall require, without ſcruple; or why *thus to do*, ſhould be thought derogatory to *the ſufficiency of Scripture*, as it is a perfect *Rule of Manners*; I confeſs I have not the wit to underſtand. Since there ſeemeth to be *the like reaſon* of both; let them either *condemn* both, or *acquit* both: or elſe *inform* us better, by ſhewing us a clear and *ſatisfactory reaſon of difference* between the one and the other. ἴδε Ρῆσιν, ἴδε πρόβλημα. This is the main *hinge*, upon which *the whole diſpute* turneth, and whereunto all other *differences* are but *appendages*. The true *belief*, and right *underſtanding* of this *great Article* concerning *the Scripture's ſufficiency*, being (to my apprehenſion) the moſt proper *Characteriſtical* note of the right *Engliſh Proteſtant*, as he ſtandeth in the middle *between*, and diſtinguiſhed *from*, *the Papiſt* on the one hand, and *the* (ſometimes ſtyled) *Puritan* on the other. I know not, how he can be *a Papiſt*, that truly *believeth* it: or he *a Puritan*, that rightly *underſtandeth* it.

§. XXII. Having thus *anſwered* the ſeveral *Objections* aforeſaid, wherewith it may be ſome, that ſtand freer from *prejudice* than their fellows, will be *ſatisfied*: if any ſhall yet ask me, why I *plead* ſtill ſo hard for *Ceremonies*, now they are *laid down*, and ſo no *uſe* either of *them*, or of any *diſcourſe* concerning them; I have this to ſay. *Firſt*, I ſaw my

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ſelf ſomewhat concerned to *prevent* (if I could) *the miſ-cenſuring of theſe Sermons*; in ſundry of which *the Queſtions* that concern *Ceremonies* are either purpoſely *handled*, or occaſionally *touched upon*: which could not be done, without vindicating *the Ceremonies* themſelves, as the ſubject *matter* thereof. *Secondly*, 2.
hereby they that were active in *throwing* them *down*, may be brought to take a little more into their conſideration, than poſſibly they have yet done, upon what *grounds* they were thereunto *moved*, and how *ſound* thoſe *grounds* were: that, if it ſhall appear they were then in an *Error* (and they conſider withall, what *diſorder*, *confuſion*, and *libertiniſm* hath enſued upon that *change*) they may be *ſenſible* of it, and *amend*. But *Thirdly*, whatſoever become of *the* 3.
Ceremonies, which are *mutable* things: the *two Doctrines* inſiſted on concerning them, (*the one*, touching *the Power* that *Governours* have to *enjoyn* them; *the other* touching *the Duty* that lyeth upon *Inferiours* to *obſerve* them when they are enjoyned;) being *Truths*, are therefore *alwayes the ſame*, and change not. It is no abſurdity, even at *mid-winter*, when there is never *a flower* upon the bough, to ſay yet *Roſa eſt flos*. *Laſtly*, a time may come, when either *the ſame Ceremo-* 4.
nies may be *reſtored*, or *others ſubſtituted* in their rooms: and then there may be uſe again of ſuch *reaſons* and *anſwers*, as have been pleaded in their *defenſe*. For I doubt not, but thoſe that ſhall from time to time have *the power* to order *Eccleſiaſtical affairs*, if *diſorders* or *inconveniences* ſhall continue to *grow* after the rate and proportion they have done for ſome *years paſt*, will ſee *a neceſſity* of reducing things into ſome better degree of *Decency*, and *Uniformity*, than now they are: Which it is not imaginable how it ſhould be done, without ſome *Conſtitutions* to be made concerning *Indifferent things* to be uſed in *the publick worſhip*; and ſome care had withall to ſee

the

the Conſtitutions obeyed. Otherwiſe, the greateſt part of the Nation will be expoſed to the very great danger (without *the extraordinary mercy* of God preventing) of quite loſing their Religion. Look but upon many of our *Gentry*, what they are already grown to from what they were, within the compaſs of *a few years*: and then *ex pede Herculem*; by that, gueſs, what *a few years* more may do. Do we not ſee *ſome*, and thoſe *not a few*, that have ſtrong *natural parts*, but little ſenſe of *Religion*, turned (little better than profeſſed) *Atheiſts*? And otherſome, not thoſe a few, that have *good affections*, but weak and *unſetled judgements*, or (which is ſtill but the ſame *weakneſs*) an over-weening *opinion* of their own *underſtandings*, either quite turned, or upon the point of turning *Papiſts*? Theſe be *ſad things*, God knoweth, and we all know: not viſibly *imputable* to any thing ſo much, as to thoſe [a] *diſtractions*, *confuſions*, and *uncertainties* that in point of *Religion* have broken in upon us, ſince the late *changes* that have happened among us in *Church-affairs*. What it will grow to in *the end*, God only *knoweth*: I can but *gueſſe*.

a —*Sempérne Getis diſcordia noſtra Proderit?* Claudian. 2. in Ruffin.

Q. XXIII. The Reverend Arch-Biſhop *Whitgift*, and the learned *Hooker*, men of great *judgement*, and *famous* in their times, did long ſince *foreſee*, and accordingly declared their *fear*, that if ever *Puritaniſm* ſhould prevail among us, it would ſoon draw in *Anabaptiſm* after it. At this, *Cartwright*, and other the Advocates for the *Diſciplinarian* Intereſt in thoſe dayes, ſeemed to take *great offence*: as if thoſe *fears* were rather *pretended* to derive an *odium* upon them, then that there was otherwiſe any *juſt cauſe* for the ſame; proteſting ever their utter diſlike of *Anabaptiſm*, and how free they were from the leaſt thought of introducing it. But this was only their own miſtake; or rather Jealouſie. For, thoſe *godly men* were

were neither ſo unadviſed, nor ſo uncharitable, as to become Judges of other mens thoughts or intentions, beyond what their actions ſpoke them. They only conſidered, as *prudent* men, that *Anabaptiſm* had its *riſe*, from the ſame *Principles* the *Puritans held*; and its *growth*, from the ſame *courſes* they *took*: together with the naturall *tendency* of thoſe *principles* and *practiſes* thitherward; eſpecially of that *one principle*, as it was by them miſ-underſtood, that *the Scripture* was *adæquata agendorum regula*, ſo as nothing might be *lawfully done* without expreſs *warrant* either from ſome *command*, or *example* therein contained. *The clue* whereof, if followed on as far as it would *lead*, would certainly in time carry them as far as *the Anabaptiſts* were then gone. But, that it was no *vain fear*, the unhappy *event* hath proved; and *juſtified* them: ſince what they *feared* is now *come to paſs*: and that in a very high degree. Yet did not they ſee *the threed* drawn out to that *length*, as we have ſeen it; (the name of *Quakers*, *Seekers*, &c. not then heard of in the world:) but how much *farther* it will *reach*, none can ſay; for no man yet ever ſaw the bottome of *the clue*. Only I may not diſſemble, what *my own fears* have long been, and yet are: That if things ſhall ſtill *go on*, according as they have *begun*, and hitherto *proceeded*; the *application* that ſome have made of that paſſage, *John* 11. 48. *Venient Romani, & capient gentem noſtram*, will prove but too *true a Prophecy*; and *Popery* will over-run all at the laſt. Whether there be *juſt cauſe* ſo to *fear*, or no; I leave it to wiſer men to *judge*: when (together with what hath been [a] *already ſaid* concerning the great *ſcandals* and *advantages* given to *the Papiſts* by our confuſions,) they ſhall have duly conſidered *the probability* of what I ſhall now *farther ſay*. It is a wonder to ſee, in how ſhort a time our *Anti-Ceremonian Brethren* are ſtrangely both *multiplied*, and

[a] *Sect.* 18. *ſupra.*

and *divided*; *multiplied* in their number, but *divided* by their opinions and *ſubdivided* into ſo many ſeveral *tribes* and *families*: that their power is nothing ſo much encreaſed by that *multiplication*, as it is *weakned* by theſe *diviſions*. In as much as many of thoſe *Sects* into which they have *ſpread* and *diffuſed* themſelves, are not more oppoſite to *the Truth* (the only property wherein they *all agree*,) than they are *one to another*: in ſo farr that *the eſtabliſhment* of any one cannot be, but by *the deſtruction* of *all* or *moſt* of the reſt. This, *experience* giveth us to ſee, How *impoßible a thing it is*, they ſhould long *hold together* in one *entire body* for their own preſervation. But whileſt they are ſtill *crumbling* into *fractions* and *factions*, *biting* and ready to *devour* one another: a vigilant *adverſary*, that is intent upon all *advantages* and *opportunities*, may, when he ſpieth *his time*, overmaſter them with much *eaſe* and little *reſiſtance*. Whereas *the Papiſts* on the other ſide, are by the very *nature* (as I may ſay) of their *Religion*, and *the fundamental Principle* thereof (*viz.* To believe as *the Church* believeth) tyed together in *a faſt unity* amongſt themſelves, againſt all *oppoſers* of their *Church*, or of any point of *Faith* defined by *the Church*. So that theſe holding all together as an embodied Army, and thoſe diſperſed abroad in ſcattered troops and many ſmall parties: Who is like to become Maſter of the Field, is no hard matter to judge. Neither will the ſuppoſed (and I fear, truly ſuppoſed) greater number of Atheiſts, than either Papiſts or Sectaries, be any hinderance to the Papiſts, for finally prevailing. Becauſe it is not for the intereſt of the Atheiſt and his Religion (pardon the boldneſs of the Catachreſis) to engage either for or againſt any ſide farther than a jeer. But to let them fight it out, keep himſelf quiet till they have done, and then * clap in with him that getteth the day. He that

* *Ad rerum momenta clicns, ſeſe daturus Victori.* Claud. de bell. Gild.

that is of no *Religion*, can make a ſhift to be of *any*, rather than *ſuffer*. And *the Atheiſt*, though he be in *truth* and in *heart* neither *Proteſtant* nor *Papiſt*, nor any thing elſe; yet can he be in *face* and outward comportment either *Proteſtant* or *Papiſt*, or any thing elſe, (*Jew* or *Turk* if need be) as will beſt ſerve his preſent turn. That this is their *minde*, ſome of them [b] in a bravery have given us to underſtand, *plainly* enough and *in print*.

[b] *Præf. to* Hobs *of Election.*

§. XXIV. And is it not high time then, trow we, to look about us? *Hannibal ad portas.* When the danger is ſo great, and ſo near withall, even at the door: ſhall we be ſo reachleſly *wilfull*, as neither to *open* our eyes to *ſee* it our ſelves, nor *endure* with patience, that any body elſe ſhould *tell* us of it? ——Μάντι κρεῖττον —— What I have now *ſaid*, how it will be *taken*, I know not: *Prophets* are ſeldom *welcome*, that Propheſie *unwelcome* things. But truly, at the ſad apprehenſion of *the dangerous condition* we now ſtand in, and in zeal for *the ſafety* and *honour* of my dear Mother *the Church of England*, which hath nouriſhed me up to become *a Chriſtian* and *a Proteſtant* (that is to ſay, a *pure pute Chriſtian* without any other *addition* or *Epithete*:) my heart waxed *hot within* me, and *the fire* ſo kindled, that (μαλὰ σφόδρα) I could not *forbear* but upon the firſt *opportunity* offered, once more to give *Vent* thereunto, by laying open the *ſecond time* my inmoſt thoughts to the view of the World. Which I have done with the greateſt *plainneſſe* and *freedom*, that (avoiding *bitterneſs*) was poſſible for me to do. I was willing to *ſharpen* my ſtyle, I confeſs, that it might *enter*: as it was but needfull, where the skin was *callous*. But with the only *intention* (as the great Searcher of all hearts knoweth) by putting the patient to a little *ſmart* at the firſt piercing of *the Sore*, to give future *eaſe* to the part affected: and not at all, by *angring the Sore*,

to make it *worſe*. With which *Proteſtation* I hope *the more ſober* among them will reſt ſatisfied; I mean *the moderate Presbyterian* eſpecially. Of which ſort I know many, whom I verily believe to be *godly* and *conſcientious* men, (though *in error*,) and whom I therefore *love* and *honour*. Theſe are the only *adverſaries* in this controverſie, whoſe *ſpirits* are in *a diſpoſition* and *capacity* to be wrought upon in *a rational* way. As for the reſt, (I mean *the rigid, Scotiſed, through-paced Presbyterian* on the one ſide, and *the giddy Enthuſiaſt* on the other,) ſuch is their either *obſtinacy* or *madneſs*, that it is vain to think of doing any good upon them by *argument*: till it ſhall pleaſe God to make them of more *humble* and *teachable ſpirits*. I entreat *the Reader*, if he ſhall meet with any thing herein written, that hath any *bitterneſſe* in it, or but *ſharpneſſe*, more than one that would *deal plainly* cannot avoid: that he would take it as *meant* againſt *theſe laſt* only, and not at all againſt thoſe of *the former rank*, whom I never meant to *exaſperate*. Hear the *concluſion* of the whole matter; Read without *gall*, or *prejudice*. Let not *Truth* fare the worſe for *the Plainneſſe*. Catch not at *ſyllables* and *phraſes*. Study and ſeek *the Churches peace*. Judge not anothers *ſervant*, who muſt *ſtand* and *fall* to his own *Maſter*. Keep *Faith* and *a good Conſcience*. Bear one anothers Burdens, and ſo fulfill the Law of Chriſt.

Conſider what hath been ſaid, and pray to the Lord to give us all a right underſtanding in all things.

Amen. Amen.

Botheby Paynell
July 13. MDCLVII.

Placere ſingulis volam; ſed ut proſim:
Nec diſplicere metuam; dummodo proſim.
Scazon.

The

THE SUMMARY, or CONTENTS of the ſeveral enſuing SERMONS.

Sermon I. *Ad Clerum* on Rom. 14. 3.

Sect. 1. *The Occaſion,*
2 *Scope,*
3 *Coherence,* & } *of* the TEXT.
4 *Diviſion*
5 POINT. I. *Of not* Deſpiſing *others:*
6 *Be they never ſo* weak,
7 *and we never ſo* ſtrong.
8 *Both for* the Sins *ſake, in* the Deſpiſers:
9 *and for* the Scandals *ſake to* the Deſpiſed.
10---11. POINT. II. *Of not* Judging *others,*
12 *with the true* meaning thereof: *And* four Reaſons.
13 *viz.* 1. *The want of* Commiſſion } *in* Us.
14 2. *The want of* Skill }
15 3. *The* Uncharitableneſs, *and* } *of* the thing *it ſelf.*
16 4. *The* Scandalouſneſs }
17 APPLICATION. *To* the Caſe *in our Church: ſhewing*
18 1. *Wherein it* agreeth *with that of* the Romans *in this Chapter;*
19---21. 2. *And how it* differeth *from it.* I. *in* the matter.
22 II. *in reſpect of* the Perſons.
23 III. *in* the Practiſe *of the Perſons.*
24 IV. *in their mutual reſpective* Carriage. *And that*
25 1. *in the point of* Deſpiſing. *Where*
26 (The ſeveral grievances *of our Brethren are* propoſed;
27---29 *and* anſwered.)
30---37 2. *in the point of* Judging.
38 *The* Concluſion.

Sermon II. *Ad Clerum*, on Rom. 3. 8.

Sect. 1. The *Occasion*, 2 — *Coherence*, 3 — *Division*, and 4 — *Summe* } of the TEXT.

5 OBSERV. I. Divine Truths *to be cleared from* Cavil.

6 — II. *The* slander *of the Ministers* regular Doctrine *more then an* ordinary slander.

7 — III. *The* best Truths *subject to* slander:

8 — *with* the Causes *thereof*;

9 — *and* Inferences *thence.*

10-12 — IV. *Every* slander *against* the Truth, *damnable.*

13-20 — V. *No* Evil *to be done, for* any good *that may come thereof*

14-15-19 — *Of the kinds and degrees of* Evil; } *by way of*

16-17 — *Of things* (*Equally* & *Inequally*) indifferent } *Explication.*

18 (*An useful* Digression)

21-23 *With some* Reasons *of the Point*;

24-26 — *and the* Inferences *thence.*

27 *The general* Application *thereof*: *in* two Instances

28-30 — *The* Former

31-33 — *The* Later.

34 *A more* particular Application; *in defence of* the former Sermon.

35 *The Conclusion.*

Sermon III. *Ad Clerum*, on 1 Cor. 12. 7.

Sect. 1. The Occasion, 2 — Coherence, *and* 3 — Division } *of* the TEXT.

4 *The Explication of* the Words. *What is meant*

5-7 — *By* the Spirit, *and what*

8 — *by* Manifestation.

9-11 POINT. I. Spiritual Gifts, *how to be understood,*

12-15 *Four* Inferences *from the premises.*

16 POINT. II. *The* conveyance *of spiritual graces to us,*

17 — *By way of* Gift:

18 — *Not from* Nature, *or* Desert.

19 Inferences *thence.* I. General; 1. *of* Thankfulness:

20 — 2. *of* Prayer

21-22 — 3. *joyning our faithful* Endeavours *thereunto.*

23-25 — II. *More* especial. 1. *To those of more* eminent gifts.

26 2. *To those of* meaner gifts.
27 POINT. III. The End *of Spiritual gifts: Not* our own *only*:
28 —— *But chiefly* the Profit of others.
29 Reasons *hereof*. I. *in* respect *of* the Giver.
30 —— II. *in respect of* the thing given.
31 —— III. *in respect of* the Receiver.
32--34 *Three* Inferences *thence*.
35 *The* Conclusion.

Sermon IV. *Ad Clerum*, on Rom. 14. 23.

Sect. 1. THE Coherence *and* Scope *of* the TEXT.
2 *The Word* FAITH *diversly interpreted*.
3 INTERPRETATION. I. *of* a Justifying *Faith*
4--5 —— *Not* Popish *here*; *although* (*in it self*) True.
6 INTERPRETATION. II. *of* the Doctrine *of Faith*
7 —— *utterly rejected*, *as* False *in it self*;
8--9 —— *both in* the Rigour *of it*,
10 —— *and in* the Mitigation
11--15 12. *as* Pernicious; *in the* Consequents.
16 3. *as having* no Affinity *with the present* Text.
17 INTERPRETATION. III. *of* Persuasion of Judgement, *asserted*.
18 —— *Thence sundry* Questions *resolved*, *viz.*
19 I. *What is* the Power of the Conscience, *as concerning the Lawfulness* or *Unlawfulness of* humane Actions.
20 II. *Whether*, *in every thing we do*, *an* actual consideration *of the Lawfulness thereof be necessarily requisite?*
21 III. *What* degree of Persuasion *is required for the Warranting of our Actions?*
22 IV. *Whether or no*, *and how far forth*, *a man may warrantably act*, *with reluctancy of Conscience? Wherein is considered* the Case
22--24 —— 1. *Of a* Resolved *Conscience*
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29--30 (*And therein sundry* Objections *removed*)
33 —— *Of a* Scrupulous *Conscience*.
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4 —Division
5–6 *The Magistrates* I. DUTY; *Zeal to* Justice:
7 — *with some* Examples,
8 —*and* Four Reasons *thereof.*
9 DUTY II. *Compassion to* the Distressed:
10 — *with* the Reasons,
11 —*and* Extent *thereof.*
12–13 DUTY III. *Diligence in* searching out *the Truth*:
14 — *with some* Instances;
15 —*and* Four Reasons *thereof.*
16–17 DUTY IIII. *Courage in* Executing *Justice*:
18 —*With* the Reasons *thereof*; 1. *in respect of* the Laws.
19 2. *of the* Magistrate *himself*;
20 3. *of the* Offenders.
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Sermon II. *Ad Magistratum*, on Exod. 23. 1—3.

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4 —*The fitnesse of* the Text *for that purpose*
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16 Inference: *To avoid* the fault: *for which purpose*
17–21 —4. *especial* Causes *thereof are discovered.*
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25 —— 3. *in repressing* Contentious *Persons and Suits.*
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27 1. *to reject* Informations *tendered without* Oath;
28 2. *to temper* the Rigour *of Justice with* Equity;
29 3. *to punish* Partiality *and* Collusion *in* the Informer.
30 4. *to allow* the wronged party *full satisfaction*;
31 5. *to restrain abuses in their* Servants *and* Officers.
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15 —*both joyned together.*
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III. Faithfulness in his Business; in 3 Branches.

The Conclusion.

XIV.
SERMONS,
Viz.

IV. *AD CLERUM.*
III. *AD MAGISTRATUM.*
VII. *AD POPULUM.*

BY
The Right Reverend FATHER in GOD,

Robert Sanderſon,

Lord Biſhop of *LINCOLN*,
Sometimes Fellow of *Lincoln-Colledge* in *Oxford*,
and *Regius Profeſſor* in the ſaid Univerſity.

To which is prefixed
A large Preface by the ſaid AUTHOR.

The Fifth Impreſſion.

Gregor. de curâ paſtorali.
Qui amici poterant eſſe veritatis ſine labore, ut peccent laborant.

LONDON,
Printed by *E. Cotes* for *A. Seile*, over againſt St. *Dunſtans*
Church in *Fleetſtreet*, *Anno Dom.* 1664.

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AD CLERUM.

The First Sermon.

At a Visitation at *Boston*, *Lincoln*, 17. *Apr.* 1619.

ROM. 14. 3.

Let not him that eateth, despise him that eateth not: and let not him that eateth not, judge him that eateth.

IT cannot be avoided, so long as there is or *Weakness* on earth, or *Malice* in hell, but that *scandals* will arise, & *differences* will grow in the Church of God. What through want of *Judgement* in some, of *Ingennity* in others, of *Charity* in almost all: occasions (*God* knoweth) of offence are too soon both *given* and *taken*: whilest men are apt to quarrel at trifles, and to maintain *differences* even about *indifferent* things. The Primitive *Roman Church* was not a little afflicted with this disease: for the remedying whereof S. *Paul* spendeth this whole Chapter. *The occasion* this: In *Rome* there lived in the Apostles times many *Jews*; of whom, as well as of *Gentiles*, divers were converted [a] to *the Christian Faith*, by the preaching of the Gospel. Now of these new *Converts*, some better instructed then others, as

[a] Acts 28. 24.

touching the ceſſation of *legal Ceremonies*, made no difference of *Meats*, or of *Daies*, but uſed their lawful *Chriſtian liberty* in them both, as things in their own nature meerly *indifferent*: whereas others, not ſo throughly [illegible] as they, ſtill made *difference* for Conſcience ſake, both of *Meats*, accounting them *Clean* or *Unclean*; and of *Daies*, accounting them *Holy* or *Servile*, according as they ſtood under *the Levitical Law*. Theſe latter S. *Paul* calleth [c] ἀσθενοῦντας τῇ πίστει, *Weak in the faith*: thoſe former then muſt by the Law of Oppoſition be [d] *Strong in the Faith*.

It would have become both *the one* ſort, and *the other*, (notwithſtanding they differed in their *private judgements*, yet) to have preſerved *the common peace* of the Church, and laboured [e] *edification*, not *the ruine* one of another: *the ſtrong* by affording faithful *inſtruction* to the conſciences of the weak; and *the weak*, by allowing favourable *conſtruction* to the actions of the ſtrong. But whileſt either meaſured other by themſelves; neither *one* nor *other* did [f] ὀρθοποδεῖν πρὸς τὴν ἀλήθειαν, as our Apoſtle elſewhere ſpeaketh, *Walk uprightly according to the truth of the Goſpel*. Faults and offences there were on all hands. *The Strong* faulty, in *Contemning* the Weak; *the Weak* faulty in *Condemning* the Strong. The Strong proudly *ſcorned* the Weak, as *ſilly* & *ſuperſtitious*, for making ſcruple at ſome ſuch things as themſelves firmly *believed* were *lawful*: The Weak raſhly *cenſured* the Strong, as *prophane* and *irreligious*; for adventuring on ſome ſuch things, as themſelves deeply *ſuſpected* were *unlawful*. The bleſſed Apoſtle, deſirous all things ſhould be done in the Church in love and [g] *unto edification*, [h] *aquâ lance*, and [i] *eâdem Charitatis moderamine*, as Interpreters ſpeak, taketh upon him to *arbitrate*, and to mediate in the buſineſs: and like a juſt umpire [k] *layeth his hand upon both parties*: unpartially ſheweth them their ſeveral *overſights*, and beginneth to draw them to a fair and an honourable *compoſition*: as thus, *The ſtrong*, he ſhall remit ſomewhat of his *ſupercilionſneſs*, in diſeſteeming and *deſpiſing* the Weak: and *the Weak* he ſhall abate ſomewhat of his edge and *acrimony*, in judging and *condemning* the Strong. If the parties will ſtand to this order, it will prove a bleſſed agreement: for ſo ſhall brotherly *Love* be maintained, *Scandals* ſhall be removed, the *Chriſtian Church* ſhall be edified, and *Gods Name* ſhall be glorified. This is the ſcope of my *Text*, and of the whole *Chapter*.

3. In the *three firſt Verſes* whereof, there is προθεσις, ἔκθεσις, and ἐπίθεσις. Firſt, there is προθεσις, in the firſt Verſe; *the Propoſal* of a general Doctrine, as touching the uſage of *weak ones*: with whom the Church is ſo to deal, as that it neither give offence to, nor take offence at, the weakneſs of any. [*Him that is weak in the faith receive you, but not to doubtful diſputations.*] Next, there is ἔκθεσις, in the ſecond ver. a declaration of the former general propoſal, by *inſtancing* in a particular caſe, touching the difference of *Meats*. There is one man *ſtrong in the Faith*, he is infallibly reſolved, there is no meat [l] *unclean*

b *De novo converſus; & de lege Catholica minus ſufficienter inſtructus.* Lyra.
c Verſ. 1.
d Οἱ δυνατοί. Rom. 15. 1.
e 2 Cor. 10. 8.
f Gal. 2. 14.
g 1 Cor. 14. 26.
h *Cajetan. in locum.*
i *Bulling. in loc.*
k Job. 9. 33.
l Ver. 14.

A *clean of it self*, or (if received with thankfulness and sobriety) *m* unlawful: and because he knoweth he standeth upon a sure ground, *n* πείθομαι, he is confident he may eat any thing, and he useth his *liberty* accordingly, eating indifferently *o* of all that is set before him, making no question for conscience sake, [*One man believeth he may eat all things.*] There is another man *Weak in the Faith*; he standeth yet unresolved and doubtful, whether some kinds of *meats*, as namely, those forbidden in the Law, be *clean*; or, he is rather carried with a strong suspicion that they are *unclean*; out of which timorousness of judgement, he chuseth to *forbear* those meats, and
B contenteth himself with the fruits of the earth; [*Another who is weak, eateth Herbs.*] This is *Species Facti*; this the Case. Now the *question* is, In this *Case* what is to be done, for the avoidance of *scandal*, and the maintenance of *Christian Charity*? And this question my Text resolveth in this *third Verse*: wherein is contained *Saint Paul's* judgement, or his counsel rather and advice, upon the Case, *Let not him that eateth, despise*, &c. The remainder of the Verse, and of the Chapter, being spent in giving *reasons* of the judgement, in this and another *like case*, concerning the difference and observation of *Dates*.

C I have made choice to intreat at this time of *Saint Paul's advice*, as useful for this place and auditory, and the present assembly. Which *advice*, as *the Parties* and *the Faults* are, is also *two-fold*. The *Parties* two: He that eateth, that is *the Strong*: and he that eateth not, that is *the Weak*. The *Faults* likewise two: The *Strong mans* fault; that is, *despising* of his brothers infirmity; and the *Weak mans* fault, that is, *judging* of his brothers liberty. Proportionably, the parts of *the advice*, accommodated to *the Parties* and their *Faults*, are two. The one, for *the Strong*; that he despise not, *Let not him that eateth, despise him that eateth not.* The other,
D for *the Weak*; that he judge not, *Let not him that eateth not, judge him that eateth.* Of which when I shall have spoken somewhat in their *general use*, I shall by Gods assistance proceed by way of *application* to enquire how far the differences in our Church, for *conforming*, and *not conforming*, agree with the present case of *eating*, and *not eating*; and consequently how far forth Saint Paul's advice in this case of *eating* and *not eating*, ought to rule us in the cases of *conforming* and *not conforming* in point of Ceremony. And first of the former rule or branch of the advice, *Let not him that eateth, despise him that eateth not.*

E The terms, whereby *the Parties* are charactered, *He that eateth*, and *He that eateth not*, have in the opening of the Case been already so far unfolded, as that I shall not need any more to remember you, that by *him that eateth*, must be understood the *strong in Faith*, and by *him that eateth not*, the *weak*. And so reducing the words, *ab hypothesi ad Thesin*, this part of the advice [*Let not him that eateth,*

m 1 Cor. 10. 23.
n Verse 2.
o 1 Cor. 10. 27.

3.

4.

a Literally *setting at nought*; so it is translated, Luk. 23. 11. and the Latine Translation in *Tertullian* readeth here fitly to the Greek, *Qui mandatum, ne auditis set non mandatum item.* Tertul. de jej. adversus *Psych.* c. 15.

5.

eateth, despise him that eateth not] beareth sense as if the Apostle had said [*Let not the strong in faith despise the weak.*] Weak ones are easily *despised*: Strong ones are prone to *despise*: and yet despising is both a grievous sin in the *despiser*, and a dangerous scandal to *the despised*. In all which respects, it was but needful the Holy Ghost should lesson us, not to *despise* one anothers weakness. *Let not him that eateth, despise him that eateth not.* A

6. *Weakness* and *Smalness*, be it in what kind soever, is the fittest object to provoke *contempt*. As we travel by the way, if a fierce *Mastiff* set upon us, we think it time to look about, and to bestir our selves for *defence*: but we take no notice of the little *Currs* that bark at us; but *despise* them. When *Goliah* saw little *David* make towards him, 1 *Sam.* 17. the Text saith, [a] *He disdained him, for he was but a youth.* And S. *Paul* charging *Timothy* so to behave himself in the Church of God, as that none should [b] *despise his youth*, implieth, that *youth* is obvious to *contempt*, and like enough to be *despised*. And though [c] *Wisdome be better than strength*, yet *Solomon* tells us, *the poor mans wisdome is despised, and his words are not heard*, Eccles. 9. 16. [d] *I am small and of no reputation*, saith *David*, Psal. 119. And our Saviours Caveat in the Gospel is especially concerning *little ones*, as most open to contempt: [e] *Take heed that ye despise not any of these little ones.* But of all other, that *weakness* is most contemptible, which is seen in the faculties of the understanding Soul: when men are indeed weak in *apprehension*, weak in *judgement*, weak in *discretion*; or at leastwise are thought so. "Far from any real weakness this way "or any other, was our blessed LORD and Saviour Jesus Christ, [f] "*In whom were hid all the treasures of wisdome and knowledge*; "yet because upon conference with him, he seemed such unto *Herod*, "not answering any of his questions, nor that expectation which "the fame of his miracles had raised of him in *Herod*, *Herod* took "him for some silly simple fellow, and accordingly used him: for he [g] "*set him at nought, and mocked him*, and put him in [h] a white coat, as "he had been some fool, *and sent him back* as he came, *Lu.* 23. And of this nature is *the weakness* my Text hath to do withall; a weakness *in judgement*; or as it is ver. 1. a *weakness in Faith*. Where, by *Faith*, we are not to understand that *justifying Faith*, whereby the heart of a true believer layeth fast hold on the gracious *promises* of God, and the precious *merits* of Jesus Christ, for the remission of sins; nor by *weakness in Faith*, that [i] wherewith the Apostles are sometimes charged; when *the Faith* of a true believer is sore shaken with temptations of incredulity and distrust. But by *Faith* we are to understand an [k] *historical Faith* only, which is nothing else but a firm and secure *assent* of the judgement unto *divine truths* in matter of *Faith* or *Life*; and by *weakness* in such *faith*, a doubtfulness and irresolution of judgement concerning some *divine truths* appertaining to the doctrine of *Faith* or *Life*, and name- B C D E

a 1 Sam. 17. 42.

b 1 Tim. 4. 12.

c Eccl. 9. 16.

d Psal. 119. 141.

e Mat. 18. 10.

f Col. 2. 3.

g Luk. 23. 11. Εξουθενησας.

h Περιβαλλων. Ib.

i Mat. 8. 26. 14. 31. & 16. 8.

k *Fides, hic significat persuasionem de rebus rerum indifferentium: per Synecdochen generis.* Piscat. Schol. in Rom. 14. 1.

A namely, concerning the just extent of *Christian liberty*, and the indifferent or not indifferent *nature* or *use* of some things. Which *weakness* of judgement in *Faith*, bewraying it self outwardly in a nice, and scrupulous, and timorous *forbearance* of some things, for fear they should be *unlawful*; which yet in truth are not so, but *indifferent*; doth thereby expose the person in whom such *weakness* is, to the contempt and *despisings* of such as are of more confirmed and resolved judgements, and are *stronger in the Faith*.

Weakness then is in it self *contemptible*: yet not more than *Strength* is *contemptuous*. *Passive* contempt is the unhappiness of B *the weak*; but *Active* the fault of *the strong*. They that find truly, or but overweeningly conceit, in themselves abilities, either of a *higher nature*, or in a *greater measure*, than in other men, be it any kind whatsoever; it is strange to see, with what scornful state they can trample upon their *weaker* and inferiour brethren, and *look upon* them (if yet they will at all vouchsafe *a look*) from *aloft*, as upon things *below* them: which is properly and literally to *despise*. For so much the very words ὑπερορᾶν among the Greeks, and among the Latines *Despicere*, do import. *The Pharisee*, it is like, cast such *a disdainful look* upon the poor *Publican*, when in contempt he called C him [a] *Iste Publicanus*! sure I am, that Parable was spoken of purpose concerning such *as trusted in their own righteousness, and* [b] *despised others*, *Luke* 18. And they are ever the likeliest thus to *despise* others, that conceit something in themselves more than others. *Wealth*, *honour*, *strength*, *beauty*, *birth*, *friends*, *alliance*, *authority*, *power*, *wit*, *learning*, *eloquence*, *reputation*, any trifle; can *leaven* our thoughts, (partial as they are towards our selves) and *swell* us, and *heave* us up above our brethren: and because we think we do *overtop* them, we think we may *over-look* them too, and *despise* them as vulgar and contemptible. *Agar* could despise *Sarah*; the bond-D servant, the free woman; the maid, her mistress: only for a little fruitfulness of the womb beyond her; because [c] *She saw that she had conceived*, and her Mistress was barren, *Gen.* 16. All *strength* and eminency then, we see, be it in any little sorry thing, is apt to breed in men *a despising* of their weaker and meaner brethren: but none more than this *strength* of *knowledge* and of *Faith*, wherewith we now deal. It should be quite otherwise: our *knowledge* should *praeferre faciem*, hold *the light* before us, and help us for the better discovery of our *ignorance*; and so dispose us to *humility*, not *pride*. But pride and self-love is *congenitum malum*; it is a close, and a E pleasing, and an inseparable corruption: which by slye and serpentine insinuations conveyeth it self, as into whatsoever else is good, and eminent in us, and poysoneth it; so especially into the endowments of the understanding part. Sharpness of *wit*, quickness of *conceit*, faithfulness of *memory*, facility of *discourse*, propriety of *elocution*, concinnity of *gesture*, depth of *judgement*, variety of *knowledge*

7.

a Luc. 18 9, 11.
b Ἐξουθενοῦντας.
Luke 18. 9.

c Gen. 16. 4, 5.

ledge in Arts and Languages, and whatever elſe of like kind; are but as *wind* to fill *the ſails* of our pride, and to make us *ſwell* above our brethren, in whom the like *gifts* are not, or not in like eminency. "*Scientia inflat*, our Apoſtle might well ſay, d *Knowledge puffeth* "*up*: and that it doth ſo readily and unmeaſurably, that unleſs "there be the greater meaſure both of *humility* to *prevent*, and of "*charity* to *vent it*, it will in ſhort time breed a dangerous ſpiritual "*tympany* in the ſoul; *A diſeaſe*, from which *the ſtrongeſt* conſtitutions that have been, have not been altogether ſo *free*, but that they have had, if not *a ſpice* of it, yet at leaſtwiſe *an inclination* unto it. Even this our bleſſed *Apoſtle*, who had ſo much *humility* as to account himſelf e *of Apoſtles the leaſt*, but f *of ſinners the* *chiefeſt*; was in ſo great danger g *to be exalted above meaſure* *through the abundance of revelations*; that it was needful he ſhould have *a thorn in the fleſh, the meſſenger of Satan to buffet him, leſt he* *ſhould be exalted above meaſure*, 2 *Cor.* 12. "No marvel then, if "theſe *new converts*, but lately called by God out of *the darkneſs* "of their ignorance, h *into his marvellous grear light*; and not having "their underſtandings well informed, and their judgements through "ly ſetled in *the Doctrine* and *life*, in *the nature* and *extent* of that E- "*vangelical liberty* whereunto they were called: no marvel, I ſay, "if theſe, upon ſo ſenſible a change, were more than a little diſtem- "pered with this *ſwelling* above their brethren; even as far as to "*deſpiſe* them. So hard is it, even for the moſt exerciſed *Chriſtian*, noe to take knowledge of his own *knowledge*: or doing ſo, not to *deſpiſe* and neglect the infirmities of his leſs-knowing brother. It was not then without good need, that *S. Paul* ſhould become a remembrancer to *the ſtrong in Faith*, not to deſpiſe *the weak*. And there is as good need the very *ſtrongeſt* of us all ſhould remember it, and take heed of *deſpiſing* even the very weakeſt. This *deſpiſing* being hurtful both to the *ſtrong*, and *weak*: to the *ſtrong* as a grievous *ſin*; and to the *weak*, as a grievous *ſcandal*.

8. *Deſpiſing*, firſt is a *ſin* in the ſtrong. Admit thy *weak* brother were of ſo ſhallow underſtanding and judgement, that he might ſay in ſwiftneſs of truth, what *Agur* ſaid but in modeſty, and that with an *Hyperbole* too, *Pro.* 30. that a *ſurely he were more bruiſh than any man*, *and that he had not in him the underſtanding of a man*: yet the community of *nature*, and the common condition of *humanity*, ſhould be ſufficient to free him from thy *contempt*. His *body* was formed out of the ſame duſt, his *ſoul* breathed into him by the ſame God, as thine were; and he is thy *neighbour*. Let his *weakneſs* then be what it can be; even for that relation of *neighbour-hood*, as he is a *man*, it is *ſin* in thee to deſpiſe him; [b *He that deſpiſeth his Neighbour ſinneth*, *Prov.* 14.] But that's not all: He is not only thy *Neighbour* as a *man*; but he is thy *Brother* too, as a *Chriſtian* man. He hath imbraced *the Goſpel*, he believeth in *the Son of God*, he is within the pale of

d 1 Cor. 8. 1. *Quo didiciſſe niſi hoc fermentum, &c.* Perſ. Satyr. 1. *Vid. Caſaub.* Ibid.

e 1 Cor. 15. 9.
f 1 Tim. 1. 15.
g 2 Cor. 12. 7. *ἵνα μὴ ὑπεραίρωμαι.*

h 1 Pet. 2. 9.

a Prov. 30. 1.

b Prov. 14. 21.

A of *the Church*, as well as thou: though he be not so exquisitely seen in some higher mysteries, nor so thorowly satisfied in some other points, as thou art. If it have pleased God to endow thee with a larger portion of knowledge; thou oughtest to consider, *first*, that thou art bound to be so much *the more thankful* to him that gave it; and then *secondly*, that it is expected, thou shouldest do so much *the more good* with it; and *thirdly*, again, that thou standest charged with so much *the deeper account* for it. If the same God have dealt these *abilities* with a more sparing hand to thy brother; in *despising* his *weakness*, what other thing doest thou, than even *despise* the good Spirit of God, [c] *that bloweth where he listeth*, and [d] *giveth to every one as he listeth*? For though there be [e] *diversity of gifts*, (both for *substance* and *degree*); *yet it is the same Spirit*, 1 Cor. 12. And the contempt that is cast upon the meanest Christian, rebounderh upwards again, and in the last resolution reflecteth even upon GOD himself, and upon his Christ. [f *He that despiseth, despiseth not man, but* GOD; *who hath given unto us his holy Spirit*, 1 Thess. 4. And [g] *when ye sin so against the Brethren, and wound their weak consciences, ye sin against Christ*, 1 Cor. 8.]

Thus you see *Despising* is hurtful to *the despiser*, as a *Sin*: it is hurtful also, as a *Scandal* to *the despised*. And therefore our *Saviour* in *Mat.* 18. discoursing of [a] *not offending little ones*; anon varieth the word, and speaketh of [b] *not despising* them: as if *despising* were an especial & principal kind of offending, or *scandalizing*. And verily so it is, especially to *the weak*. Nothing is more grievous to Nature, scarse Death it self, then for a man to see himself despised. [c] *Ego illam unum irridere me ut sinam? Satius est mihi quovis exitio interire*, could he say in the Comedy. It is a thing that pierceth *far*, and sinketh *deep*, and striketh *cold*, and lyeth *heavie* upon the heart: [d] flesh and bloud will digest any thing with better patience. "The "great [e] *Philosopher*, for this reason maketh *Contempt* the ground "of all *Discontent*; and sufficiently proveth it in the second of his "Rhetoriques: there being never any thing taken offensively, but "*sub ratione contemptûs*; nothing provoking to *Anger*, but what is "either truly a *contempt*, or at leastwise so apprehended. We all "know how tenderly every one of us would take it, but to be *neglected* by others; to have no reckoning at all made of us; to be so reputed as if we were not, or not worth the looking after, [f] οὐτ' ἐολόγῳ, οὔτ' ἐξευθμῷ, as the *Oracle* said to the *Megarenses*. And yet this is but the least degree of Contempt; a [g] *privative contempt* only. How tenderly then may we think *a weak* Christian would take it, when to this *privative* he should find added a [h] *Positive* contempt also? when he should see his *person*, & his *weakness*, not only not compassionated, but even [i] *taunted*, and *flouted*, and *derided*, and made a laughing-stock, and a jesting theme? when he should see them strive to speak and do such things in his sight and hearing, as they know will be offensive

1.

2.

3.

c John. 3. 8.
d 1 Cor. 12. 11.
e 1 Cor. 12. 4.
f 1 Thess. 4. 8.
g 1 Cor. 8. 12.

9.

a Mat. 18. 6, &c.
b Ibid. 10.
c Plaut. in Cistell. Act. 4. Scen. 1.
d Habet enim quendam acutum contumelia; quem pati prudentes ac boni viri difficillimè possunt. Cic. Ver. 4.
e Arist. lib. 2. Rhet. 2. cap. 2. where he thus defineth Anger, ὄργη ἡ ὀρεξις μετὰ λύπης τιμωρίας φαινομένης διὰ φαινομένην ὀλιγωρίαν.
f Vide opus Adag. Megarenses neq; tertii, neque quarti.
g Καταφρόνημα. Arist. ubi supra.
h Ἔμπαγμὸς καὶ ὕβρεις. Ibid.
i Οὐ δὴ μὰ (τὸν τυχόντος) ἔστιν ὑπομεῖναι τοῦ ὀνειδίζοντος, καὶ καταγελῶντος, καὶ κωμῳδοῦντος βλασφήμως. Chrys. Hom. 23. in Gen.

fensive to him, of very purpose to vex, and afflict, and grieve his tender soul? Certainly for a *weak Christian* newly converted to the *Faith*, to be thus *despised*; it were enough, without Gods singular *mercy* and support, to make him repent his late *conversion*, and revolt from *the Faith*, by fearful and desperate *Apostasie*. And he that by such *despising* should thus *offend*, though but *one of the least* and weakest of those *that believe in Christ*, a thousand times better had it been for him, that he had never been born; yea, ten thousand times *better that a Mill-stone had been hung about his neck, and he cast into the bottome of the Sea*, ere he had done it. *Despising* is a grievous *sin*, in the *despisor*, in the Strong: and *despising* is a grievous *scandal* to the *despised*, to the Weak. Let not therefore the strong despise the Weak; *Let not him that eateth, despise him that eateth not.* And thus much for the former branch of Saint *Paul*'s advice: The other followeth, *Let not him that eateth not, judge him that eateth.*

Faults seldome go single; but by couples at the least. Sinful men do with sinful *provocations*, as ball-players with *the Ball*. When *the Ball* is once up, they labour to keep it up: right so when an offence or provocation is once given, it is "*tossed to and fro*, the receiver ever *returning* it put upon the giver, and that most times with *advantage*; and so betwixt them they make a shift to preserve a *perpetuity* of sinning, and of scandalizing one another. "It is hard "to say who beginneth oftner, the *Strong*, or the *Weak*: but whe- "ther ever *beginneth*, he may be sure the other will *follow*. If this "*judge*, that will *despise*; if that *despise*, this will *judge*: either doth "his endeavour to *cry quittance* with other; and thinketh himself "not to be *at all* in fault, because the other was *first* or *more*. This "Apostle willing to redress faults in both, beginneth first with *the* "*strong*: and for very good reason, Not that his fault simply consi- "dered in it self, is greater; (for, I take it a certain truth, that to "*judge one that is in the right*, is a far greater fault, considered *abso-* "*lutely* without relation to the abilities of the persons, then to *de-* "*spise one that is in the wrong*:) But because *the strong* through the "ability of his judgement, ought to *yield* so much to the infirmity of "his *weak brother*, who through *the weakness* of his judgement, is not "so well able to discern what is fit for him to do. What in most "other contentions is expected; should be done in this: not he that "is *most in fault*, but he that hath *most wit*, should give over first. "Indeed *in reason*, the more *faulty* is rather bound to yield: but if "he will be unreasonable, (as most times it falleth out,) and not do "it; then *in discretion*, the more able should do it. As [b] *Abraham in* "*discretion* yieldeth the choice to his Nephew *Lot* upon the conten- "tion of their Heardsmen, which *in reason Lot* should rather have "yielded unto him. But where both are *faulty*, as it is not good to "stand debating who *began first*; so it is not safe to strain courtesie "who shall end, and *mend first*. In the case of my Text, *both* were "*faulty*:

[a] *Have mercy upon us, O Lord, have mercy upon us: for we are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease, and with the contempt of the proud,* Psal. 123. 3, 4. 1 Mar. 18. 6, &c.

10.

[a] Δεσποτα ἐλέησον ἡμᾶς ἐλέησον. Ἐπὶ πολὺ γὰρ ἐπλήσθη ἡμῶν ἡ ψυχὴ ὀνειδισμοῦ, καὶ τῶν πολλὰ γελώντων ἐστὶν ἡ ἐμπλησθεῖσα ἡμῶν ἡ ψυχὴ τῶν ὑπερηφάνων. Marc. Tyrius. Διαλ. β.

[b] Gen. 13. 9, 11.

A "*faulty*: and therefore our Apostle would have *both mend*. He hath school'd the *Strong*, and taught him his lesson, not to *despise* anothers infirmity; *Let not him that eateth, despise him that eateth not*. Now the *Weak* must take out his lesson too, not to *judge* anothers liberty; *Let not him that eateth not, judge him that eateth*.

I will not trouble you with other significations of the word; to *Judge*, as it is here taken, is as much as to [a] *condemn*: and so the word κρίνειν is often taken in the worser sense for κατακρίνειν. "Tro-
"pically, by a [b] *Synecdoche generis*, say Scholiasts: and they say true.
B "But it is a *Trope*, for which both in this, and in [c] divers other
"words, we are not so much beholden to *good Arts*, as to *bad man-*
"*ners*. Things that are *good*, or *indifferent*, we commonly turn to
"*ill*, by using them the worst way: whence it groweth, that *words*
"of good or indifferent signification, in time degenerate so farr, as
"to be commonly taken in *the worst sense*. But this by the way. The
fault of these *weak ones* in the case in hand, was, that measuring
other mens *actions* and *consciences*, by the model of their own un-
derstandings, in their private censures they rashly passed their *judge-*
ments upon, and pronounced peremptory *sentence* against such, as
C used their liberty in some things; concerning the lawfulness where-
of themselves were not satisfied, as if they were *loose Christians*, *car-*
nal professors, *nomine tenus Christiani*; men that would not stick to
do any thing, and such as made either none at all, or else very little
conscience of their actions. This practice my Text disalloweth, and
forbiddeth: and the rule hence for us is plain and short, *We must not*
judge others. The Scriptures are express, [d] *Judge not, that ye be not*
judged, Matth. 7. [e] *Judge nothing before the time, &c.* 1 Cor. 4.
[f] *Thou art inexcusable, O man, whosoever thou art that judgest*, Rom. 2.
And [g] *if thou judgest, thou art not a doer of the Law, but a Judge*,
D James 4.

"Not that it is unlawfull to exercise *civil judgement*, or to pass
"condemning *sentence* upon persons orderly and legally convicted,
"for such as have calling and authority thereunto in *Church* or *Com-*
"*mon-wealth*, for this publique *politique judgement* is *commanded*
"in the Word of God, and Reason sheweth it to be of *absolute ne-*
"*cessity* for the preservation of *States* and *Common-wealths*. Not that
"it is unlawfull *secondly*, to pass even our *private censures* upon the
"outward actions of men, when the Law of God is directly trans-
"gressed, and the transgression apparent from the *evidence* either of
"*the Fact* it self, or of some *strong signs* and presumptions of it.
E "For it is *stupidity*, and not *charity*, to be credulous against sense.
"Charity is *ingenuous*, and will *believe any thing*, though more
"then Reason, but Charity must not be *servile*, to believe any

Pope for confirming the Election of Reginald, instead of Peter, Bishop of Exeter, Bithe, concludes the narration thus: *Sit tamen domina mater nostra Roma baculus in aqua fractus; & absit credere quæ videmus.* Matth. de Paris Curiatium, Number. 1. cap. 21.

11.

a *Ne condemnato.* Beza.

b Piscator *in Schol. ad hunc locum.*

c Evil manners have been the spoiling of many good words; as ἰσηγορία, *Tyrannus*, *Sophista*, *Latro*, φαῦλος, *Vicium*, *Magus*; & in our English tongue, *Knave*, *Villain*, *Churle*, &c. See *Minsheu*, *Verstegan*, &c.

d Matth. 7. 1.
e 1 Cor. 4. 5.
f Rom. 2. 1.
g Jam. 4. 11.

12.

1.

a Exod. 22. 9. 2 Chron. 19. 6. Rom. 13. 4. and elsewhere.

2.

b 1 Cor. 13. 5. ὁ λογίζεται τὸ κακόν.
c Ibid. vers. 7. πάντα στέγει.
d As *Walter Mapes*, sometimes Archdeacon of *Oxenford*, relating the grosse Simony of the

"thing againſt reaſon: Shall any charity bind me to think *the Crow* "is white, or *the Black-more* beautifull? Nor yet *thirdly*, that all "ſiniſter ſuſpicions are utterly unlawfull, even there where there "wanteth *evidence* either *of fact*, or *of* great *ſigns*: if our ſuſpicions "proceed not from any corrupt affections, but only from a *chari-*"*table jealouſie* of thoſe over whom we have ſpecial *charge*, or in "whom we have ſpecial *intereſt*, in ſuch ſort as that it may concern "us to admoniſh, reprove, or correct them when they do amiſs; "ſo was *Job* [f] ſuſpicious of his ſonnes, *for ſinning and curſing God in* "*their hearts*. But *the judgement* here, and elſewhere condemned, is "either *firſt*, when in our private thoughts or ſpeeches, upon ſlender "preſumptions we *raſhly pronounce* men as guilty of committing ſuch "or ſuch ſins, without ſufficient evidence either of *fact*, or pregnant "*ſigns* that they have committed them. Or *ſecondly*, when upon ſome "actions [g] undoubtedly ſinfull, as *blaſphemy*, *adultery*, *periury*, &c. "we too ſeverely cenſure *the perſons* either for the *future*, as *Repro-*"*bates* and *Caſtawayes*, and ſuch as ſhall be certainly damned; or "at leaſtwiſe for the *preſent*, as *hypocrites*, and *unſanctified* and *pro-*"*fane*, and ſuch as are in the ſtate of damnation; not conſidering "into what fearfull ſinnes it may pleaſe God to ſuffer, not only "his [h] *choſen ones* before Calling, but even his [i] *holy ones* too after "Calling, ſometimes to fall; for ends moſt-times unknown to us, "but ever juſt and gracious in him. Or *thirdly*, when for want either "of *charity* or *knowledge*, (as in the preſent caſe of this Chapter) we "*interpret* things for the worſt to our brethren; and condemn them "of ſin for ſuch actions, as are not *directly*, and in themſelves *neceſſa-*"*rily* ſinfull; but may (with due circumſtances) be performed with "a good conſcience, and without ſin. Now all *judging* and *condem-*"*ning* of our brethren in any of theſe kinds is ſinfull and damnable; "and that in very many reſpects, eſpecially theſe *four*; which may "ſerve as ſo many weighty *reaſons*, why we ought not to judge one "another. The *uſurpation*, the *raſhneſs*, the *uncharitableneſs*, and the "*ſcandal* of it.

First, it is an *Uſurpation*. He that is of right to judge, muſt have a *calling* and commiſſion for it. [a] *Quis conſtituit te?* ſharply replyed upon *Moſes*, Exod. 2. *Who made thee a Judge?* and [b] *Quis conſtituit me?* reaſonably alleadged by our Saviour, *Luk.* 12. *Who made me a Judge?* Thou takeſt too much upon thee then, thou ſon of man, whoſoever thou art that *judgeſt*; thus rancily to thruſt thy ſelf into Gods ſeat, and to [c] *invade* his Throne. Remember thy ſelf well, and learn to know thine own rank. [d] *Quis es? Who art thou that judgeſt another?* *James* 4. or *Who art thou that judgeſt anothers ſervant?* in the next following verſe to my Text. As if the Apoſtle had ſaid; What art thou? or what haſt thou to do to judge him that [e] *ſtandeth or falleth to his own Maſter?* Thou art his *fellow-ſervant*, not his LORD. He hath another *Lord*, that can and will *judge him*; who

: *Cùm debemus aliquibus malis adhibère remedium, ſive noſtris, ſive alienis; expedit ad hoc ut ſecurius remedium apponatur, quod ſupponatur id quod eſt deterius: quia remedium quod eſt efficax contra majus malum, multò magis eſt efficax contra minus malum.* Aquin. 2. 2. q. 60. art. 4. ad 3.

f Job 1. 5.

g *Aperta non ita reprehendamus, ut de ſalute deſperemus.* Gloſſ. Ordin. in Rom. 14. 13. *Non quicquid reprehendendum, etiam damnandum eſt.* Aug. l. 6. de bonif. ca. 39.

h As *Paul*, *Mary Magdalen*, &c.

i As *David*, *Peter*, &c.

13.

a Exod. 2. 14.

b Luk. 12. 14.

c τὸ γὰρ ἁρπαζειν τὰ τῦ θεῦ ἐξ ἴσου ἐστὶ, &c. Chryſ. in Gen. hom. 42. ſect. 2.

d Jam. 4. 12.

e Rom. 14. 4.

A who is *thy Lord* too, and can and will *judge thee*: for ſo he argueth anon at verſe 10. *Why doeſt thou judge thy brother? We ſhall all ſtand before the judgement-ſeat of* CHRIST. "GOD hath reſerved "[f] three Prerogatives royal to himſelf, [g] *Vengeance*, [h] *Glory*, and "[i] *Judgement*. As it is not ſafe for us then to encroach upon [k] *Gods* "*Royalties* in either of the other two; *Glory*, or *Vengeance*: ſo nei- "ther in this of Judgement; *Dominus judicabit*, [l] *The Lord* himſelf "*will judge his people*, Heb. 10. It is flat *Uſurpation* in us to judge: and therefore we muſt not judge.

Secondly, it is *raſhneſs* in us. A Judge muſt [a] underſtand the truth, B both for matter of [b] *fact*, and for point of *Law*; and he muſt be ſure he is in the right for both, before he proceed to ſentence: or elſe he will give *raſh judgement*. How then dare any of us undertake to ſit as *Judges* upon other mens *Conſciences*, wherewith we are ſo little acquainted, that we are indeed but too much unacquainted with our own? We are not able to ſearch the depth of our own [c] *wicked* and *deceitful hearts*; and to ranſack throughly the many ſecret windings and turnings therein: how much leſs then are we able to ſadome the bottomes of *other mens hearts*, with any certainty to pronounce of them either good or evil? We muſt then leave *the judgements* of C other mens *ſpirits*, and *hearts*, and *reins*, to him that is [d] *the Father of ſpirits*, and alone [e] *ſearcheth the hearts and reins*: before whoſe eyes all things are [f] πάντα γυμνὰ καὶ τετραχηλισμένα, as the word is moſt Emphatical, *Heb.* 4. Wherefore our Apoſtles precept elſewhere is good to this purpoſe, 1 *Cor.* 4. [g] *Judge nothing before the time, until the* LORD *come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts.* "Unleſs we "be able to bring theſe *hidden things* to light, and to make mani- "feſt theſe *counſels*; it is [h] *raſhneſs* in us to *judge*: and therefore we "muſt not *judge*.

f *Mali operis* vindictam, *Boni* gloriam, *utriuſque* Judicium.
g Deut. 32. 35.
h Iſa. 42. 8. Rom. 12. 19.
i Rom. 14. 3. --10. Jam. 4. 11, 12.
k *Tres hominum ſpecies maximam Deo faciunt injuriam: Superbi, qui auferunt ei* Gloriam; *Iracundi, qui* Vindictam; *Rigidi, qui* Judicium.
l Heb. 10. 30.

14. 3.

a *Et nunc Reges, intelligite: erudimini, qui judicatis terram,* Pſa. 2. 10. *ſi judicas, cognoſce.* Sen. in Med. Act. 2. Μανθάνειν δεῖ πρὸ τοῦ διδάσκειν· ἀδύνατον γὰρ ἄνδρα ἄφρονα εἶναι σοφόν. Phocylid.
b *Et normam, & Cauſam: Normam*, ſecundum quam; *& cauſam*, de qua *ſtatuendum. Ad* Factum *hæc pertinet, illa ad* Jus: *ad illam*, Peritia *opus eſt*; *ad hanc*, Prudentia.

D

c Jer. 17. 9. I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me is the LORD, 1 *Cor.* 4. 4. If our heart condemn us, GOD is greater than our heart, and knoweth all things, 1 *John* 3. 21. *Latet me facultas mea, quæ in me eſt; ut animus meus de viribus ſuis ipſe ſe interrogans, non facilè ſibi credendum exiſtimet; quia & quod ineſt plerumque occultum eſt.* Aug. lib. 10. Confeſſ. c. 32.
d Heb. 12. 9.
e Pſal. 7. 9 & 26. 2. Jer. 11. 20. & 17. 10. & 20. 12. Revel. 2. 23.
f Heb. 4. 13.
g 1 Cor. 4. 5.
h *Temeritas eſt, damnare quod noſcias.* Sen. Epiſt. 91. *Sunt quædam facta media, quæ ignoramus quo animo fiant, quia & bono & malo fieri poſſunt; de quibus temerarium eſt judicare.* Auguſt. lib. 2. de Serm. Dom. in monte. cap. 18.

Thirdly, this judging is *uncharitable*. Charity is not eaſily *ſuſpicious*; but upon juſt cauſe: much leſs then, *cenſorious* and peremptory. Indeed when we are to judge of [a] *Things*, it is wiſdome to judge E of them *ſecundùm quod ſunt*, as neer as we can, to judge of them juſt as they are, without any ſway or partial inclination either to the right hand, or to the left. But when we are to judge of *Men*, and

15. 3.

a *In rerum judicio debet aliquis niti ad hoc, ut interpretetur unumquodque ſecundùm quod eſt: in judicio autem perſonarum, ut interpretetur in melius.* Aquin. 2. 2. qu. 60. art. 4. ad 3. and he giveth a ſubſtantial reaſon for it, *ib. in reſp. ad* 2.

their *Actions*: it is not altogether ſo: there the rule of Charity must take place, [b] *Dubia in meliorem partem ſunt interpretanda.* Unleſs we ſee manifeſt cauſe to the contrary, we ought ever to *interpret* what is done by others, with as much favour as may be. "To "erre thus is better than to hit right the other way; becauſe this "courſe is [c] ſafe, and ſecureth us, as from [d] *inſuring* others, ſo from "*endangering* our ſelves: whereas in judging ill, though right, we "are ſtill [e] unjuſt *in voluntate*, the *event* only, and not our *choyce* "freeing us from wrong judgement. True Charity is *ingennous*; it [f] *thinketh no evil*, 1 Cor. 13. How far then are they from *Charity*, that are ever *ſuſpicious*, and think nothing well? For us, let it be our care to maintain *Charity*; and to avoid, as far as humane frailty will give leave, even *iniſter ſuſpicions* of our brethens actions: or if through frailty we cannot that, yet let us not from light ſuſpicions fall into *uncharitable cenſures*: let us at leaſtwiſe ſuſpend our [g] *definitive judgement*, and not determine too peremptorily againſt ſuch as do not in every reſpect juſt as we do, or as we would have them do, or as we think they ſhould do. It is *uncharitable* for us to judge, and therefore we muſt not judge.

b Gloſſa Ord. in hunc loc. & Theologi paſſim. *Semper quicquid dubium eſt, humanitas inclinat in melius.* Sen. ep. 81.

c *Error charitatis, ſalutaris error.*

d *Melius eſt quod aliquis frequenter fallatur, habens bonam opinionem de malo homine, quam quod rarius fallatur habens malam opinionem de bono homine; quia ex hoc fit injuria alicui; non autem ex primo.* Aq. 2. 2æ qu. 60. art. 2. ad. 1.

e *Æquum licet ſtatuerit, haud æquus fuit* Sen in Med. Act 2. f 1 Cor. 13. 5. g *Si ſuſpiciones vitare nos poſſumus, quia homines ſumus: judicia tamen, id eſt, definitivas firmaſque ſententias continere debemus.* Gloſſ. Ordin. in 1 Cor. 4.

16. Laſtly, there is *Scandal* in judging. Poſſibly he that is judged, may have that ſtrength of *Faith* and *Charity*, that though raſh and uncharitable cenſures lie thick in his way, he can lightly skip over all thoſe *ſtumbling-blocks*, and ſcape a fall. S. *Paul* had ſuch [z] meaſure of ſtrength; [a] *With me it is a very ſmall thing*, ſaith he, *that I ſhould be judged of you, or of humane judgement*, 1 Cor. 4. If our Judging light upon ſuch an object, it is indeed no *ſcandal* to him: but that's no *thanks* to us. We are to eſteem things by their *natures*, not *events*: and therefore we *give* a ſcandal, if we *judge*; notwithſtanding he that is judged *take* it not as a ſcandal. For, that *judging* is in it ſelf a *ſcandal*, is clear from ver. 13. of this Chapter; *Let us not therefore*, ſaith S. *Paul*, *judge one another any more, but judge this rather, that no man put a ſtumbling-block, or an occaſion to fall in his brothers way.* And thus we ſee four *main Reaſons* againſt this judging of our brethren. 1. We have *no right* to judge; and ſo our judging is *uſurpation*. 2. We may *erre* in our judgements; and ſo our judging is *raſhneſs*. 3. We take things *the worſt way* when we judge; and ſo our judging is *uncharitable*. 4. We offer occaſion of *offence* by our judging; and ſo our judging is *ſcandalous*. *Let not him therefore that eateth not, judge him that eateth.*

z 1 Cor. 4. 5.

17. And ſo I have done with my Text in the general uſe of it: wherein we have ſeen the two faults of *deſpiſing* and of *judging* our brethren, laid open; and the ugline ſs of both diſcovered. I now deſcend to make ſuch *Application*, as I promiſed, both of the *caſe* and *rules*,

A *rules*, unto some *differences*, and to some *offences*, given and taken in our Church in point of *Ceremony*. The Case ruled in my Text was of *eating*, and not *eating*: the Differences which some maintain in our Church, are many in the particulars; (as of *kneeling*, and not *kneeling*; *wearing*, and *not wearing*; *crossing*, and not *crossing*, &c.) But all these, and most of the rest of them, may be comprehended in gross under the terms of *conforming*, and not *conforming*. Let us first compare *the Cases*; that having found wherein they *agree*, or *disagree*, we may thereby judge how far S. *Paul*'s advice in my Text ought to rule us, for not *despising*, for not *judging* one another.

B There are *four* special things, wherein if we compare this *our Case* with the Apostles; in every of the four we shall find some agreement, and some disparity also: 1. The nature of the *matter*: 2. The abilities of the *persons*: 3. Their several *practise* about the things: and 4. Their mutual *carriage* one towards another. And first, let us consider how the *two Cases* agree in each of these.

First, *the matter* whereabout the *eater* and the *not-eater* differed in the case of *the Romans*, was in the nature of it *indifferent*: so it is between *the conformer* and not *conformer* in our Case. As there, *fish*, and *flesh*, and *herbs* were meerly *indifferent*; such as might be eaten, C or not eaten without sin: so here, *Cap*, and *Surplis*, *Cross*, and *Ring*, and the rest, are things meerly *indifferent*; such as (in regard of their own *nature*) may be *used* or *not used* without sin; as being neither expresly *commanded*, nor expresly *forbidden* in the word of God. 18. 1.

Secondly, the *Persons* agree. For as there, so here also; some are *strong in faith*, some *weak*. There are many, whose judgements are upon certain and infallible grounds assured and resolved, and that *certitudine Fidei*, that *Cap*, and *Surplis*, and *Cross* and the rest, are things *lawful*, and such as may be used with a good Conscience. 2.

D There are some others again, who through *ignorance*, or *custome*, or *prejudice*, or otherwise weakned in their judgements, cannot (or will not) be perswaded, that these things are altogether free from *Superstition* and *Idolatry*: nor consequently the use of them from sinne.

Thirdly, the *practice* of the persons are much alike. As there, *the strong* did use his liberty according to the assurance of his knowledge (*πληροφορίᾳ*) and did eat freely without scruple; and *the weak* did *forbear* to eat, because of his doubting and irresolution: So here, most of us in assured confidence that we may *wear*, and B *cross*, and *kneel*, and use other *Ceremonies and Customes* of our Church, do willingly, and *ex animo*, conform our selves thereunto. Yet some there are, who out of I know not what niceness and *scrupulosity*, make dainty of them, and either utterly refuse *conformity*, or at least-wise desire respite, till they can better inform themselves. 3.

4. *Lastly*, there is some correspondence also in *the faulty carriage* of the parties each towards other. For as there *the Eater* despised *the Not-eater*; and *the Not-eater* judged *the Eater*: so here, it cannot be denied, but that some *Conformers* (although I hope far the lesser, I am sure far the worser sort,) do despise and scandalize *the Non-conformers* more than they have reason to do, or any discreet honest man will allow. But is it not most certain also, that *the Non-conformers* (but too generally, yea, and the better sort of them too, but too often and much) do pass their *censures* with marvellous great freedome; and spend their judgements liberally upon, and against *the Conformers*? Hitherto *the Cases* seem to agree. One would think, *mutatis mutandis*, the Apostles rule would as well fit our Church and Case, as *the Roman*; and should as well free *the Non-conformers* from our *Contempt*, as us from their *Censures*. *Let not him that* conformeth, *despise him that* conformeth not: *and let not him that* conformeth not, *judge him that* conformeth.

19. 1. But if you will please to take a second survew of the *four* several particulars, wherein *the Cases* seemed to agree; you shall find very much disparity and disproportion betwixt *the two Cases* in each of *the four* respects. In the case of my Text, the *matter* of difference among them, was not only indifferent in the *nature* of it; but it was also left as indifferent for the *use*: the Church (*perhaps*) not having *determined* any thing positively therein; at least no publick authority having either *enjoyned*, or *forbidden*, the use of such or such meats. But in the Case of our Church it is far otherwise. *Cappe*, *Surplis*, *Crosse*, *Ring*, and other *Ceremonies*, which are the Matter of our differences, though they be things *indifferent* for their *nature*, and *in themselves*: yet are not so for their *use*, and *unto us*. If *the Church* had been silent, if *Authority* had prescribed nothing herein; these *Ceremonies* had then remained for their *use*, as they are for their *nature*, indifferent: *Lawful*, and such as might be *used* without sin; and yet *Arbitrary*, and such as might be also *forborn* without sin. But men must grant (though they be unwilling, if yet they will be reasonable) that every *particular Church* hath power, for [b] *decency and orders* sake, to ordain and constitute *Ceremonies*. Which being once ordained, and by publick authority enjoyned, cease to be *indifferent* for their *use*, though they remain still so for their *nature*: and of *indifferent* become so *necessary*, that neither may a man without sin [c] *refuse* them, where Authority requireth; nor *use* them, where Authority restraineth the use.

20. Neither is this accession of *Necessity* any impeachment to *Christian Liberty*; or [d] *insnaring* of mens *consciences*: as some have objected. For then do we ensnare mens consciences by *humane Constitutions*, when we thrust them upon men as if they were *divine*; and bind mens consciences to them *immediately*, as if they were immediate parts of *Gods worship*, or of absolute necessity unto salvation.

This

a *Article* 20. agreeably to the confessions of other Protestant Churches.
b ἐυσχημόνως καὶ τάξει. 1 Cor. 14. 20.
c *Constit. & Canon.* 30.
d Ex. 1 Cor. 7. 35.
e Lincolnsh. Abridg. pa. 34.

A This *Tyranny* and *Usurpation* over mens Consciences, *the* [c] *Pharisees* of old did, and *the Church of Rome* at this day doth exercise, and we justly hate in her: [d] equalling, if not preferring her *Constitutions* to the *Lawes* of GOD. But our *Church* (GOD be thanked) is farr from any such impious presumption: and hath sufficiently *declared* her self by solemn *profession*, enough to satisfie any ingenuous impartial judgement, that by requiring obedience to these *ceremonial Constitutions*, she had no other purpose, then to reduce all [e] *her children* to an *orderly uniformity* in the *outward worship* of God: so far is she from seeking to draw any opinion, either of [f] *divine necessity* upon
B the *Constitutions*, or of *effectual holinesse* upon the *Ceremony*. And as for the prejudice which seemeth to be hereby given to *Christian liberty*: it is so slender a conceit, that it seemeth to bewray in the objectors a desire, not so much of *satisfaction*, as *cavil*. For *first*, the liberty of a Christian to all indifferent things, is in *the Mind* and *Conscience*: and is then infringed, when *the Conscience* is bound and straitned, by imposing upon it an opinion of *doctrinal Necessity*. But it is no wrong to *the liberty* of a Christian mans conscience, to bind him to *outward observances* for *Order's* sake, and to impose upon him a *necessity of Obedience*. Which one distinction of *Doctrinal* and *Obe-*
C *diential Necessity* well weighed, and rightly applyed, is of it self sufficient to clear all doubts in this point. For, to make all *restraint* of the outward man in matters *indifferent*, an impeachment of *Christian liberty*: what were it else, but even to bring in [h] *Anabaptisme* and *Anarchy* into the Church? and to overthrow all bond of *subjection* and *obedience* to lawfull Authority? I beseech you consider, Wherein can *the immediate power* and Authority of *Fathers*, *Masters*, and other *Rulers* over their inferiours consist; or the due *obedience* of inferiours be shewn towards them; if not in these [i] *indifferent* and *Arbitrary* things? For things [k] *absolutely Necessary*, as commanded by
D God, we are bound *to do*, whether humane Authority *require* them, or no: and things *absolutely Unlawfull*, as prohibited by God, we are bound *not to do*, whether humane Authority forbid them, or no. There are none other things left then, wherein to express properly *the Obedience* due to superiour Authority, than these *indifferent things*. And if a [l] *Father* or *Master* have power to prescribe to his *Child* or *Servant* in indifferent things; and such restraints be no way prejudicial to *Christian liberty* in them: Why should any man either deny the like power to *Church-Governours*, to make *Ecclesiastical constitutions* concerning indifferent things? or interpret that
E power to the prejudice of *Christian Liberty*? And again *Secondly*, Men must understand, that it is an errour, to think *Ceremonies* and *Constitutions* to be things *merely indifferent*: I mean in the generall. For howsoever every *particular Ceremony* be indifferent; and every *particular Constitution* [m] arbitrary and alterable; yet that there should be some *Ceremonies*, it is necessary, *Necessitate absolutâ*, in as much

c Mar. 7. 8. &c.
d *In Spiritum Sanctum blasphemant, qui sacros Canones violant.* 25. qu. 1. Violatores.
e Constit. &c. can. 74. art. 20. Act for Uniformity; and Treat. of Ceremonies prefixed to the book of Common-Prayer.
f Without prejudice to the liberty of other Churches. See *Pref. to Communion Book.*
g *The Church ought not to enforce any thing besides the holy Writ, to be believed for necessity of salvation.* Artic. 20.
h See Conference at *Hampton Court*, pa. 70, 71.
i *In rebus mediis lex posita est obedienti.* Bern. Epist. 7.
k *De hujusmodi quippe nec præceptor expectandus, nec prohibitor auscultandus est.* Bern. de præc. & dispensat. See Agell. 2. Noct. Artic. 7. & Bernard. epist. 7.
l See *Sam. Collins* Sermon in 1 Jam. 6. 34. pag. 44. &c.
2.
m Artic. 34.

ion

much as no outward work can be performed without *Ceremoniall* circumstances, some or other: and that there should be some *Constitutions* concerning them, it is also necessary (though not simply and absolutely, as the former; yet *ex hypothesi*, and) *necessitate convenientiæ*. Otherwise, since some *Ceremonies* must needs be used; every *Parish*, nay every *Man* would have his own fashion by himself, as his humour led him: whereof what other could be the issue, but infinite *distraction*, and unorderly *confusion* in the Church? And again *thirdly*, to return their weapon upon themselves; if every restraint in *indifferent things* be injurious to *Christian liberty*: then themselves are injurious no less by their *negative* restraint from some Ceremonies, *I wear not, Crosse not, Kneel not*, &c. than they would have the world believe our Church is by her positive *restraints* upon these Ceremonies of *vesting*, and *crossing*, and *kneeling*, &c. Let indifferent men judge, may let themselves that are parties judge, Whether is more injurious to Christian Liberty, *publick authority* by mature advice commanding, what might be forborn; or *private spirits* through humorous dislikes, forbidding what may be used: the *whole Church* imposing the *use*, or a *few Brethren* requiring the *forbearance* of such things, as are otherwise and in themselves equally *indifferent* for use, or for forbearance.

21. But they say, *Our Church* maketh greater matters of *Ceremonies* than thus; and preferreth them even before the most *necessary duties* of preaching and administring *the Sacraments*, in as much as they are imposed upon *Ministers* under pain of *suspension* and *deprivation* from their Ministerial *Functions* and *Charges*. Firstly, for actual Deprivation; I take it, unconforming Ministers have no great cause to complain. Our Church, it is well known, hath not always used that rigour she might have done. Where she hath been forced to proceed as far as *deprivation*; she hath *ordinarily* by her soft hand slow, and compassionate proceedings therein sufficiently manifested her unwillingness thereto: and declared her self a Mother every way indulgent enough to such ill-natured Children, as will not be ruled by her. *Secondly*, those that are *suspended* or *deprived*, suffer it but justly for their *obstinacy* and *contempt*. For howsoever they would bear the world in hand, that they are *the only persecuted men*, and that they suffer for their *Conscience*: yet in truth, they do but abuse the credulity of the simple therein; and herein (as in many other things) jump with the *Papists*, whom they would seem above all others most abhorrent from. For as *Seminary Priests* and *Jesuits* give it out, they are martyred for their *Religion*, when the very truth is, they are justly executed for their prodigious *Treasons*, and felonious & treacherous *practises* against lawfull Princes and Estates: so the *Brethren* pretend they are *persecuted* for their *conscience*, when they are indeed but justly *censured* for their obstinate and pernicious *contempt* of lawfull Authority. For in all

n See *Calvin* lib. 4. Instit. c. 10. sect. 27.

o *Quot capita tot Schismata*, Hieronym.

3.

p Like that Col. 2. 21. *Touch not, taste not, handle not.*

21.

1.

a *Pro infici at: one pontificatus seminei.* Aquipont. in resp. ad Sobr. de Antichristo, *Thes.* 15. speaking of the Priests executed in the reign of Qu. *Elizabeth.*

b See *Donnes Pseudo-Martyr totum*, especially c. 5, &c.

A

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F

A A not *the refusall* of these *Ceremonies* they are deprived for, otherwise then as *the matter* wherein they shew their *contempt*: is it is *the Contempt* it self, which *formally* and properly subjecteth them to just *Ecclesiasticall censure* of Suspension or Deprivation. And *contempt of Authority*, though in the smallest matter, deserveth no small punishment: all *authority* having been ever solicitous (as it hath good reason) above all things to vindicate and preserve it self from *contempt*, by inflicting sharp punishments upon *contemptuous* persons in *the smallest* matters, above all other sorts of offenders in any degree whatsoever. Thus have we shewed and cleared the *first* and
B main difference betwixt *the case* of my Text, and the case of our Church, in regard of *the Matter*: the things whereabout they differ, being every way *indifferent*; ours not so.

c The practice of our Church sufficiently confirmeth this: which censureth no man for the bare omission of some kind of Rites and Ceremonies now and then; where it may be presumed by the parties cheerfull and general conformity otherwise, that such omission proceedeth not either from an opiniative dislike of the Ceremony imposed, or from animosities and dissentious humouring of such as do dislike it. *Whosoever wilfully and purposely doth openly break*, &c. Artic. 34. d *In minimis quoque mandatis culpam facit qui maximum; & contritis in crimen gravis rebellionis nevium facis levem simplicis transgressionis.* Bern. de prec. & dispens.

And as in *the Matter*; so there is secondly much oddes in the con- 2.
C dition of *the Persons*. The refusers in the Case of my Text, being truly *weak in the Faith*, as being but lately converted to *the Christian Faith*, and not sufficiently instructed by the Church *in the doctrine* and *use* of *Christian liberty* in things indifferent: Whereas with our refusers it is much otherwise. *First*, they are not new 1.
Proselytes; but men born, and bred, and brought up, in the bosom of the Church: yea many, and the chiefest of them, such as have taken upon them *the calling of the Ministery*, and *the charge* of Soules, and *the office* of teaching and instructing others. And such men
D should not be *weaklings*. *Secondly*, ours are such as take themselves 2.
to have far more knowledge, and understanding, and insight in the Scriptures, and all divine learning, than other men: such as between pity and scorn seem most to wonder at *the ignorance* and simplicity of *the simpler*, and so lament (which is, God knoweth, lamentable enough; though not comparable to what it was within not many years since:) the want of *knowledge*, and the unsufficiency of some of *the Clergy* in the Land. And with what reason should these men expect the priviledge of *weak* ones? *Thirdly*, our Church hath 3.
sufficiently declared and published *the innocency* of her *purpose* and meaning in enjoyning *the Ceremonies*: nor so only, but hath been
E content to hear, and receive, and admit *the Objections* and reasons of *the refusers*; and hath taken pains to *answer* and satisfie to the full all that ever yet could be said in that behalf. And therefore it is vanity for these men (or their friends in their behalf) to alledge *weaknesse*; where all good means have been plentifully used for full information in the points in doubt. *Lastly*, upon the 4.
premises it doth appear that *the weaknesse* of our brethren, pretended by those that are willing to speak favourably of them, proceedeth

AA

ceedeth for the most part not so much out of *simple ignorance*, arising from the defect either of *understanding* or *means*, as out of an ignorance at the best in some degree of *wilfulnesse* and affectation, in not seeking, or not admitting such ingenuous satisfaction, as they might have by Reason: if not out of the poyson of *corrupt* and *carnall* affections (as they give us sometimes but too much cause to suspect) of *pride*, of *singularity*, of *envy*, of *contention*, of factious admiring some mens persons. By which, and other like parcial *affections*, mens *judgements* become oftentimes so blinded, that of *unwilling* at the first, they become at length *unable* to discern things with that freedom and ingenuity they should. And so *the Elect* differ in regard of *the Persons*.

B

23. They differ *thirdly* in *the Practise* of the Persons. There *the strong* did eat, because he was well assured he might do it, πάντα καθαρὰ, in the verse before my Text: and the *weak* did no more but *forbear* eating; as indeed he might do, no Authority interposing to the contrary. But here, we conform, not only because we know *we may* lawfully do it; but for that we know *we must* of [a] necessity do it, as bound thereunto in *obedience* to lawfull Authority, and in *the* [b] *conscience* we ought to make of such *obedience*. And the refusers do not only *de facto*, not conform; to *the contempt* of Authority, and *the scandal* of others: but they stand in it too, and trouble the peace of the Church by their restless *Petitions*, and *Supplications*, and *Admonitions*, and other publications of the reasons and grounds of their such refusal. "And verily, this *Countrey* and *County* hath been not the "least busie in these factious and tumultuous courses: both in trou- "bling our most gracious, judicious, and religious Soveraign with "their *petitions*, and also in publishing their *reasons*, in a Book "called *The Abridgement*, printed 1605. to their own shame, and "the shame of their Countrey. He who (as I have been informed) "was thought to have had a chief hand in the collecting of those "reasons, and printing of that Book; was for his obstinate refusal "of *Conformity*, justly deprived from his Benefice in this *Diocess*, and "thereupon relinquished his *Ministery* for a time, betaking him- "self to another Calling: so depriving the Church and people of "God of the fruit and benefit of those excellent gifts which were in "him. But since that time he hath, upon better and more advised "judgement, *subscribed* and *conformed*: and the Church like an in- "dulgent Mother hath not only *received* him into her bosom again, "but hath *restored* him too, though not to the same, yet to a Bene- "fice elsewhere of far better value."

C

D

E

24. Lastly, there is difference in *the faulty carriage* of the persons: and that on both parts; especially on ours. For though our *Non-conforming Brethren* condemn us with much liberty of speech and spirit, having yet less reason for it than *the weak Romans* had (for *the strong* among them might have forborn some things for *the Weak's* sake; and

[a] ἀνάγκη συνειδήσεως. Rom. 13. 5.

[b] *Not only for wrath, but also for conscience sake.* Ibid.

[c] Meditations on the Lords Prayer, pag. 12. in the Margent.

A and it would have well become them for the avoiding of *ſcandal* ſo to have done; which we cannot do without *greater ſcandal* in the open contempt of *lawful authority*:) yet we do not *deſpiſe* them, (I mean with allowance from the Church: if particular men do more than they ſhould, it is their private fault, and ought not to be imputed to us, or to our Church) but uſe all good means we can to draw them to *moderate courſes*, and juſt *obedience*; although they better deſerve to be *deſpiſed* than the weak Romans did: they being truly *Weak*, ours *Obſtinate*; they *Timorous*, ours alſo *Contemptuous*.

B Now theſe differences are opened betwixt the Caſe in my Text, and the Caſe of our Church: we may the better judge how far forth Saint *Paul*'s advice here given to the Romans in their caſe of *eating*, and *not-eating*, ought to rule us in our caſe of *conforming*, and *not-conforming* in point of Ceremony. And firſt, of *not deſpiſing*: then of *not judging*. The ground of the Apoſtles precept for not deſpiſing him that ate not, was his *Weakneſs*. So far then as this ground holdeth in our caſe, this precept is to be extended, and no further. And we are hereby bound not to deſpiſe our *Non-conforming* Brethren, ſo far forth as it may probably appear C to us they are *meak* and not wilful. But ſo far forth, as by their courſes and proceedings it may be reaſonably thought their *refuſal* proceedeth from corrupt or partial *affections*, or is apparently maintained with *obſtinacy* and *contempt*: I take it we may, notwithſtanding *the Apoſtles* admonition in my Text, in ſome ſort even *deſpiſe* them.

But becauſe they think they are not ſo well and fairly dealt with all as they ſhould be: Let us conſider their particular *grievances*, wherein they take themſelves deſpiſed; and examine how juſt they are. They ſay, *firſt*, they are deſpiſed in being ſcoffed and flouted, D and derided by looſe companions, and by profane or popiſhly affected perſons; in being ſtiled *Puritans*, and *Brethren*, and *Preciſians*, and having many jeſts and fooleries faſtened upon them, whereof they are not guilty. They are *ſecondly* deſpiſed, they ſay, in that when they are convented before *the Biſhops* and others in Authority, they cannot have the favour of an indifferent Hearing: but are proceeded againſt as far as *Suſpenſion*, & ſometimes *Deprivation*, without taking their anſwers to what is objected, or giving anſwers to what they object. *Thirdly*, in that many *honeſt* and *religious* men, of excellent and uſeful *gifts*, cannot be permitted *the liberty* of their *Conſciences*, and the free exerciſe of their *Miniſtery*; only for ſtanding out E in theſe things, which our ſelves cannot but confeſs to be *indifferent*.

To their *firſt Grievance* we anſwer, that we have nothing to do with thoſe that are *Perſonally* affected. If they wrong them, as it is like enough they will (for they will not ſtick to wrong their betters;) we are not to be charged with that: let them anſwer for them-

25.

26.

a *All benefit of Law being denied them, and they debarred of other means by conference or writing for their defence.* Def. of Miniſters reaſons part. 1. pref. to the Reader. *We do accuſe the Reverend Biſhops in the ſight of God and Man, for their hard and extream dealing towards us* Removal of Imputations, p. 40.

27.

themſelves. "But by the way, let our *Brethren* conſider, whether "their ſtiff and unreaſonable oppoſing againſt thoſe lawful *Ceremo-*"*nies* we retain, may not be one principal means to *confirm*, "but ſo much the more in their darkneſs and ſuperſtition thoſe "that are wavering, and might poſſibly by more ingenious and ſea-"ſonable *inſinuations* be won over to embrace the truth which we "profeſs. And as for looſe perſons and profane ones, that make "it their ſport upon their Ale-benches to rail and ſcoff at *Puritans*; "as if it were warrant enough for them to drink drunk, talk baw-"dy, ſwear and ſtare, or do any thing without controll, becauſe for-"ſooth they are no *Puritans*; As we could wiſh, our *Brethren* and their *Lay-followers*, by their uncouth and ſometimes ridiculous be-haviour, had not given *profane perſons* too much advantage to play upon them, and through their ſides to wound even *Religion* it ſelf: ſo we could wiſh alſo that ſome men by *unreaſonable* and *unjuſt*, other ſome by *unſeaſonable* and *indiſcreet* ſcoffing at them, had not given them advantage to *triumph* in their own *innocency*, and *perſiſt* in their affected *obſtinacy*. It cannot but be ſome confirmation to men in errour, to ſee men of diſſolute and looſe behaviour, with much eagerneſs, and petulancy, and virulence to ſpeak againſt them. We all know how much *ſcandal* and prejudice it is to a right *good cauſe*, to be either *followed* by perſons open to juſt exce-ption, or *maintained* with ſlender and unſufficient reaſons, or *proſecuted* with unſeaſonable and undiſcreet violence. And I am verily perſwaded, that [b] as the increaſe of *Papiſts* in ſome parts of the Land hath occaſionally ſprung (by a kind of *Antiperiſtaſis*) from the intemperate courſes of their neighbour-*Puritans*; ſo the increaſe of *Puritans*, in many parts of the Land, oweth not ſo much to any ſufficiency themſelves conceive in their own grounds, as to the di-advantage of ſome *profane*, or *ſcandalous*, or *idle*, or *ignorant*, or *in-diſcreet* oppoſers. But ſetting theſe aſide, I ſee not but that other-wiſe the name of *Puritan*, and the reſt, are juſtly given them. For appropriating to themſelves the names of *Brethren*, *Profeſſors*, *Good-men*, and other like; as differences betwixt them and thoſe they call *Formaliſts*: Would they not have it thought, that they have a *Brotherhood* and *profeſſion* of their own, freer and purer from Super-ſtition and Idolatry, than others have, that are not of the ſame ſtamp? and doing ſo, why may they not be called *Puritans*? The name, I know, is ſometimes faſtened upon thoſe that deſerve it not; *Raſcal people* will call any man that beareth but the face of honeſty, a *Puritan*: but why ſhould that hinder others from placing it where it is rightly due?

b Many by their factious behaviour were driven to be Papiſts. *The Kings Maj. is Conſer. at Hamp. pag. 98.*

28. "To their *ſecond Grievance* I anſwer: Publick means by *Confe-*"*rences*, *Diſputations*, and otherwiſe, have been often uſed: and "*private men* not ſeldome afforded the favour of reſpite and liber-"ty to bring in their *allegations*. And I think it can be hardly, or

but

A "but rarely instanced, that ever *Deprivation* hath been used, but "where fatherly *Admonitions* have first been used, and time given "to *the Delinquents* to consider of it, and inform themselves better. "This course usually hath been taken: though every private particular man hath no reason to expect it. The *Reverend Fathers* of our Church, we may well think, amid so much other imployment, cannot be so unthrifty of their good hours, as to lavish them out in hearing contentious persons *eandem cantilenam*, sing the same note a hundred times over, and require farther satisfaction, after so many publick and unanswerable satisfactions, already given. Yet have *the*

B *Bishops* and other *Church-Governours* out of their religious zeal for the peace of Gods Church, been so far from *despising* our *Brethren* herein: that they have dispensed sometimes with their other weighty occasions, and taken pains to answer their *reasons*, and confute their *exceptions*, satisfie all their *doubts*, and discover the weakness of all their *grounds* in the points questioned.

a Witness the learned Books of divers reverend Prelates; *John Whitgift*, *John Buckeridge*, *Thomas Morton*, &c.

29.

And as to their *third Grievance*. First, for my own part, I make no doubt, neither dare I be so uncharitable as to think, but that many of them have honest, and upright, and *sincere hearts* to Godward, and are unfeignedly zealous of Gods *Truth* and for *Religion*.

C "They that are such, no doubt feel *the comfort* of it in their own "souls: and we see *the fruits* of it in their conversation, and rejoyce "at it. But yet I cannot be so ignorant on the other side, as not to know, that the most sanctified and zealous men are *men*, and subject to carnal and corrupt *affections*; and may be so far swayed by them in their *judgements*, as not to be able to discern, without prejudice and partiality, truth from errour. "Good men, and Gods dear "children may continue in some [a] *errour in Judgement*, and conse-"quently in a *sinful practise* arising thence; and live and dye in it "(as some of these have done in *disobedience* to lawful Authori-

D "ty) and that unrepented of otherwise, than as in the lump of "their *unknown sins*. It is not *Honesty*, nor *Sincerity*, that can pri-"viledge men from either *erring* or *sinning*. Neither ought the un-"reproved conversation of men countenance out their *opinions*, or their *practises*, against light of *Divine Scripture*, and *right Reason*: As we read *Cyprian*'s errour in old time; and we see in our daies not only the suspected Tenets of *Arminius*, but even the bold heresies of *Faustus Socinus* have spread much the more for the reverend opinion men had of their *personal* endowments and sanctity. *Secondly*, though *Comparisons* be ever harsh, and most times *odious*; yet since

E honesty and piety is allowed, (without disparagements be it spoken to the best of them) there are as good, and honest, and religious, and zealous men every way, of them that willingly and cheerfully conform, as of them that do not. In the times of *Popish* persecution, how many godly *Bishops*, and conformable *Ministers* laid down their lives for the testimony of *Gods Truth*, and for the maintenance of

a *Sancti stante charitate possunt errare etiam contra Catholicam veritatem.* Occham Dial. part. 1. l. 2. c. 4.

b So *Pelagius*, from whose root *Popery* (in that branch) sprouted, was a man as strict for life as most Catholicks: yet a most dangerous and pestilent Heretick. *Pelagii, viri, ut audio, sancti, & non parvo profectu Christiani.* Aug. 3 de peccat. merit. & rem. 1. *Istum, sicut eum qui noverunt loquuntur, bonum ac prædicandum virum.* ibid. cap. 3.

his *Gospel?* And if it should please God in his just judgement (as our sins, and amongst others our *Schisms* and *distractions* most worthily deserve,) to put us once again to a *fiery trial* (which the same God for his goodness, and mercy defend:) I make no question but many thousands of *Conformers* would (by the grace of GOD) resist unto Bloud, embrace the Faggot, and burn at a Stake, in detestation of all *Popish, Antichristian Idolatry*; as readily, and chearfully, and constantly, as the hottest, and precisest, and most scrupulous *Non-conformer*. But *Thirdly*, let mens honesty, and piety, and gifts be what they can: must not men of honesty, and piety, and gifts, live *under Laws?* And what reason these, or any other respects, should [c] exempt any man from the just censure of *the Church*, in case he will not *obey* her *Laws*, and *conform* to her *Ceremonies?* especially, since such mens *impunity* would but encourage others to presume upon the like *favour*: and experience teacheth us, that no mens errours are so *exemplary* and pernicious as theirs, who for their *eminency* of gifts, or *sanctity* of life, are most followed with popular *applause*, and personal *admiration*.

3.

c *Non enim in cujusquam persona praetermittendum est, quod institutis generalibus continetur.* Leo dist. 61. Miramur.

We see their *Grievances* against us, how unjust they are, in the matter of *Despising*. I would they did no more despise *the Churches Authority*, than we do *their infirmities*! But in the matter of *judging*; see if we have not a just *grievance* against them. As might be declared at large in many instances, out of their printed *Books*, and private *Letters*, and common *discourses*. I will but give you a [a] taste because I know I grow tedious, and I long to be at an end.

30. a I refer the Reader for more particular satisfaction to *Fr. Masons* Sermon on 1 *Cor.* 14. 40. *pag.* 30. *Sam. Collins* Sermon on 1 *Tim.* 6. 3. *pa.* 21. 22. and others: but especially to their own writings.

First, they judge our *Church* as half *Popish* and *Antichristian*, for retaining some Ceremonies used in *Popery*: though we have purged them from their *Superstitions*, and restored them to their *Primitive* use. Their great admired [a] *opener* of the Revelation, maketh our Church the *Linsey-Wolsey Laodicean* Church; neither *hot* nor *cold*. and some of them have slovenly compared our late gracious Soveraign Queen *Elizabeth* of most blessed memory, to a [b] *sluttish housewife*, that having swept the house, yet left the *dust* and *dirt* behind the doors; meaning thereby *the Ceremonies*. If our Church were but half so ill, as these men would make it, I think every honest religious man should hold himself bound to separate from it, as *his most excellent Majesty* [c] hath observed *the Brownists* have done upon their very grounds: accounting them as *luke-warm* for not quite *separating*, as they do us for no further *reforming*.

31. a *Brightman* in *Apoc. cap.* 3. b This Simile was first used by a very Reverend, grave and worthy *Dean*, (who hath many waies deserved well of our whole Church) *Alexander Noel* Dean of Pauls, in a Sermon before Queen *Elizabeth*: and modestly and moderately urged, not as all against *the Ceremonies* (which by his practise he did allow) but for the further restraint of Popish Priests and Jesuites, who lay thick in *Ireland*, and the western coasts of *England* and *Wales*, as heaps of dust and dirt behind the doors. Yet I here ascribed it to *the Puritans*, who (though they father it upon that good man) must own it as their own brat, because by mis-applying it to *the Ceremonies*, they have made it their own. --*Malè dum recitas, incipit esse tuum* c *Meditations on the Lords Prayer*, pa. 21. &c. prima edit. 1619. See *Hooker's* Preface. Sect. 8.

32. *Secondly*, they judge our *Bishops*, and other *Church-Governours*, as Limbs

AA Limbs of *Antichrist*, *Locusts* of the bottomless pit; *domineering Lords* over Gods heritage; *Usurpers* of temporal jurisdiction; *Spiritual Tyrants* over mens Consciences, &c. Seeking by all means to make the name of *Lord-Bishop* odious to the Gentry and Commons. Witness their *Mar-prelate*, and other infamous and scandalous Libels in that kind. "Having power in their hands, if *the Bishops* should use more rigorous courses towards them, then they have done: could ye blame them?

Thirdly, they judge those that *subscribe* and conform, Machiavilian *time-servers*; formal *Gospellers*; State-*Divines*; men that know no conscience, but *Law*; nor Religion, but *the King's*: and such as would be as forward for *the Masse*, as *the Communion*, if the State should alter. 33.

B

Fourthly, all such *Ministers* as are not endowed with gifts for *the Pulpit*, they damn, as *hirelings*, and not shepherds: calling them *Idol-Shepheards*; betrayers of Christs flock; *intruders* into the Ministery [illegible]out a Calling; *dumb Dogs*, and I know not how many names besides. Yea, although they be such as are diligent, according to their measure of gifts, to perform such duties as the Church requireth; to present the Prayers of the people to God; to declare (by *reading* the holy Bible, and good Homilies for that purpose appointed) the will of God to the people; to *instruct* the younger sort in the points of *Catechism*; to *visit* and comfort the sick and afflicted; and to *administer* reverently and orderly the holy Sacraments of *Baptism* and *the Lords Supper*. 34.

C

Fifthly, they judge all such as *interpose* for the Churches peace, and *oppose* their novelties, as enemies to all goodness, men of profane mindes; haters of *Religion*, despisers of the Word; *persecutors* of the Brethren; imps of Satan; instruments of Hell; and such as utterly abhorre all godly and Christian courses. 35.

D *Sixthly*, and lastly (for I irke to rake longer in this sink) they bewray themselves to be manifest *Judges* of all that are not of their stamp; by singling out unto themselves, and those that favour them, certain proper Appellations, of *Brethren*, and *Good-men*, and *Professors*: as if none had *Brotherhood* in Christ, none had interest in *goodnesse*, none made *Profession* of the Gospel, but themselves. Whereas others have received *the sign* of their *Profession* in their foreheads after *Baptisme*, which perhaps they did not: whereas others daily stand up in the Congregation to make profession of their *Christian belief*, which it may be they do not: or, (if those things be not material) whereas others by the grace of God are as stedfastly resolved in their hearts, if need should be, to seal the truth of their *profession* with their *blood*, as any of them can be. 36.

E

But they will say, these peremptory Censures are but the faults of some few: all are not so hot and fiery. There be others that are more *temperate* in their speeches, and *Moderate* in their courses; and desire 37.

desire only they may be spared for their own particular: but they preach not against any of these things, nor intermeddle to make more stirres in the Church.

1. I answer *first*: It were lamentable, if this were not so. "If all "were of that *hot temper, or distemper* rather, that many are; they "would quickly tire out themselves without spurring. Far be it "from us to *judge* mens hearts; or to *condemn* men for that we "know not by them. Yet of some that carry themselves with tolerable moderation *outwardly*; we have some cause to suspect, that they do *inwardly* and in their hearts *judge* as deeply, as the hottest spirited railers. And we gather it from their forwardness at every turn, and upon every slender occasion, obliquely to gird, and indirectly to glance at our *Church*, and *the discipline* and *the Ceremonies* thereof, as far as they well dare. And if such men meddle no further, we may reasonably think, [a] it is not for want of good will to do it, but because they dare not.

a *Eadem velle eos cognosces: da posse, quantum volunt.* Sen. Epist. 42.

2. *Secondly*, though they preach not against these things *in the publick Congregations*; yet in their *private conventicles* it is now unknown some do. Though their *Pulpits* do not ring with it; yet their *Houses* do: though their ordinary *Sermons ad Populum* be more modest; yet their set *Conferences* are sometimes but too free, especially when they are required their opinions by those that invite them. And what themselves (for fear of Censure) thus preach but [b] *in the ear*; their *Lay-Disciples* openly preach *on the house-top*.

b Mat. 10. 27.

3. *Thirdly*, although both their *Pulpits* and *Tables* should be silent: yet their *Practice* sufficiently preacheth their dislike. And who knoweth not that a *Reall* and *Exemplary* seducement maketh the Author guilty, as well as a *Verbal* and *Oratory*? Saint *Peter* did not *preach Judaisme*, but only, for offending the Jews, *forbare* to eat with the Gentiles: yet Saint *Paul* reproveth him for it *to his face*, and interpreteth that fact of his, as an effectual and almost *compulsive* seducement; *Cogis Judaizare*, Gal. 2. [c] *Why compellest thou the Gentiles to Judaize?*

c Gal. 2. 14. Ἀτιᾳ, conversationis fuit vitium, non prædicationis. Tertull. de præscript. cap. 23. *Non imperio, sed facto.* Lyra. *Non docentis imperio, sed conversationis exemplo.* Gloss. Ord. ibid.

4. *Lastly*, it is to be considered, whether it may be enough for a *Pastor*, not to meddle with these things: and whether he be not in conscience bound, especially in case he live among a people distracted in opinions, to *declare himself* expresly either for them, or against them. If they be utterly *unlawfull*, and he know it so; how is he not bound in conscience to reprove those that *use* them, or *require* them? otherwise he betrayeth the [d] *truth of God* by his *silence*, and suffereth men to go on in their *superstition* without *rebuke*. But if he be sufficiently resolved of their *lawfulnesse*; how is he not bound in Conscience to reprove those that *refuse* them, or *oppose* them? otherwise he betrayeth *the peace of the Church* by his silence, and suffereth men to go on in their *disobedience* without *rebuke*. Nay, more, every *Minister* that hath received Pastoral charge, hath *twice*

d *Otherwise what else do we, but deny and betray the truth?* Defence of Min. reasons part. 1. Pref. to the Reader.

or

A or *thrice* (if not oftner) witnessed his allowance of all and singular the 39. *Articles* of the Church of *England*. Once at his *Ordination* before the *Bishop*; then at his *Institution* into his *Benefice*, before his *Ordinary*; and both these by *Subscription* under his hand: and then after upon his *Induction* before his own *Flock*; and that by verbal *Approbation*. By which Subscription and Approbation, he hath not only acknowledged [e] *in the Church the power of ordaining Rites and Ceremonies*, *Artic.* 20. but he hath after a sort also bound himself [f] *openly to rebuke such as wilfully and purposely break the Traditions and Ceremonies of the Church, as offenders against the common orders of the Church, and wounders of the consciences of the weak brethren*, *Artic.* 34. He then that for any respect whatsoever, is *meal-mouth'd* in these things, wherein he is bound both in *Conscience*, and by vertue of his own *voluntary Act* to speak freely: neither is constant to his own *hand* and *tongue*; nor is [g] *faithfull in Gods house, as was Moses*, in discharging a good Conscience, and revealing unto his people [h] *the whole Counsel of God*.

e Artic. 20.

f Artic. 34.

g Heb. 3. 2.

h Acts 20. 27.

38.

Thus have I endeavoured, having the opportunity of this place, (as I held my self both in *Conscience*, and in regard of my *Subscription* bound) to deliver my opinion freely, so far as my Text gave occa- C sion, concerning *the Ceremonial Constitutions* of our Church: and therein laboured to free, not only the *conformer* from all unjust *censures*; but even the *non-conformer* also, so far as he hath reason to expect it, from all scandalous *despisings*. I beseech you pardon my length, if I have been troublesome, I had much to say, and the matter was weighty; and I desired to give some satisfaction in it to those that are contrary-minded; and I have no purpose (for any thing I know) at all to trouble this place any more hereafter. Let us all now humbly beseech Almighty God to grant a blessing to what hath been presently taught and heard: that it may work in the D hearts of us all *charitable affections* one towards another, *due obedience* to lawfull Authority, and a *conscionable care* to walk in our several callings, *faithfully*, *painfully*, and *peaceably*; to the comfort of our own souls, the edification of Gods Church, and the glory of the ever-blessed Trinity, the Father, Son, and Holy Ghost, three Persons and one God. To whom be ascribed by us and the whole Church, as is most due, the Kingdom, the Power, and the Glory, for ever and ever. *Amen*.

E

E A D

AD CLERUM.

The Second Sermon.

At a Viſitation at *Boſton Lincoln*, 24 *Apr.* 1621.

ROM. 3. 8.

And not rather, (as we be ſlanderouſly reported, and as ſome affirm that we ſay) Let us do evil that good may come: whoſe damnation is juſt.

1. 

Little before, at the fourth verſe, S. *Paul* had delivered a *Concluſion* found and comfortable: and ſtrengthened it from *David*'s both experience and teſtimony in [a] *Pſ.* 51. A place pregnant, and full of ſinews, to enforce it. The *Concluſion* in effect was, that *Nothing in man can annull the Covenant of God.* Neither *the original unworthineſs* of Gods Children, through the univerſal corruption of nature; nor their *actual unfaithfulneſs* bewrayed (through frailty) in particular trials, can alienate *the free love* of God from them, or cut them off from *the Covenant of Grace*: but that ſtill God will be glorified in the truth and *faithfulneſſe* of his promiſes, notwithſtanding any unrighteouſneſs or *unfaithfulneſſe* in man.

a That thou might'ſt be juſtified in thy ſayings, and might'eſt overcome when thou art judged, *Pſal.* 51, 4.

2. But never yet was any *Truth* ſo happily innocent, as to maintain it ſelf free from *Calumny* and *Abuſe*. *Malice* on the one hand, and *Fleſhlineſs* on the other; though with different aims, yet doe the ſame work. They both pervert *the Truth*, by drawing peſtilent *Corollaries* from ſound *Concluſions*: as the Spider ſucketh poyſon from medicinable herbs. But with this difference; *Malice ſlandereth* the Truth, to diſcountenance it; but *Fleſhlineſs abuſeth* the Truth, to countenance it ſelf by it. The *reviling Sophiſter*, he would faln bring the Apoſtles gracious Doctrine into *diſcredit*: The *carnall Libertine*, he would as faln bring his own ungracious behaviour into *credit*. Both, by making falſe

A *false* (yet colourable) *Inferences* from the former Concluſion. There are [a] *three* of thoſe *Inferences*: but never a good. *The firſt*; If ſo, then cannot God in reaſon and juſtice take vengeance of our unrighteouſneſs. *The Colour:* for why ſhould he *puniſh* us for that, which ſo much magnifieth and commendeth his righteouſneſs? [b *But if our righteouſneſs commend the righteouſneſs of God, what ſhall we ſay? Is God unrighteous that taketh vengeance?*] *The ſecond* Inference: If ſo; then it is injuſt either in God or Man to condemn us as ſinners, for breaking the Law. *The Colour:* for why ſhould that action be cenſured of ſin, which ſo abundantly re-
B doundeth to the glory of God? [c *For if the truth of God hath more abounded through my lye unto his glory, why yet am I alſo judged as a ſinner?*] *The third*, and laſt, and worſt Inference: If ſo, then it is a good and wiſe reſolution, Let us ſin freely, and boldly commit evil. *The Colour:* for why ſhould we fear to do that, from which ſo much good may come? in this verſe of my Text, [*And not rather let us do evil that good may come,*]

This laſt *cavilling Inference*, the Apoſtle in this Verſe both bringeth in, and caſteth out again: *bringeth in* as an *objection*; and *caſteth out* by his *anſwer*. An anſwer which at once cutteth off
C both it, and the former Inferences. And the *Anſwer* is double: *Ad rem, Ad hominem*. That concerneth the force and matter of *the objection*: this the ſtate, and danger of *the objectors*, *Ad rem*, in the former part of the Verſe; [*And not rather (as we be ſlanderouſly reported, and as ſome affirm that we ſay) let us do evil that good may come,*] *Ad hominem*, in the latter end; [*Whoſe damnation is juſt.*] In the former part there is an *Objection*; and the *Rejection* of it. The Objection, *And not rather, Let us do evil that good may come.* The Rejection thereof with a *Non ſequitur*; implying not only the bare *inconſequence* of it upon the Apoſtles concluſion, but
D withall, and eſpecially *the falſeneſs* and unſoundneſs of it taken by it ſelf; *As we be ſlanderouſly reported, and as ſome affirm that we ſay, Let us do evil, &c.*

My aim at this preſent is to inſiſt eſpecially upon a *Principle* of *practick Divinity*: which by joynt conſent of Writers *old* and *new*; *Orthodox* and *Popiſh*; reſulteth from the very body of this verſe, and is of right good uſe to direct us in ſundry difficulties, which daily ariſe *in vita communi*, in point of Conſcience. The Principle is this; *We muſt not do any evil, that any good may come of it.* Yet there are beſides this, in the Text divers other inferiour *obſervations*
E not to be neglected. With which I think it will not be amiſs to begin, and to diſpatch them firſt briefly; that ſo I may fall *the ſooner*, and ſtay *the longer* upon that which I mainly intend.

Obſerve *firſt* the Apoſtles *Method*, and ſubſtantial manner of proceeding: how he cleareth all as he goeth; how diligent he is and careful, betimes to remove ſuch *cavils*, (though he ſtep a little out

a *Triplex inconvenions.* Lyranus hic. 1.

b Verſe 5. 2.

c Verſe 7. 3.

3.

4.

Obſerv. I. 5.

a *Propter hos arguendos fecit Paulus hic, quaſi digreſſionem tractando hæc.* Cajetan. hic.

out of his way for it) as might bring ſcandal to the *Truth* he had delivered. When we preach and inſtruct others, we ſhould not think it enough to deliver *poſitive truths*: but we ſhould take good care alſo, as near as we can, to leave them *clear*; and by prevention to ſtop *the mouths* of ſuch as love to pick quarrels at *the Truth*, and to bark againſt the light. It were good we would (ſo far as our *leiſure* and *gifts* will permit) wiſely forecaſt, and prevent all *offence* that might be taken at any part of Gods truth: and be careful, as not to broach any thing that is *falſe*, through *raſhneſs*, *errour*, or *intemperance*; ſo not to betray any *truth* by ignorant handling, or by ſuperficial, ſlight, and unſatisfying anſwers. But then eſpecially concerneth it us to be moſt careful herein; when we have to ſpeak before ſuch, as we have ſome cauſe before-hand to ſuſpect to be, through *ignorance*, or *weakneſs*, or *cuſtome*, or *education*, or *prejudice*, or *partial affections*, or otherwiſe contrary-minded unto, or at leaſtwiſe not well perſwaded of, thoſe *Truths* we are to teach. If *the waies* be rough and knotty, and the paſſengers feeble-joynted and dark-ſighted, it is but needful *the guides* ſhould remove as many *blocks* and ſtones out of *the way*, as may be. When we have gone as warily as we can to work, *Cenſurers* (if they liſt) will take *exceptions*: it is our part to ſee we give them no advantage; leſt we help to juſtifie *the Principals*, by making our ſelves *Acceſſories*. Thoſe men are ill-adviſed, how ever zealous for the Truth, that ſtir in controverſed points, and leave them worſe than they found them. [b] "*Strength* will not bear out a matter without *ſtrength*: and to encounter an adverſary are required *Shoulders* as well as *Gall*. A good cauſe is never betrayed more, than when it is proſecuted with much *eagerneſs*, but little *ſufficiency*. This from *the Method*.

Obſerve *ſecondly* the Apoſtles manner of ſpeech, [a] εβλασφημουμεθα. Tranſlators render it, *as we are wrongfully blamed. As we are ſlandered. As we are ſlanderouſly reported.* And the word indeed from the Original importeth no more: and ſo Writers both *profane* and *ſacred* uſe it. But yet in Scriptures by a ſpecialty it moſt-times ſignifieth the higheſt degree of *ſlander*; when we open our mouths againſt God, and ſpeak ill, or amiſs, or unworthily of God: that is *properly*, and properly, the ſin we call *Blaſphemy*. And yet that very word of *Blaſphemy*, which for the moſt part referreth immediately to God, the Apoſtle here uſeth, when he ſpeaketh of himſelf and other *Chriſtian Miniſters*, εβλασφημουμεθα, *as we are ſlandered*, nay as we are *blaſphemed*. A *ſlander*, or other *wrong*, or *contempt* done to a *Miniſter*, *quâ talis*, is a ſin of a higher ſtrain, than the ſame done to a *Common Chriſtian*. Not at all for his *perſons* ſake: for ſo he is no more Gods good creature than the other; no more free [b] from ſins, and infirmities, and paſſions, than the other. But for his *Callings* ſake: for ſo he is Gods [c] *Embaſſadour*, which the other is not: and for his works ſake; for that is Gods [d] *Meſſage*, which the other is not.

b *Aut animũ demas, aut viribus addas.* Dictum Archidami ad filium, apud Plutarch. in Laconicis.

c As *Zuinglius* ſaid of *Carolaſtadius* (whom he judged too weak to undertake the defence of the truth againſt *Luther* in the point of Conſubſtantiation): *Non ſatis humerorum habet.* Sleidan.

6. *Obſerv.* II.

a Παρὰ τῶ βλάπτον τλω φήμλν.

b Θλασφημουμεθα. Acts 14. 15. Jam. 2. 7. c 2 Cor. 5. 20. d 1 Theſſ. 2. 13.

A nor. *Personal* slanders and Contempts are to a *Minister*, but as to another man: because his *person* is but as another mans person. But *slanders* and *contempts* done to him *as a Minister*, that is, with reference either to his *Calling* or *Doctrine*, are much greater than to another man: as reaching unto God himself, whose Person *the Minister* representeth in his *Calling*; and whose *errand the Minister* delivereth in his *Doctrine*. For *Contempts*, S. *Paul* is expres elsewhere; c *He that despiseth, despiseth not man, but God.* And as for *Slanders*; the very choice of the word in my Text interreth as much. The dignity of our *Calling* enhanunceth the sin: and every
B slander against our regular *Doctrines*, is more than a bare *Calumny*; if no more, at least *petty* f *blasphemy*, as we are *slandered*, as we are *blasphemed*. That from the word.

10 Observe *thirdly*, the wrong done to *the Apostle* and to his *Doctrine*. He was slanderously reported to have *taught* that which he never so much as *thought*: and his Doctrine had many scandalous imputations fastened upon it, whereof neither he nor it were guilty, [*As we are slanderously reported, and as some affirm that we say.*] The best truths are subject to mis-interpretation: and there is not that *Doctrine*, how firmly soever grounded, how warily soever delivered;
C whereon *Calumny* will not fasten, and stick slanderous imputations. Neither a *Johns mourning*, nor *Christs piping* can pass the pikes: but the one *hath a Devil*: the other is *a Glutton and a Wine-bibber*. Though b *Christ* come to *fulfil the Law*, yet there be will accuse him as a *destroyer of the Law*, *Matthew* 5. And though he decide the question plainly for *Cæsar*, and that in the case of Tribute, *Mat.* 22. [*Give unto* Cæsar *the things that are* Cæsars:] yet there be that charge him, as if he d *spake against* Cæsar, *John.* 19. and that in the very case of Tribute, as if he e *forbade to give Tribute unto* Cæsar, *Luk.* 23. Now if they f called the Master of the house *Beelzebub*,
D how much more them of his household? If Christs did not think we the doctrine of his *Ministers* and his *Servants* could escape the stroke of mens tongues, and be free from *calumny* and *envie*? How the *Apostles* were slandered as *Seducers* and Sectaries, and vain babblers, and Hereticks, and broachers of new and false and pestilent doctrines; their *Epistles* and the book of their *Acts* witness abundantly to us. And for succeeding times, read but the Apologies of *Athenagoras*, and *Tertullian*, and others: and it will amaze you to see what blasphemous, and seditious, and odious, and horrible impieties were fathered upon the Ancient *Christian Doctors*, and upon
E their *profession*. But our own experience goeth beyond all. Sundry of the Doctors of our Church teach truly, and agreeably to Scripture *the* g *effectual* concurrence of GODS *Will* and *Power*, with subordinate Agents in *every*, and therefore even in *sinful* actions; Gods h *free election* of those whom he purposeth to save of his own grace, without any *motive* in, or from themselves; *The immutability*

c 1 Thes. 4. 8.
f We have heard him speak blasphemous words against *Moses*, and against God. Acts 6. 11.

7. *Observ.* III.

a Mat. 11. 17--19.
b Mat. 5. 17.
c Mat. 22. 21.
d John 19. 12.
e Luk. 23. 2.
f Mat. 10. 25.

g Acts 17. 28. & Esay 16. 12.
h Rom. 9. 11, 15, 18, &c.

of Gods [i] *Love* and *Grace* towards *the Saints* elect, and their *certain perseverance* therein unto *Salvation*; *The* [k] *Justification* of sinners by *the imputed* righteousnes of Christ, apprehended and applied unto them by a lively *faith*; without *the works* of the Law. These are sound, and true, and (if rightly understood) comfortable, and right profitable doctrines. And yet they of *the Church of Rome* have the forehead, (I will not say to *slander*, my Text alloweth more, to *blaspheme* GOD, and his Truth, and the Ministers thereof for teaching them. *Bellarmine, Gretser, Maldonat*, and the Jesuits; but none more than our own English Fugitives, *Bristow, Stapleton, Parsons, Kellison*, and all the rabble of that crew, freely spend their mouthes in barking against us, as if we made *God the author of sin*: as if we would have men *sin* and be *damned* by a *Stoical fatal necessity*; *sin* whether they will or no, and be *damned* whether they deserve it or no: as if we opened a gap to all *licentiousnes* and *profanenes*; let them believe, it is no matter how they live, *heaven is their own cocksure*: as if we cryed down *good works*, and condemned *charity*. Slanders loud and false; yet easily blown away with one single word, βλασφημία. These *imputations* upon us and our doctrine are *unjust*: but κείνων ἔνδικον, let them that thus mis-report us, know, that without repentance, their *damnation will be just*.

8. It would be time not ill spent, to discover *the grounds* of this observation, and to press *the uses* of it something fully. But because my aim lieth another way; I can but point at them, and pass. If seldome Truth scape unslandered, marvel not: the *reasons* are evident. On *Gods* part, on *Mans* part, on the *Devils* part. "God *suffereth*, Man *raiseth*, and the Devil *furthereth* these slanders against "the Truth. To begin *ordine retrogrado*, and to take them backwards. First, on the *Devils* part; a kind of Contrariety and Antipathy betwixt him and it. He being the [a] *Father of lies*, and [b] *Prince of darkenes*, cannot away with *the Truth*, and with *the Light*: and therefore casteth up slanders, as Fogs and Mists against *the Truth* to belye it, and against *the Light* to darken it. Secondly, on *Mans* part: And that partly *in the understanding*; when *the judgment*, either of it self *weak*, or else weakened through *precipitancy*, *prejudice*, or otherwise, is deceived with fallacies instead of substance, and mistaketh seeming *inferences* for necessary and natural *deductions*. Partly *in the Will*: when men of *corrupt minds* set themselves purposely against the known truth, and out of *malicious wilfulnes* (against the strong testimony of their own hearts) slander it, that so they may disgrace it, and them that profess it. Partly *in the Affections*; when men, overcome by carnal affections, are content to cheat their own souls, by giving such constructions to Gods Truth, as will, for requital, give largest allowance to their practices; and so rather choose to *crooken* the *Rule* to their own bent, than to level themselves and their affections and lives according to *the Rule*. Thirdly, on

I. II. 1. 2. 3. III.

i John 13. 1. Rom. 11. 29. & 5. 9, 10. & 8. 35, 38, 39.
k Rom. 3. 28.
a John 8. 44.
b Ephes. 6. 12.

A on *God's* part; who *suffereth* his own Truth to be slandered and mistaken. Partly in his *Justice*, as a fearfull judgement [c] upon wicked ones, whereby their hard hearts become yet more hardened, and their most just condemnation yet more just. Partly in his *goodnesse*; as a powerfull fiery triall of true Doctors, whose constancy and sincerity is the more [d] *approved* with him, and the more *eminent* with men, if they [e] *flye not when the Wolf cometh*, but keep their standing, and stoutly maintain Gods Truth, when it is deepliest slandered, and hotliest opposed. And partly, in his *Wisdom*; as a rich occasion for those whom he hath gifted for it, [f] ἀναζωπυρῆσαι, to awaken their *zeal*, to quicken up their *industry*, to muster up their *abilities*, to scour up their *spiritual armour*, (which else through disuse might gather rust) for the defence and for the rescue of that [g] παραθήκην, that precious truth whereof they are *depositaries*, and wherewith he hath entrusted them.

B

These are *the Grounds*. *The Uses*, for instruction, briefly are, to teach and admonish every one of us; that we be not either *first*, so wickedly *malitious*, as without apparent cause to *raise* any slander; or *secondly*, so foolishly *credulous*, as without severe examination, to *believe* any slander; or *thirdly*, so basely *timorous*, as to flinch from any part

C of God's truth for any *slander*. But I must not insist. This from the slander.

Observe *fourthly*, how peremptorily the Apostle is in his censure against the *slanderers or abusers* of holy truths: *Whose damnation is just*. Some understand it with reference to the *Slanderers*; *As we be slanderously reported, and as some affirm that we say: Whose damnation is just*: that is, their damnation is just, who thus unjustly slander us. Others understand it with reference to that ungodly *resolution*: *Let us do evil, that good may come: whose damnation is just*: that is, their

D damnation is just for the evil they do, who adventure to do any evil, under whatsoever pretence of good to come of it. Both expositions are good; and I rather embrace both, then prefer either. I ever held it a kind of honest *spiritual thrift*; where there are two senses given of one place, both agreeable to the *Analogy* of *Faith* and *Manners*, both so indifferently appliable to the *words* and *scope* of the place, as that it is hard to say, which was rather intended; though there was but one intended, yet to make use of both. And so will we. Take it the *first* way: and the slanderer may read his doom in it. Here is his wages, and his portion, and the meed and reward of his slander; *Damnation*. And it is a just reward. He *condemneth* Gods

E truth *unjustly*; God *condemneth* him *justly* for it, [*whose damnation is just*.] If we be countable (and we are countable at the day of Judgement) for [e] *every idle word* we speak; though neither in it self *false*, nor yet *hurtfull* and prejudicial unto others: what less than damnation can they expect, that with much *falshood* for the thing it self, and infinite *prejudice* in respect of others, *blaspheme* God and his holy Truth?

But

1. 2. 3.

c 2 Thess. 1. 10, 11, 12.

d 1 Cor. 11. 19.

e John 10. 12.

f 2 Tim. 1. 6.

g 1 Tim. 6. 20. & 2 Tim. 1. 14.

9. 1. 2. 3.

10. *Observ.* IV.

a *Ambrosius, Lyra, Piscator, Pareus, &c.*

b *Chrysostomus, Cajetanus, Erasmus, &c.*

e Mat. 12. 36.

11. But if it be done of purpose, and *in malice* to despight *the Truth*; and the professors thereof: I scarce know whether there be a greater sin, or no. *Maliciously* to oppose the *known Truth*, is by most Divines accounted a principal branch of that great unpardonable sin, *the sin against the Holy Ghost*: by some, the very sin it self. I dare not say, it is so; nor yet that it is *unpardonable*, or hath *final impenitency* necessarily attending it: I would be loth to *interclude* the hope of *Repentance* from any sinner; or to *confine* God's *Mercy* within any bounds. Yet thus much I think I may safely say; it cometh shrewdly neer *the sin against the Holy Ghost*, and is a fair (or rather a foul) *step* toward it, and leaveth very little hope of pardon. That great sin against the Holy Ghost, *the Holy Ghost* it self in the Scriptures chuseth, rather than by any other, to express by this name of [a] *Blasphemy*, *Mat.* 12. And whereas our Apostle, 1 *Tim.* 1. saith, That though he were a *Blasphemer*, yet [b] *he obtained mercy, because he did it ignorantly in unbelief*; he leaveth it questionable, but withall suspicious, whether there may be any hope of *Mercy* for such as blaspheme *maliciously*, and against knowledge. If any mans be; certainly such a mans *damnation* is most *just*.

a Mar. 12. 31, 32.

b 1 Tim. 1. 13.

12. But not all *Slanderers* of God's Truth are of that deep die: not all *Slanderers*, sinners in that high degree. God forbid they should. There are respects which much qualifie and lessen the sin. But yet allow it any in *the least degree*, and with the most favourable *circumstances*; still the Apostles sentence standeth good: Without Repentance their *damnation is just*. Admit *the Truth* be dark and difficult, and so easily to be mistaken: admit withall *the man* be weak and ignorant, and so apt to mistake; his *understanding* being neither *distinct* through incapacity to apprehend and sort things aright, nor yet *constant* to it self through unsetledness and levity of judgement. Certainly his *misprision* of the Truth is so much [a] lesser, than the others *wilfull Calumny*; as it proceedeth less from the irregularity of *the Will* to *the Judgement*. And of such a man there is good hope, that both in time he may *see his error*, and *repent expressly* and particularly for it; and that in the mean time he doth *repent* for it *implicite*, and inclusively in his general *contrition* for, and *confession* of, the massie lump of his [b] *hidden* and *secret* and *unknown* sins. This Charity bindeth us both to *hope* for the future, and to *think* for the present: and S. *Paul*'s example and words in the [c] place but now alledged, are very comfortable to this purpose. But yet still thus much is certain: He that through *ignorance*, or for want of apprehension or judgement, or by reason of whatsoever other defect or motive, bringeth a *slander* upon any divine *Truth*, though never so perplexed with difficulties, or open to cavil: unless he repent for it, either *in the particular*, (and that he must do, if ever God open his eyes, and let him see his fault,) or at least-wise *in the general*; it is still a damnable sin in him; *His damnation is just*. We have the very case almost *in*

a *Involuntarium minuit de ratione peccati.*

b Psal. 19. 12.

c 1 Tim. 1. 13

ter-

A *termino* laid down, and thus resolved in 2 Pet. 3. 16. *In which are some things hard to be understood,* (observe the condition of the things, *hard to be understood*) *which they that are unlearned and unstable,* (observe also the condition of the persons, *unlearned and unstable,*) *wrest, as they do also the other Scriptures, to their own destruction.* Where we have the *matter* of great difficulty, *hard to be understood*; the *persons* of small sufficiency, *unlearned and unstable*: and yet if men, even of that *weakness*, wrest and pervert truths, though of that *hardness*, they do it πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν, to their own *destruction*, saith S. *Peter* there; to their own *just damnation*, saith S. *Paul* in my Text.

B This from the Censure in the first sense.

Take it in the other sense, with reference to this ungodly resolution, *Let us do evil, that good may come?* it teacheth us, that no pretension of doing it *in ordine ad Deum*, for Gods glory, to a good end, or any other colour whatsoever, can excuse those that presume to *do evil*; but that still *the evil* they do is damnable, and it is but *just* with God to render *damnation* to them for it. [*Whose damnation is just.*] And thus understood, it openeth us a way to the consideration of that main *Principle* whereof I spake, and whereon by your patience I desire to spend the remainder of my time; namely this: *We must not for any good, do any evil.* For the farther opening, and better understanding whereof, (since *the rule* is of *infinite* use in the whole practice of our lives:) that we may the better know when, and where, and how far to apply it aright for the direction of our *Consciences* and *Actions*; we must of necessity unfold the extent of this word *evil*, and consider the several kinds and degrees of it distinctly and apart. We must not do *evil*, that good may come.

First, *evil* is of two sorts. The evil of *fault*, and the evil of *punishment*. *Malum delicti*, and *Malum supplicii*; as Tertullian calleth them: or, as the more received terms are, *Malum Culpæ*, and *Malum Pœnæ*.

D The evil we commit against God, and the evil God *inflicteth* upon us. The evil we *do*, unjustly, but yet willingly: and the evil we *suffer*, unwillingly, but yet justly. In a word, the evil of *sin*, and the evil of *pain*. Touching *evils of pain*; if the Case be put, When two such evils are propounded, and both cannot be avoided, whether we may not make choice of the one, to avoid the other. The resolution is b common and good from the old Maxim, *E malis minimum*, we may incur the less, to prevent the greater evil. "As we may deliver our purse to a *Thief*, rather than fight upon unequal terms to "save it: and in a tempest cast our wares into *the Sea*, to lighten E "the ship that it wreck not: and indure the lancing and searching of "an *old sore*, to keep it from festering and spreading. And this *Principle* in my Text is not a rule for that Case: that being propounded concerning *evils of pain*; whereas my Text is intended only of *the evils of sin*. We are herehence resolved, that we are not to *do* any evil, that good may come of it: for all which yet we may *suffer* some

d 2 Pet. 3. 18.

13.

14.

a Tertul. l. 2. adv. Marcion. cap. 14.

b *Inter hæc datur electio; & minus damnum facere licet, ut evitetur majus.* Parcus hîc.

evil, that good may come of it. Although (to note that by the way) the common answer *è malis minimum*, even in *the evils of pain* is to be understood (as most other practical conclusions are) not as simply and *universally*; but as *commonly* and ordinarily true. For (as one saith well) perhaps there are Cases, wherein two evils of Pain being at once propounded, it may not be safe for us to be our own carvers.

c *Slater* on this place.

15. But I must let pass the Questions concerning *the evils of Pain*, as impertinencies. The *evils of sin* are of two sorts. Some are *evil* formally, simply, and *per se*; such as are *directly* against the scope and purpose of some of Gods Commandements: as *Atheism* against the first, *Idolatry* against the second, &c. so against the rest, *Blasphemy*, *Profaneness*, *Disloyalty*, *Cruelty*, *Adultery*, *Injustice*, *Calumny*, *Avarice*, and the like; all which are evil in their own nature, and can never (*positis quibuscunq; circumstantiis*) be done well. Othersome are *evil* only respectively, and *by accident*: but otherwise in their own nature *indifferent*; and such as may be, and are, done sometimes well, sometimes ill. To know the nature of which things the better, since they are of singular use for the resolution of many *Cases of Conscience*: we must yet more distinctly inquire into the different *kinds* (or rather degrees) of *indifferent things*; and into the different *means*, whereby things otherwise *in nature indifferent*, become *accidentally evil* for their use.

16. Indifferent things are either *equally*, or *unequally* such. We may call them for distinctions sake (and I think not altogether unfitly) [a] *indifferentia ad utrumlibet*; and [b] *indifferentia ad unum*. *Indifferentia ad utrumlibet*, or *equally indifferent* things, are such, as (barely considered) are arbitrary either way, and hang *in æquilibrio*, between good and evil, without turning the Scale either one way or other, as not having any notable inclination or propension unto either rather than other: as to *drink fasting*, to *walk into the fields*, or to *lift up ones hand unto his head*, &c. Now concerning such things as these, if any man should be so *scrupulous*, as to make a matter of conscience of them, and should desire to be resolved in point of Conscience whether they were *good* or *evil*, as namely, whether he should do *well* or *ill*, to walk abroad into the fields a mile or two with his friend, the thing it self is so *equally indifferent*, that it were resolution enough to leave it *in medio*, and to answer him, there were neither good, nor hurt in it: the Action of walking *barely considered*, being not considerably either *morally good*, or *morally evil*. "I say [*morally*;] "for in matter of *health*, or *civility*, or otherwise, it may be good, "or evil: but not *morally*, and *spiritually*, and in matter of *conscience*. And I say withal [*barely considered*] for there may be circumstances, which may make it *accidentally evil*. As *to walk* abroad in the fields, when a man should be at Divine service in the Church, is *by accident* morally *evil*; through the circumstance of *Time*: as, on the contrary, "*not to walk*, if we have promised to meet a friend at such a time, "and in such a place, who standeth in need of our present help, is *by*

"*accident*

a Ἀδιάφορα πρὸς ἑκάτερα.
b Ἀδιάφορα πρὸς ἓν.

c *Quia eorum objectum non includit aliquid pertinens ad ordinem rationis.* Aquin. 1. 2. qu. 18. art. 8. in corp.

A "*accident* morally *evil*, through the obligation of that former *pro-*
"*miſe*. But yet ſtill, theſe and other circumſtances ſet aſide, barely
to walk, or barely *not to walk*, and the like, are *Indifferentia ad utrum-*
libet, things in their own nature (and that *equally*) indifferent.

Things *unequally indifferent* are ſuch, as though they be neither 17.
univerſally good, nor *abſolutely* evil; yet even *barely* conſidered, ſway
more or leſs rather the one way than the other. And that either un-
to *good*, or unto *evil*. Of the former ſort are ſuch outward actions,
as being in Moral Precepts *indefinitely commanded*, are yet ſome-
times ſinfully and ill done: as, *giving* an Alms, *hearing* a Sermon,
B *reproving* an Offender, and the like. Which are in themſelves *good*;
and ſo be accounted, rather than evil, though ſome unhappy cir-
cumſtance or other may make them ill. Of the latter ſort are ſuch
outward actions, as being in Moral Precepts *indefinitely prohibited*, are
yet in ſome caſes lawfull, and may be well done: as, *ſwearing* an
oath, *travelling* on the Sabbath day, *playing* for Money, and the like.
Which are in themſelves rather *evil*, than *good*, becauſe they are
ever evil, unleſs all circumſtances concur to make them good. Now
of theſe actions, though the former ſort carry the face of *good*, the
latter of *evil*; yet in very truth both ſorts are *indifferent*. Underſtand
C me aright: I do not mean indifferent *indifferentiâ contradictionis*,
ſuch as may be indifferently either done, or not done; but indiffe-
rent only *indifferentiâ contrarietatis*, ſuch as (ſuppoſe the doing)
may be indifferently either good or evil: becauſe, ſo they may be
done, as to be *good*; and ſo they may be done alſo, as to be *evil*. But
yet with this difference, that thoſe former, though indifferent, and
in ſome caſes *evil*, are yet of themſelves *notably* and *eminently* incli-
ned unto *good* rather than *evil*; and theſe later proportionably unto
evil rather than *good*. From which difference it cometh to paſs, that
to *the Queſtion* barely propoſed concerning the former actions, whe-
D ther they be good or evil; the anſwer is juſt and warrantable, to ſay
indefinitely they are *good*: and contrarily concerning the later ac-
tions, to ſay *indefinitely* they are *evil*.

Which *difference* well weighed (to note that by the way) would 18.
ſerve to juſtifie a common practice of moſt of us in the exerciſe of
our *Miniſtry*, againſt ſuch as diſtaſte our *doctrine* for it, or unjuſtly
otherwiſe take *offence* at it. Ordinarily in our Sermons we *in-*
definitely condemn as evil, *ſwearing*, and *gaming for money*, and *dan-*
cing, and *recreations upon the Sabbath day*, and *going to Law*, and
retaliation of injuries, and *Monopolies*, and *raiſing of Rents*, and *taking*
E *forfeiture of Bonds*, &c. and in our own coat *Non-reſidency*, and *Plu-*
ralities. Moſt of which yet, and many other of like nature, moſt
of us *do*, or *ſhould*, know to be in ſome caſes *lawfull*; and therefore
in the number of thoſe indifferent things which we call *Indifferentia*
ad unum. You that are our hearers ſhould bring ſo much *charitable*
diſcretion with you, when you hear us in the Pulpits *condemn* things

of this nature; as to understand us no otherwise, than we either *do* or *should* mean, and that is thus: that such and such things are *evil*, as now adayes, through the corruptions of the times, most men use them, and such as therefore should not be adventured upon without *mature* and *unpartial disquisition* of the uprightness "of our *affections*" *therein*, and a *severe trial* of all *circumstances* whether they "carry weight enough with them to give our consciences [a] sufficient" security, not only of their *lawfulness in themselves*, and at large, "but of their particular *lawfulness* too *unto us*, and *then*. But this by "the way.

[a] Let every man be fully perswaded (πληροφορείσθω) in his own minde, *ver.* 5.

Now to proceed. There are divers means whereby things not *simply* evil, but in themselves (either *equally*, or *unequally* indifferent, may yet become *accidentally* evil. Any *defect* or *obliquity*, any unhappy intervening *circumstance* is enough to poyson a right *good action*, and to make it stark naught. I may as well hope to grasp the Sea, as to comprehend all those means. I make choice therefore to remember but a few of the thiefest; such as happen oft, and are very considerable. Things not *simply* evil, may *accidentally* become such; as by sundry other means, so especially by one of these three: *Conscience*, *Scandal*, and *Comparison*. First, *Conscience*; in regard of the *Agents*. Though the thing be good, yet if the *Agents* do it with a *condemning*, or but a *doubting* Conscience, the Action becometh evil. [[a] *To him that esteemeth any thing to be unclean, to him it is unclean*; and [b] *he that doubteth, is damned if he eat, because he eateth not of Faith*, chap. 14. of this Epistle.] Secondly, *Scandal*; in regard of *other men*. Though the thing be good, yet if a brother [c] *stumble, or be offended, or be made weak* by it, the action becometh evil. [[d] *All things are pure*; *but it is evil for that man who eateth with offence*, verse 20. there.] Thirdly, *Comparison*; in regard of *other actions*. Though the thing be good, yet if we preferre it before better things, and neglect or omit them for it, the action becometh evil. [[e] *Goe, and learn what that is, I will have mercy and not sacrifice*: Matth. 9.]

1. [a] Rom. 14. 14. [b] Ibid. v. 23.

2. [c] Ibid. ver. 21. [d] Ibid. ver. 20.

3. [e] Matth. 9. 13.

The *stuffe* thus prepared, by *differencing* out those things, which *undistinguished*, might breed confusion; our next business must be, to lay *the rule*, and to apply it to the several kinds of *evil*, as they have been differenced. I foresaw we should not have time to go thorow all that was intended: and therefore we will content our selves for this time, with the consideration of this *Rule*, applyed to things *simply evil*. In them the Rule holdeth perpetually, and without exception: *That which is simply evil, may not for any good be done*. We know not any greater good (for there is not any greater good) than *the Glory of God*: we scarce know a lesser sin (if any sin may be accounted little) than a harmless *officious* lye. Yet may not this be done; no not for that. *Will you speak wickedly for God, and talk deceitfully for him?* Job 13. 7. If not for the glory of God; then certainly

[a] Vide fusè *Augustinum in lib. de Mendacio, & contra Mendacium, & alibi.*

A certainly not for any other inferiour end: not for the saving of a *life*, not for the [b] conversion of a *soul*, not for the peace of a *Church*, and (if even that were possible too) not for the redemption of a *world*. No [c] intention of any *end* can warrant the choice of sinfull *means* to compass it.

The *Reasons* are strong. One is; because sin in its own nature, is [a] *de numero ineligibilium*: and therefore as not eligible *propter se*, for it own sake, (there is neither form nor beauty in it, that we should desire it,) so neither *propter aliud*, with reference to any farther end. *Actus peccati non est ordinabilis in bonum finem*; is the common resolution of the Schools. In *civil* and *popular elections*, if men make
B choice of such a person, to bear any office or place among them; as by the local *Charters*, *Ordinances*, *Statutes* or other *Customs* which should rule them in their choice, is altogether *ineligible*, the election is *de jure nulla*, naught and void; the incapacity of the *person elected* making a nullity in the *act of election*. No less is it in *moral* actions and elections, if for any intended *end* we make choice of such *means*, as by the Law of God (which is our *rule*, and must guide us) are *ineligible*; and such is every sinne.

Another reason is grounded upon that Principle, [a] *Bonum ex causa integra, Malum ex partiali*. Any partial or particular defect, in *Object*, *End*, *Manner*, or other *Circumstance*, is enough to make the
C whole action bad; but to make it good, there must be *an universal* [b] *concurrence* of all requisite conditions in every of these respects: As a disfigured *eye*, or *nose*, or *lippe*, maketh the face *deformed*; but to make it *comely*, there is required the due proportion of every part. "And any one short *Clause*, or *Proviso*, not legal, is sufficient to *abate* "the whole *Writ* or *Instrument*, though in every other part absolute, "and without exception. The *Intention* then, be it granted never so good, is unsufficient to warrant an *Action* good, so long as it faileth
D either in *the object*, or *manner*, or any requisite *circumstance* whatsoever. *Saul* pretended a good end, in sparing the fat things of *Amalek*; that he might therewith *do sacrifice to the Lord*: but God rejected both it and him, 1 *Sam.* 15. We can think no other, but that [c] *Uzzah* intended the safety of Gods Ark, when it *tottered in the Cart*, and he stretched out *his hand to stay it* from falling: but *God* interpreted it *a presumption*, and punished it, 2 *Sam.* 6. Doubtless, [c] *Peter* meant no hurt to Christ, but rather good; when he *took him aside*, and advised him to be good to himself, and to keep him out of danger: yet Christ rebuked him for it, and set him packing in the Devils name,
E *Get thee behinde me Satan*, Matth. 16.

But what will we say (and let that stand for a third reason) if our pretended *good intention* prove indeed no good intention? And certainly, be it as fair and glorious, as we could be content to imagine it; such it will prove to be, if it set us upon any sinfull or unwarranted means: indeed no *good* intention, but a *bad*. For, granted it must be,

[b] *Ad sempiternam salutem nullus ducendus est, opitulante mendacio.* Aug. de mend. ca. 19.

[c] *Ea quæ constat esse peccata, nullo bona causæ obtentu, nullo quasi bono fine, nulla velut bona intentione facienda sunt.* Aug. contra Mendac. c. 7.

21.

[a] *Suapte natura repugnat peccato quod sit eligibile: & propterea, nec propter se, nec propter aliud bonum, est eligibile.* Cajet. in hunc locum.

22.

[a] *Aquin. 1. secundæ, qu. 18. art. 4 ad 3. & qu 19 art. 6. ad 1 ex Dionysio. cap. 4. de Divin. nomin.*

[b] *Non est actio bona simpliciter, nisi omnes bonitates concurrant: sed quilibet defectus singularis, causat malum.* Aquin 1. 2. qu. 18. art. 4 ad 3.

[c] 1 Sam. 15. 20, &c.

[d] 2 Sam. 6. 6, 7.

[e] Mat. 16. 22, 23.

23.

that the *Intention* of any end doth *virtually* include the *means*: as in a Syllogiſme, *the Premiſes* do *the Concluſion*. No more then can the choice of *ill means* proceed from a *good intention*; than can a *falſe Concluſion* be inferred from *true Premiſes*: and that is impoſſible. "From "which ground it is, that the [a] *Fathers*, and other *Divines* do often-"times argue from *the intention* to the *action*, and from the good-"neſs of the one, to the goodneſs of both: to that purpoſe apply-"ing thoſe ſpeeches of our Saviour, in the twelfth, and in the ſixth "of *Matthew*, [b] *Either make the tree good, and his fruit good, or elſe make* "*the tree corrupt, and his fruit corrupt*; And, [c] *If thine eye be ſingle, the* "*whole body ſhall be full of light: but if thine eye be evil, thy whole body* "*ſhall be full of darkneſs*. The light of the body is the *eye*; and of the work, the *intention*. No marvel, when the *eye* is evil, if the whole *body* be *dark*; and when the *intention* is evil, if the whole *work* be *naught*. That which deceiveth moſt men in judging of *good or bad intentions*, is, that they take *the end* and *the intention* for one and the ſame thing: betwixt which two there is a ſpacious difference. For *the end*, is the thing *propter quid*, *for which* we work, that whereat we aim in working, and ſo hath *rationem cauſæ finalis*: but *the intention* is the cauſe *à qua*, *from which* we work, that which ſetteth us on working; and ſo hath *rationem cauſæ efficientis*. "Now between theſe "two kinds of cauſes, *the final* and *the efficient*, there is not only a "great difference, but even a repugnancy; in ſuch ſort, as that it is "impoſſible they ſhould at any time *coincidere*, which ſome other "kindes of cauſes may do. It is therefore an errour to think, that if *the end* be good, *the intention* of that end muſt needs be good: for there may as well be [d] a bad *intention* of a good *end*, as a bad *deſire* of a good *object*. Whatſoever *the end* be we intend, it is certain, that *intention* cannot be good, which putteth us upon the choice of evil *means*.

Methinks the *Church of Rome* ſhould bluſh, (if her forehead died red with the blood of GOD's Saints, were capable of any tincture of ſhame) at the diſcovery of her manifold impoſtures, in counterfeiting of *Reliques*, in coyning of *Miracles*, in compiling of *Legends*, in gelding of good Authors by *expurgatory Indexes*; in juggling with Magiſtrates by lewd *Equivocations*, &c. Practiſes warrantable by no pretenſe. Yet in their account but [a] *pia fraudes*, for ſo they term them, no leſs *ridiculouſly*, than falſly: for the one word contradicteth the other. But what do I ſpeak of theſe, but petty things; in compariſon of thoſe her lowder Impieties? breaking *covenants* of truce and *peace*; diſſolving of *lawfull*, and diſpenſing for *unlawfull* marriages; aſſoyling Subjects from their *Oaths* and *Allegiance*; plotting *Treaſons*, and practiſing *Rebellions*; excommunicating and dethroning *Kings*; arbitrary diſpoſing of *Kingdoms*; ſtabbing and murthering of *Princes*; warranting unjuſt *invaſions*; and blowing up *Parliament*-houſes. For all which, and divers other foul attempts, their *Catholick* defence is the advancement (forſooth) of *the Catholick Cauſe*: Like his in the Poet,

1 *Greg. lib.* 28. *Moral. cap.* 13. *Euſeb Emiſſ. hom.* 26. and others.

b Mat. 12. 33.
c Mat. 6. 12.

d *Sed videte ne fortè non ſit verè oculus ſimplex, qui fallatur.* Bern. de præcept. & diſpenſat.

22.

a *Sancta Hypocriſis*, was *Dominicus* his word.

A Poet, [b] *Quocunq; modo rem*, is their Reſolution: by right, or wrong, [c] *the State* of the *Papacy* muſt be upheld. That is their *unum neceſſarium*: and *if heaven* favour not; rather than fail, help muſt be had from *hell*, to keep Antichriſt in his throne.

But to let them paſs, and touch neerer home. There are (God knoweth) many *Ignorants* abroad in the world: ſome of them ſo unreaſonable, as to think they have ſufficiently *non-plus't* any reprover; if being admoniſhed of ſomething ill done, they have but returned this poor reply, *Is it not better to do ſo, than to do worſe?* But alas, what neceſſity of doing either *ſo*, or *worſe*; when Gods law bindeth
B thee from both? [a] "*He that ſaid, Do not commit adultery; ſaid alſo,*
"*Do not kill:* and he that ſaid, *Do not ſteal*; ſaid alſo, *Do not lye.*
"If then thou *lye*, or *kill*, or do any other ſin; though thou think-
"eſt thereby to avoid *ſtealth*, or *adultery*, or ſome other ſin: *yet*
"*thou art become a tranſgreſſour of the Law*, and by *offending in one*
"*point* of it, *guilty of all.* It is but a poor choyce; when a man is de-
"ſperately reſolved to caſt himſelf away; whether he ſhould rather
"*hang*, or *drown*, or *ſtab*, or *pine* himſelf to death: there may be
"more horrour, more pain, more lingring, in one than another; but
"they all come to one period, and determine in the ſame point;
C "*death* is the iſſue of them all. And it can be but a ſlender comfort
"for a man, that will needs thruſt himſelf into the mouth of hell
"by ſinning wilfully, that he is damned rather for *lying*, than for
"*ſtealing*, or *whoring*, or *killing*, or ſome greater crime: *Damnation*
"is the wages of them all. *Murther* can but hang a man; and (with-
"out favour) *Petty Larceny* will hang a man too. The *greateſt* ſins
"can but damn a man; and (without Gods mercy) the *ſmalleſt* will
"damn a man too. But what? will ſome reply: In caſe *two ſins* be propounded, may I not do *the leſſer*, to avoid the greater; other-
wiſe muſt I not of neceſſity do *the greater?* The anſwer is ſhort and
D eaſie: If two ſins be propounded, do *neither*. *E malis minimum*, holdeth as you heard (and yet not alwaies neither) in *evils of Pain*: But that is no Rule for *evils of ſin*. Here the ſafer Rule is, *E malis nullum*. And the reaſon is ſound; from *the Principle* we have in hand. If we may not *do any evil*, to procure a *poſitive good*; certainly [b] much leſs may we do one evil, to avoid or *prevent another*.

But what if both cannot be avoided, but that one muſt needs be done? In ſuch a ſtrait may I not chooſe the leſſer? To *thee*; I ſay again, as before, *Chooſe neither*. To *the Caſe*, I anſwer; It is no Caſe: becauſe, as it is put, it is a caſe *impoſſible*. For, *Nemo angustiatur ad peccandum*: *the Caſe* cannot be ſuppoſed, wherein a man ſhould be ſo
E *ſtraitned*, as he could not come off fairly without ſinning. A man by raſhneſs, or fear, or frailty, may foully entangle himſelf; and through the powerful engagements of ſin drive himſelf into very *narrow ſtraits*; or be ſo driven by the fault or injury of others: yet there cannot be any ſuch *ſtraits*, as ſhould enforce *a neceſſity of ſinning*; but that

b Horat. lib. 1 Epiſt. 1.

c *Gaudeo, ſive per veritatem ſiſtitur, ſive per occaſionem, Romanæ Eccleſiæ dignitatem extolli* Joſeph. Stephanus de Oſcape. in Epiſt. ad Ieſt.

25.

a James 2. 10, 11.

b *Eâdem doctrinâ qua horremus facere mala ut eveniant bona, horrere debemus facere mala ut evitemus pejora. Evitare enim pejora, multò minus bonum eſt, quàm evenire bonum.* Cajetan, hic.

26.

that ſtill there is one path or other out of them without ſin. "The "*perplexity* that ſeemeth to be in *the things*, is rather in the [a] *men* "who puzzle and loſe themſelves in *the Labyrinths* of ſin, becauſe "they care not to heed *the clew* that would lead them out, if it were "well followed. Say, a man through heat of blood make *a wicked vow* to kill his brother: here he hath by his own raſhneſs brought himſelf into a ſeeming *ſtrait*, that either he muſt commit a *murther*, or break a *vow*; either of which ſeemeth to be a great ſin, the one againſt *the fifth*, the other againſt *the third* commandement. But here is in very deed no ſtrait or *perplexity* at all. Here is a fair open courſe for him without ſin. He may break *his vow*; and there an end. "Neither is this the choice of *the leſſer ſin*; but only the [b] looſen- "ing of *the leſſer bond*: the bond of *charity* being greater than the "bond of a *promiſe*, and there being good reaſon that (in terms of "*inconſiſtency*, when both cannot ſtand,) the leſſer bond ſhould yield "to the greater. But is it not a ſin for a man to break a vow? Yes, "where it may be kept *ſalvis charitate & juſtitia*, there the breach is "a ſin: but in the caſe propoſed, it is no ſin. As Chriſt ſaith in the "point of *ſwearing*, ſo it may be ſaid in the point of *breach of vow*, "[c] *in tu mundi ſer.* Never was any breach of *vow*, but it was *peccā-* "*tum*, or *ex peccato*: the breaking is either in ſelf *formally* a ſin: or it "argueth at leaſt a *former* ſin, in *the making*. So as the ſin, in the caſe alledged, was before, in *making* ſuch an unlawful vow; and for that ſin the party muſt repent: but *the breaking* of it now it is made, is no new *ſin*; ("Rather it is a neceſſary *duty*, and a branch of that *repentance* "which is due for the former raſhneſs in making it); becauſe a hurt- "ful vow is, (and that *virtute præcepti*) rather to be broken than "kept. The [d] *Ægyptian Midwives*, not by their own fault, but by *Pha-* *raohs* tyrannous command, are driven into a narrow ſtrait, enforcing a ſeeming neceſſity of ſin: for either they muſt deſtroy the Hebrew children, and ſo ſin by *Murther*; or elſe they muſt deviſe ſome han- ſome ſhift to carry it cleanly from the Kings knowledge, and ſo ſin by *lying*. And ſo they did; they choſe rather to *lye* than to *kill*, as indeed in the compariſon it is by much *the leſſer ſin*. But the very truth is, they ſhould have done neither: they ſhould flatly have refuſed the Kings commandment, though with hazard of their lives, and have re- ſolved rather to *ſuffer any* evil, than to *do any*. "And ſo [e] *Lot* ſhould "have done: he ſhould rather have adventured his own life, and theirs "too, in protecting *the chaſtity* of his Daughters, and *the ſafety* of his "gueſts, than have * offered the expoſal of his *Daughters* to the luſts "of the beaſtly *Sodomites*; though it were to redeem his *gueſts* from "the abuſe of fouler and more abominable filthineſs. Abſolutely there cannot be a Caſe imagined, wherein it ſhould be impoſſible to avoid one ſin, unleſs by the committing of another. The *caſe* which of all other cometh neareſt to a *Perplexity*, is that of *an erroneous conſcience*: "Becauſe of a double bond, the bond of *Gods Law*; which

"to

a *Non enim datur perplexio ex parte rerum: ſed contingere poteſt ex parte hominis neſcientis evadere, nec videntis aditum evadendi abſque aliquo peccato.* Cajet. hic. See the Gloſſe on diſt. 13. *item adverſus*, where he proveth againſt *Gratian* that there can be no perplexity.

b *Non docet eligere minus peccatum, ſed ſolutionem minoris nexûs.* Cajetanus hic, ſpeaking of the Councel of *Toledo*. See c. 22. q 4. per tot.

c Mat. 5. 37.

d Exod. 1. 16, &c.

e See *Auguſt. contra mendac.* cap. 19.

* Gen. 19. 8. *Perturbatio animi fuit, non conſilium.* Hiſt. Scholaſt. in Gen. cap. 52.

A "to transgress, is a sin; and the bond of *particular conscience*, which "also to transgress, is a sin. Whereupon there seemeth to follow "an inevitable necessity of sinning; when Gods *Law* requireth one "thing, and *particular conscience* dictateth the flat contrary: for in "such a case, a man must either obey *Gods Law*, and so sin against "*his own conscience*; or obey *his own conscience*, and so sin against "*Gods Law*. But neither in this case is there any *perplexity* at all in "*the things* themselves: that which there is, is through the default "of *the man* only, whose judgement being erroneous mis-leadeth "his conscience, and so casteth him upon a necessity of sinning. But B "yet *the necessity* is no simple and absolute, and unavoydable, and "perpetual necessity: for it is only *a necessity, ex hypothesi*, and for a "time, and continueth but *stante tali errore*. And still there is a way out betwixt those sins, and that without a third: and that way is *depunere erroneam conscientiam*. He must rectifie his judgement, and reform the error of his Conscience, and then all is well. There is no perplexity, no necessity, no obligation, no expediency, which should either *enforce*, or *perswade* us to any sin. The resolution is damnable, *Let us do evil, that good may come*.

I must take leave, before I pass from this point, to make two *in-* 27.
C *stances*; and to measure out from the *Rule* of my Text an answer to them both. They are such, as I would desire you of this place to take due and special consideration of. I desire to deal *plainly*; and I hope it shall be (by Gods blessing upon it) *effectually*, for your good, and the Churches peace. One instance shall be in a sin of *Commission*; and the other in a sin of *Omission*.

The sin of *Commission* wherein I would instance, is indeed a sin *be-* 28.
yond Commission: it is the usurping of the Magistrates Office without a Commission. The *Question* is; Whether the zealous intention of a good end may not *warrant* it good, or at least excuse it from be-
D ing evil, and a sin? I need not frame a *Case* for the illustration of this *instance*: the inconsiderate forwardness of some hath made it to my hand. You may read it in the disfigured *windows* and *walls* of this Church: *Pictures* and *Statua's*, and *Images*; and for their sakes the *windows* and *walls* wherein they stood, have been heretofore, and of late pulled down, and broken in pieces and defaced: without *the Command*, or so much as *leave*, of those who have power to reform things amiss in that kind. Charity bindeth us to think the best of those that have done it: that is, that they did it out of a forward (though *misgoverned*) *zeal*; intending therein *Gods glory* in the far-
E ther suppression of *Idolatry*, by taking away these (as they supposed) likely *occasions* of it. Now in such a case as this, *the Question* is, Whether the *intention* of such an end can justifie such a *deed*? And the fact of [a] *Phinehes, Nu. 25.* (who for a much like end, for the staying of the people from Idolatry, executed vengeance upon *Zimri* and *Cosbi*, being but a private man, and no Magistrate;) seemeth to make for it.

But

f Sin is the transgression of the Law, 1 Joh. 3. 4.
g Whatsoever is not of faith, is sin. Rom. 14. 23. *Omne quod fit contra conscientiam ædificat ad gehennam.* c. 28. q. 1. Omnes lec. Ex his.

a Num. 25. 7, 8.

29. But my Text ruleth it otherwise. If it be *evil*, it is not to be done, no not for the preventing of *Idolatry*. I pass by some considerations otherwise of good moment; as namely *first*, whether *Statua's* and *Pictures* may not be permitted in Christian Churches, for the *adorning* of Gods House, and for *civil* and *historical* uses, not only lawfully and decently, but even *profitably*? I must confess, "I never heard
1. "substantial reason given, why they might not: at the least, so long
"as there is no apparent danger of superstition. And *secondly*, whe-
2. "ther things either in their first *erection*, or by succeeding *abuse* su-
"perstitious may not be profitably continued, if *the Superstition* be
"abolished? Otherwise, not Pictures only, and Crosses, and Ima-
"ges; but most of our *Hospitals*, and *Schools*, and *Colledges*, and *Chur-*
"*ches* too must down: and so the hatred of *Idolatry* should but usher
"in licentious *Sacriledge*, contrary to that passage of our Apostle in
a Rom. 2. 22. "the next Chapter before this, a *Thou that abhorrest Idols, committest*
"*thou Sacriledge?* And *thirdly*, whether these forward ones have
3. "not bewrayed somewhat their own self-guiltiness in this Act,
"at least for the *manner* of it, in doing it secretly, and in the dark?
"A man should not *dare* to do that, which he would not willingly
4. either be *seen*, when it is *doing*; or *own*, being *done*. To pass by these;
consider no more but this one thing only, into what dangerous and
unsufferable absurdities a man might run, if he should but follow
these mens grounds. *Erranti nullus terminus.* Error knoweth no
b Ἑνὸς ἁπτό-μενος λόγου, πάντα συμβαί-νει. stay, and *a false Principle* once received, b multiplieth into a thousand *absurd conclusions*. It is good for men to go upon sure grounds, else they may run and wander *in infinitum*. A little *error* at the first, if there be way given to it, will increase beyond belief; "As a small
c 2 Kings 18. 44, 45. "*spark* may fire a large City, and a "*cloud* no bigger than a *mans*
"*hand*, in short space over-spread the face of the whole Heavens.
For grant, for the suppression of *Idolatry*, in case *the Magistrate* will not do his office, that it is lawful for a *private man* to take upon him to reform what he thinketh amiss, and to do the part and office of *a Magistrate* (which must needs have been their ground, if they had any, for this action): there can be no sufficient cause given, why, by the same reason, and upon the same grounds, a private man may not take upon him to establish *Laws*, raise *Powers*, administer *Justice*, execute *Malefactors*, or do any other thing *the Magistrate* should do, in case the Magistrate slack to do his duty in any of the premises. Which if it were once granted (as granted it must be, if these mens fact be justifiable:) every wise man seeth, the end could be no other but vast *Anarchy* and confusion both in *Church* and *Common-weale*: whereupon must unavoidably follow the speedy subversion both of *Religion* and *State*. If things be amiss, and *the Magistrate* help it not; *private men* may *lament it*, and, as occasion serveth, and their condition and calling permitteth, soberly and discreetly *put* the Magistrate *in mind of it*: But they may not make themselves Magistrates to *reform it*.

And

A And as to the act of *Phinehes*: though I rather think he did; yet what if he did not well in so doing? It is a thing we are not certain of: and we must have certainer grounds for what we do, then uncertain examples. *Secondly*, what if *Phinehes* had the Magistrates authority to enable him to that attempt? It is not altogether improbable (to my apprehension) from the fifth verse of the Chapter, where the story is laid down, *Num.* 25. 5. especially parallel'd with another Story of much like circumstances, *Exod.* 32 27. that as there the *Levites*, so here *Phinehes* drew the Sword in execution of the expres command of *Moses* the supreme Magistrate. If neither thus, nor so:

B yet *Thirdly*, (which cutteth off all plea, and is the most common answer ordinarily given by *Divines* to this and the like instances drawn from some *singular actions* of Gods *worthies*;) *Men* of *Heroical* spirits and gifts, such as were *David*, *Samson*, *Ehud*, *Moses*, *Elias*, and some others, especially at such times as they were employed in some special service for the good of Gods Church, were exempt from the *common rules* of life: and did many things, (as we are to presume) not without the [a] *secret motion and direction* of Gods holy and powerfull Spirit, which were therefore good in them (that *secret direction* being to them *loco specialis mandati*, like that to [b] *Abraham* for sa-

C crificing his Son) but not safe, or lawfull for us to imitate. *Opera liberi spiritûs*, [c] say Divines, *non sunt exigenda ad regulas communes, nec trahenda in exemplum vitæ.* The extraordinary *Heroical acts* of Gods *Worthies* are not to be measured by *the common rules* of life, nor to become *exemplary* unto others. Of which nature was [d] *David's* single combat with *Goliah*; and [e] *Samsons* pulling down the house upon himself and the *Philistines*; "And [f] *Moses* slaying the *Egyp-*"*tian*; and [g] *Ehud's* stabbing of King *Eglon*; and [h] *Elijah's* calling "down for fire from Heaven upon the Captains and their fifties, and divers others recorded in the Scripture. Of which last fact we

D have our blessed SAVIOURS judgement in *Luk.* 9. that it was done by the extraordinary and peculiar instinct of GOD's Spirit, but it is not to be imitated by others, without [i] *particular certain* assurance of the like instinct. Where when *the Disciples* would have called down for fire from Heaven upon the *Samaritans*, and alledged *Elias* for their precedent; [k] *Lord, wilt thou that we command fire to come down from heaven and consume them, as* Elias *did?* His answer was with a kind of indignation (as both his [l] *gesture* and *speeches shew*): *Nescitis cujus spiritûs estis; You know not what manner of spirit you are of. Elias* was indued with *an extraordinary spirit*, in the freedom whereof

E he did what he then did: but it is not for you or others to propose *his example*, unless you can demonstrate *his spirit*. And if *Phinehes* Act also was (as most [m] think it was) such as these: it can no more justifie the usurpation of Magistracy; "Then *David's* act can blou-"dy Duels; or *Samsons* self-murther, or *Moses's* secret slaughter, or "*Ehud's* King-killing, or *Elijah's* private revenge. I have stood the

30.
1.
2.
3.

a *Nec Samson aliter excusatur, quòd seipsum cum hostibus ruinâ domûs oppressit, nisi quod latenter Spiritus Sanctus hoc jusserat, qui per illum miracula faciebat.* Aug. lib. 1. de Civ. Dei, cap. 21. *Si defenditur non fuisse peccatum, privatum habuisse consilium inadvitanter credendus est.* Bern. de prec. & dispensat.

b Gen. 22. 2.

c Chytr. in Gen. 14. & in Exod. 32.

d 1 Sam. 17.

e Judg. 10. 30.

f Exod. 2. 12.

g Judg. 3. 5, &c.

h 2 Kings 1. 10- 12.

i *Imitando ab aliis exprimi nec possunt, nec debent, nisi eâdem πληροφορίᾳ Spiritûs excitentur.* Chytr. in Exod.

k Luke 9. 53.

l ἐπετίμησεν.

Luk. 9. 55.

m De Phinees autem dicendum est, quòd ex inspiratione divina, zelo Dei commotus, hoc fecit. Aquin. 2. 2. qu. 60 art 6. ad 2. & Theologi passim.

longer upon the discovery of this sin, that men might take right judgement of it; and not think it either *warrantable* or *excusable* by any pretension of *zeal*, or of whatsoever other good: and that both such as have gone too far this way in their practice already for the time past, may acknowledge their own over-sight, and be sorry for it; and others seeing their *errour* may for the time to come forbear such *outrages*, and keep themselves within the due bounds of *Christian sobriety*, and their *particular Callings*. And thus much of the former instance, in a matter of *Commission*. I am to give you another in a matter of *Omission*.

31. Every *Omission* of a necessary duty is simply *evil*, as a sin. But *affirmative* duties are but sometimes necessary; because they do not *obligare ad semper*: as, being many, it is impossible they should. And many times *duties* otherwise necessary, in case of *Superiour reason* and duties, cease to be necessary *pro hîc & nunc*: and then to omit them, is not to do evil. Among other necessary duties this is one, for a *Minister* furnished with gifts and abilities for it, to acquaint *Gods people* with all material *needfull truths*, as he can have convenient occasion thereunto. And (such conveniency supposed) not to do this, is [a] *simply evil*. Now then, to make *the Case* and *the Question*. *The Case* thus: A Minister hath just opportunity to preach in a Congregation, not his own: where he seeth or generally heareth some *errour* in judgement, or outragious sin in practice, to be continued in with too publick allowance: He hath *liberty* to make choice of his *Text* and Theme, and leisure to provide in some measure for it; and his conscience telleth him, he cannot *pro hîc & nunc* direct his speech with greater service to Gods Church, then against those *errours* or *sins*. He seeth on the other side some withdrawments: his *discretion* may perhaps be called in question, for medling where he needed not; he shall possibly *lose* the *good opinion* of some, with whom he hath held fair correspondence hitherto; he shall preserve his own *peace* the better, if he turn his speech another way. This is *the Case*. The *Question* is, Whether these latter considerations, and the good that may come thereby, be sufficient to warrant unto him the omission of that necessary duty?

[a] *Sacerdos debitor est, ut veritatem quam audivit à Deo liberè prædicet.* 11. qu. 3. noli timere. Ex Chrysost.

32. The *rule* of my Text resolveth it *negatively*: they are not sufficient. The Duty being necessary, *pro hîc & nunc*, it is simply evil to *omit* it; and therefore it may not be omitted for any other good. I deny not, but a Minister may with good discretion *conceal many truths* from his flock; at least the opening and amplifying of them: if they be not such as are *needfull* for them to know, either for the establishment of *Faith*, or practice of *Life*; as not only many nice *School-points* and Conclusions are, but also many *Genealogies*, and *Levitical rites*, and other things even in the Scriptures themselves. Nay more, a Minister not only in *discretion* may, but is even in *Conscience* bound, at least in the publick exercise of his Ministry, to

A to conceal *ſome particular truths* from his Auditory; yea though they be ſuch as are needfull for the practice of *life*, and for the ſetling of mens *Conſciences*: if they be ſuch withall, as are not fit to be publickly ſpoken of; as are many *Reſolutions* of *Caſes* appertaining to the *ſeventh* Commandement (*Thou ſhalt not commit Adultery*;) and ſome alſo appertaining to the *eighth* (*Thou ſhalt not ſteal.*) Our *men* [a] juſtly condemn the *Popiſh Caſuiſts*, for their too much liberty in this kind in their Writings: whereby they reduce *vices* into an *Art*, under colour of *reproving* them; "and convey into the minds of "[b] corrupt men, *Notions* of ſuch prodigious *filthineſs*, and artificial B "*Legier-du-main*, as perhaps otherwiſe they would never have "dreamed on, or thirſted after. The looſe writings of the unchaſte "*Poets* are but [c] dull tutors of Luſt, compared with the authorized "*Tomes* of our ſevere *Romiſh* Votaries. There be enormous ſins of this rank, which a modeſt man would be aſhamed ſo much as to name eſpecially in publick. Now of theſe, only *the generalities* would be touched in the *publick*; *the ſpecialties* not unfolded, but in the *private* exerciſe of our Miniſtry: nor yet that promiſcuouſly to every one that ſhould out of curioſity deſire ſatisfaction in them; but only to ſuch men, (and that but only ſo far) as they may con- C cern the point of *conſcience*, and of *practice*. Beſides theſe, there are other *Caſes* many, in which it may be more convenient to *conceal*, than to *teach* ſome divine truths at ſome *times*, and in ſome *places*.

a Moulin. *Buckler of Faith*, part. 2. ſect. 4. and not only ours, but ſome of their own too: See *Eſpenceus ad Tit. cap* 1.
b *In quibus plus proficit vitiorum ignoratio, quàm cognitio virtutis.* Juſtin. lib 2. Hiſt. cap. 2.
c *Quis veterum Poetarum plus ſcœnitatis, impuritatis, flagitiorum, profeſſus eſt, quàm docet Pœnitentiale* Burchardi? ——

Quot ſunt qui ignorarent multa quæ ibi leguntur, niſi ex ipſo didiciſſent? I. R. in conſur. fab. Burdon. p. 305. *Qui Principum, ſacerdotum, negotiatorum, ac præcipuè mulierum vitia in concionibus ſuis inſectentur: quæ ſæpius ita depingunt, ut obſcœnitatem doceant.* Eraſm. in Adag. Χίραξ ὀπισθόρυξ.

But yet in *the Caſe* is here propoſed, if it be a truth *queſtioned*, a- 33.
bout which God's people are much *diſtracted* in their opinions; much *miſtaken* by ſome through error in judgement; much *abuſed* by ſinfull, eſpecially publick practice; occaſioning *Scandals* and offences a- D mong brethren; likely to be overwhelmed with *cuſtom*, or *multitude* of thoſe that think or do againſt it; and be otherwiſe of materiall importance: I take it, *the Omiſſion* of it upon ſeaſonable opportunity, is a grievous ſin, and not colourable by any pretenſe. Beloved, the Miniſter is not to come into the Pulpit, as a *Fencer* upon the Stage, to play his prize, and to make a fair [a] *flouriſh* againſt ſin, (Here he could have it, and there he could have it, but hath it no where:) but rather as a *Captain* into *the Field*, to bend his forces ſpecially againſt *the ſtrongeſt* Troops of the Enemy; and to ſquander, and break thorow the thickeſt ranks; and to drive at *the* [b] *fairеſt*. It E is not enough for a *Prophet* [c] to *cry aloud; and to lift up his voice like a trumpet, and to tell Judah and Iſrael of ſins; and of tranſgreſſions* at large: but if he would whet them up to the battel, he muſt give a more [d] *certain ſound*: he muſt tell *Judah* of *her* ſins, and *Iſrael* of *her* tranſgreſſions. If there be in *Damaſcus*, or *Moab*, or *Ammon*, or *Tyrus*, or *Judah*, or *Iſrael*; [e] three tranſgreſſions, or four, more emi-

a Οὐκ πυκτεύω, ὡς οὐκ ἀέρα δέρων. 1 Cor. 9. 26.
b Fight neither with ſmall nor great, ſave only with the King of Iſrael. 2 King. 22. 31.
c Eſay 58. 1.
d If the trumpet give an uncertain ſound, who ſhall prepare himſelf to the battell? 1 Cor. 14. 8.
e Amos 1. & 2.

nent than the reſt: it is fit, they that are ſent to *Damaſcus*, and *Moab*, and *Ammon*, and *Tyrus*, and *Judah*, and *Iſrael*, ſhould make them hear of thoſe *three* or *four*, more than all the reſt. *Sins* and *Errours*, when they begin to get head and heart, muſt be handled roughly. *Silence* in ſuch a caſe is a kind of *flattery*: and it is [f] *almoſt* all one, when ſins grow outragious, to hold our peace at them; and to cry *Peace, Peace* unto them. Our Apoſtle in *Act.* 20. would not have held himſelf ſufficiently diſcharged from the guilt of other mens *blood*; if he had ſhunned (as occaſion was offered) to have declared unto them [g] πᾶσαν τὴν βουλὴν τοῦ Θεοῦ, even the whole counſel of God.

34. In my Application of this *Inſtance* and *Caſe*, blame me not, if I do it with ſome reference to my ſelf. Being heretofore by appointment, as now again I was, to provide my ſelf for this place againſt ſuch a meeting as this is; as in my conſcience I then thought it needfull for me, I delivered my *mind*, (and I dare ſay, the *Truth* too, for ſubſtance) ſomething freely, touching the *Ceremonies* and *Conſtitutions* of our Church. And I have now alſo with like freedom, ſhewed the unlawfulneſs of the late diſorderly attempts in this Town; and that from the ground of my preſent Text. I was then blamed for that, I think unjuſtly; (for I do not yet ſee what I ſhould retract of that I then delivered:) and it is not unlikely, I ſhall be blamed again for this, unleſs I prevent it. You have heard now already, both heretofore, that to *judge* any mans heart; and at this time, that to *ſlander* any truth, are (without repentance) ſins juſtly damnable; κεῖμα ἔνδικον, they that offend either in the one, or the other, their *damnation is juſt*. To preſerve therefore both you from the *ſin*, and my ſelf from the *blame*; conſider I pray you, with reaſon and charity, what I ſhall ſay.

You that are our hearers, know not with what *hearts* we ſpeak unto you: that is only known to our own hearts; and to [a] *God, who is greater than our hearts, and knoweth all things*. That which you are to look at, and to regard, is, with what [b] *truth* we ſpeak unto you. So long as what we preach is *true*, and agreeable to *Gods Word*, and *right reaſon*: you are not, upon I know not what light ſurmizes, or ſuſpicions, to *judge* with what ſpirits, or with what diſpoſitions of heart we preach. Whether we [c] *preach Chriſt of envy*, and *ſtrife*, or of *good will*, whether *ſincerely*, or of *contention*; whether in *pretence*, or in *truth*; it is our own good, or hurt: we muſt anſwer for that; and at our peril be it, if we do not look to that. But what is that to you? *Notwithſtanding every way*, ſo long as it is *Chriſt*, and his truth which *are preached*, it is your part *therein to rejoyce*. "If an [d] *Angel from Hea-*
"*ven* ſhould preach any untruth unto you, ἀνάθημα, *Let him be ac-*
"*curſed*: but if the very Devil of hell ſhould preach the truth, he
"muſt be heard, and believed and obeyed. So long as [e] *Scribes and*
"*Phariſees* hold them to *Moſes's* Text and Doctrine, let them be as
"damned [f] *Hypocrites* as *Scribes* and *Phariſees* can be: yet *all what-*
"*ſoever they bid you obſerve, that* you are *to obſerve and do.*

Let

f *Penè idem eſt, fidem nolle aſſerere & negare.* Fulg. l. 1. ad Thraſim. c. 1. *Sicut incauta locutio in errorem pertrahit, ita indiſcretum ſilentium in errore relinquit.* Greg. in Mor.

g Acts 20. 26, 27.

a 1 Joh. 3. 20.

b εἰ ἔχοι ταῦτα ὕπω. Acts 17. 11. *Non requiritur quis, vel qualis prædicet; ſed quid prædicet.* Diſtinct. 19 Secundum. — πάντως γὰρ ὃ τοῦτο σκεπτέον, ὅσις αὐτὸ εἴπεν, ἀλλὰ πότερον ἀληθῆ λέγεται ἢ ψ. Plat. in Charmide.

c Phil. 1. 15, 16, 17, 18.

d Gal. 1. 8, 9.

e Mat. 23. 23.

f *Woe unto you Scribes and Phariſees, Hypocrites,* Mat. 23. 13, 14, &c.

A Let me then demand: Did I deliver any *untruth*? It had been well done then to have shewn it, that I might have *acknowledged* and *retracted* it. Did I speak nothing but *the truth*? with what conscience then could any that heard me, say, as yet I heard some did; that I preached *factiously*, That I came to *cast bones* among them, That I might have chosen a *fitter Text*, That I might have had as much *thanks* to have kept away? For *Faction*, I hate it: my desire and aim, next after the good of your souls, was, above all, *the Peace* of the Church, and *the Unity* of Brethren. For *casting bones* (if that must needs be the phrase) they were cast in these parts long before my coming by that great enemy to peace and unity, and busie power of discord, *the Devil*: otherwise I should not have found at my first coming such *snarling* about them, and such *biting and devouring one another*, as I did. My endeavour was rather to have gathered up *the bones*, and to have taken away the matter of difference, (I mean, *the errour* ill judgement about, and *inconformity* in practice unto, *the lawful ceremonies* of the Church) that so if it had been possible all might have been quiet, without *despising* or *judging* one another for these things. For *thanks*, I hold not that worth the answering: alas, it is a poor *aim* for Gods Minister, to preach for *thanks*.

1.

2.

B

g Gal. 5. 15.

3.

C For the choyce of my *Text* and *Argument*, both then and now: how is it not unequal, that men, who plead (so as none more) for *liberty* and *plainness* in reproving sin, should not allow those that come among st them, that *liberty* and *plainness* against themselves and their own sins? I dare appeal to your selves. Have you never been taught, that it is the Ministers duty, as to oppose against all *errors* and *sins* in the general, so to bend himself (as neer as he can) especially against the apparent *errors* and *sins* of his present auditory? And do you not believe it is so? Why then might I not; nay how ought I not, bend my speech, both then against a common *errour* of

4.

D sundry in these parts in point of *Ceremony*; and *now* against *the late petulancy*, (or at least *oversight*) of some mis-guided ones? "The "*noise* of these things abroad; and *the scandal* taken thereat by "such as hear of them; and *the ill fruits* of them at home in bree-"ding jealousies, and cherishing contentions among neighbours: "cannot but stir us up, if we be sensible (as every good member "should be) of the damage and loss *the Church* acquireth by them, "to put you in mind and to admonish you (as opportunities in-"vite us) both privately and publickly. Is it not time, trow ye, to thrust in the sickle, when *the fields look white unto the harvest?* Is it

E not time our *Pulpits* should a little *ecchо* of these things, when all *the Countrey* far and near *ringeth* of them?

For my own part; however others censure me, I am sure, *my own heart* telleth me, I could not have discharged my Conscience; if, being called to this place, I should have balked what either *then* or *now* I have delivered. My Conscience prompting me, all circumstances con-

considered, that these things were *pro hic & nunc* necessary to be delivered, rather than any other: if for any outward inferiour respect I should have passed them over with silence, I think I should have much swerved from *the Rule* of my Text, and have done a great *evil*, that some small *good* might come of it. But many thousand times better were it for me, that all *the world* should *censure* me for speaking what they think I should not, than that my own *heart* should *condemn* me for not speaking what it telleth me I should. And thus much of things *simply evil*. A

35. I should proceed to apply this Rule, *We must not do evil, that good may come*, unto evils not simply, but *accidentally* such; and that both in the general, and also in some few specials of greatest use; namely, unto evils which become such through *Conscience*, *Scandal*, or *Comparison*. In my choice of the Scripture, I aimed at all this: and had gathered much of my provision for it. But *the Cases* being many and weighty, I foresaw I could not go onward with my first project, without much wronging one or both: either *the things* themselves, if I should *contract* my speech to the scanting of *time*; or *you*, if I should *lengthen* it to the weight of *the matter*. And therefore I resolved here to make an end, and to give place (as fit it is) to the business whereabout we meet. *The Total* of what I have said, and should say, is in effect but this: No pretension of *a good end*, of a *good meaning*, of a *good event*, of *any good* whatsoever, either can sufficiently *warrant* any sinful action to be done, or *justifie* it being done: or sufficiently excuse *the Omission* of any necessary duty, when it is necessary. Consider what I say, and the Lord give you understanding in all things. Now to God the Father, Son, and Holy Spirit, &c. B C

AD

AD CLERUM.

The Third Sermon.

At a Visitation at *Boston, Lincoln*, 13. March, 1620.

1 Cor. 12. 7.

But the manifestation of the Spirit is given to every man, to profit withal.

IN the *first Verse* of this Chapter S. *Paul* proposeth to himself an *Argument*, which he prosecuteth the whole Chapter through, and (after a profitable *digression* into the praise of *Charity* in the next Chap.) resumeth again at the 14. Chapter, spending also that whole Chapter therein: and it is concerning *spiritual gifts*, [(a) *Now concerning spiritual gifts, brethren, I would not have you ignorant*, &c.] These gracious *gifts* of the holy Spirit of God, bestowed on them for *the edification* of the Church; *the Corinthians* (by making them the (b) fuel either of their *pride*, in despising those that were *inferiour* to themselves, or of their *envy*, in malicing of those that excelled therein) abused to the maintenance of *schism*, and *faction*, and *emulation* in the Church. For the remedying of which evils, *the Apostle* entreth upon *the Argument*: discoursing fully of *the variety* of these *spiritual gifts*, and who is the *Author* of them, and for what *end* they were given

1.

(a) Verse 1.
(b) Χαῦτο αἴτιον σχίσματος ἐγένετο — ὅταν γὰρ τὰ μείζονα ἔχοντες, ἐπήροντο καὶ τὰ ἐλάττονα χαρισμάτων· ὅτε δὲ πάλιν ἦλθον, καὶ τοῖς τὰ μείζονα ἔχουσιν ἐφθόνουν. Chrysost. in 1. Cor. hom. 29.

ven, and in what *manner* they ſhould be imployed; omitting nothing that was needful to be ſpoken anent this ſubject. A

2. In this part of the Chapter, entreating both before and after this verſe of the wondrous great, yet ſweet and uſeful, *variety* of theſe *ſpiritual gifts*: he ſheweth, that howſoever *manifold* they are either for *kind* or *degree*, ſo as they may differ in *the material* and *formal*; yet they do all agree both in *the ſame efficient*, and *the ſame final* cauſe. In the ſame *efficient cauſe*, which is *God* the *Lord* by his *Spirit*, ver. 4, 6. [*Now there are diverſities of gifts, but the ſame Spirit; and there are differences of adminiſtrations, but the ſame Lord; and there are diverſities of operations, but it is the ſame God which worketh all in all.*] And in the ſame *final cauſe*; which is the advancement of Gods *glory*, in the propagation of his *Goſpel*, and the edification of his *Church*; in this ver. [*But the manifeſtation of the Spirit is given to every man to profit withall.*] B

3. By occaſion of which words, we may enquire into the *nature*, *convenience*, and *uſe* of theſe gifts. 1. Firſt, their *nature* in *themſelves*, and in their *original*; what they are, and whence: they are the works of Gods Spirit in us, [*the manifeſtation of the Spirit.*] 2. Secondly, their *conveyance* unto us; how we come to have them, and to have property in them: it is by gift; [*It is given to every man.*] 3. Thirdly, their *uſe* and *end*; why they were given us, and what we are to do with them: they muſt be employed to the good of our *Brethren*, and of *the Church*; is given to every man [*to profit withal.*] Of theſe briefly, and in their order; and with ſpecial reference ever to us that are of *the Clergy*. C

4. By *manifeſtation of the Spirit* here our Apoſtle underſtandeth none other thing, then he doth by *the adjective* word πνευματικὰ in the firſt, and by *the ſubſtantive* word χαίσματα in the laſt verſe of the Chapter. Both which put together, do ſignifie thoſe *ſpiritual gifts* and graces whereby God enableth men (and ſpecially *Church-men*) to the duties of their *particular Callings* for the *general good*. Such as are thoſe *particulars*, which are named in the next following verſes, (*a*) the word of *Wiſdome*, the word of *Knowledge*, *Faith*, the gifts of *healing*, workings of *miracles*, *propheſie*, diſcerning of *ſpirits*, divers kinds of *tongues*, interpretation of *tongues*. All which, and all other of like nature and uſe, becauſe they are wrought by that one and *ſelf-ſame* (*b*) *Spirit*, which divideth to every *one ſeverally as he will*; are therefore called (*c*) πνευματικὰ, *ſpiritual gifts*; and here χαρίσματα τοῦ πνεύματος, *the manifeſtation of the Spirit*. D

(*a*) Ver. 8--10.

(*b*) Verſe 11.

(*c*) Verſe 1.

5. The word [*Spirit*] though in Scripture it have many other ſignifications, yet in this place I conceive to be underſtood directly of *the Holy Ghoſt*, the *third Perſon* in the ever-bleſſed *Trinity*. For *firſt*, in ver. 3. that which is called *the Spirit of God* in the former part, is in the latter part called the *Holy Ghoſt*: [(*a*) *I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus accurſed; and* E

1.

(*a*) Verſe 1.

that

A *that no man can ſay that Jeſus is the Lord, but by the Holy Ghoſt.*] Again, that *variety* of gifts, which in ver. 4. is ſaid to proceed from *the* (*b*) *ſame Spirit*, is ſaid likewiſe in ver. 5. to proceed from *the ſame Lord*, and in ver. 6. to proceed from *the ſame God*: and therefore ſuch a *Spirit* is meant, as is alſo *Lord* and *God*; and that is only *the Holy Ghoſt*. And again, in thoſe words, in ver. 11. [(*c*) *All theſe worketh that one and the ſelf-ſame Spirit, divided to every man ſeverally as he will*;] The Apoſtle aſcribeth to this *Spirit* the *collation* and diſtribution of ſuch *gifts* according to *the free power* of his own *will* and pleaſure: which *free power* belongeth to none but *God*

B alone, (*d*) *Who hath ſet the members every one in the body, as it hath pleaſed him.*

Which yet ought not to be ſo underſtood of the Perſon of *the Spirit*; as if *the Father*, and *the Son*, had no part or fellowſhip in this buſineſs. For all the *Actions* and operations of *the Divine Perſons*, (thoſe only excepted which are of *intrinſecal* and mutual *relation*) are the joynt and undivided works of the whole *three Perſons*: according to the common known *Maxim*, conſtantly and uniformly received in the Catholick Church, *Opera Trinitatis ad extra ſunt indiviſa*. And as to this particular, concerning *gifts* the Scriptures

C are clear. Wherein, as they are aſcribed to GOD *the Holy Ghoſt* in this Chapter; ſo they are elſewhere aſcribed unto God *the Father*, [(*a*) *Every good gift and every perfect giving is from above, from the Father of Lights*, Jam. 1.]; and elſewhere to God *the Son*, [(*b*) *Unto every one of us is given grace, according to the meaſure of the gift of Chriſt*: Eph. 4.] Yea, and it may be, that for this very reaſon in *the three verſes* next before my text, theſe *three words* are uſed; *Spirit*, in ver. 4; *Lord*, in ver. 5; and *God* in ver. 6. to give us intimation, that (*c*) theſe *ſpiritual gifts* proceed equally and undividedly from the whole *three Perſons*; from *God the Father*, and from his *Son Jeſus*

D *Chriſt* our *Lord*, and from the eternal *Spirit* of them both *the Holy Ghoſt*, as from one entire, indiviſible, and coeſſential Agent.

But for that we are *groſs* of underſtanding, and unable to conceive the diſtinct *Trinity of Perſons* in *the Unity of the Godhead*, otherwiſe than by apprehending ſome diſtinction of their *operations* and offices to-us-ward: it hath pleaſed the wiſdome of God in the holy *Scriptures*, (which, being *written* for our *ſakes*, were to be *fitted* to our *capacities*) ſo far to *condeſcend* to our weakneſs and dulneſs, as to *attribute* ſome of thoſe great and common works to *one perſon*, and ſome *to another*, after a more *ſpecial* manner than unto the reſt; al-

E though indeed and in truth none of *the three perſons* had more or leſs to do than other in any of thoſe great and common works. This manner of ſpeaking Divines uſe to call (*a*) *Appropriation*. By which appropriation, as *Power* is aſcribed to *the Father*, and *Wiſdome* to *the Son*; ſo is *Goodneſs* to *the Holy Ghoſt*. And therefore, as the Work of *Creation*, wherein is ſpecially ſeen the mighty *power* of

2.
(*b*) Verſ. 4--6.

3.
(*c*) Verſe 11.

(*d*) Verſe 38

6.

(*a*) Jam. 1.17.
(*b*) Epheſ. 4.7.
(*c*) *Ne gratia & donum diviſum ſit per perſonas Patris, & Filii & Sp. Sancti, ſed indiſcretæ unitatis & naturæ trium unum opus intelligatur.* Ambroſ. in 1 Cor. 7. c. 61.

7.

(*a*) V. Aquin. 1. qu. 39. 7.

God, is appropriated to *the Father*; and the work of *Redemption*, wherein is ſpecially ſeen *the wiſdome* of God, to *the Son*: and ſo the works of *ſanctification*, and the infuſion of *habitual graces*, whereby *the good things* of God are communicated unto us, is appropriated unto *the Holy Ghoſt*. And for this cauſe, *the gifts* thus communicated unto us from God, are called πνευματικὰ, *ſpiritual gifts*, and φανέρωσις τῦ πνεύματος, *the manifeſtation of the Spirit*.

8. We ſee now, why *ſpiritual*: but then, why *manifeſtation*? The word, as moſt other *verbals* of that form, may be underſtood either in *the active* or *paſsive* ſignification. And it is not material, whether of the two waies we take it in this place: both being *true*; and neither *improper*. For, theſe *ſpiritual gifts* are *the manifeſtation* of the ſpirit *Actively*; becauſe by theſe the Spirit *manifeſteth* the will of God unto the Church; theſe being *the inſtruments* and means of conveying the knowledge of ſalvation unto the people of God. And they are *the manifeſtation* of the ſpirit *Paſsively* too: becauſe where any of theſe *gifts*, eſpecially in any eminent ſort, appeared in any perſon, it was a *manifeſt* evidence that *the Spirit* of God wrought in him. As we read in *Acts* 10. that they of the Circumciſion were aſtoniſhed, (a) *when they ſaw, that on the Gentiles alſo was poured out the gift of the Holy Ghoſt*. If it be demanded, But how did that appear? it followeth in the next verſe, [*For they heard them ſpeak with tongues*, &c.] The ſpiritual *Gift* then is a (b) *manifeſtation* of *the Spirit*, as every other ſenſible *effect* is a *manifeſtation* of its proper *cauſe*.

9. We are now yet farther to know, that *the Gifts* and graces wrought in us by the holy *Spirit of God*, are of *two* ſorts. The Scriptures ſometimes *diſtinguiſh* them by the different terms of χάρις and χάρισμα: although thoſe words are ſometimes again uſed *indifferently* and promiſcuouſly, either for other. They are commonly known in *the Schools*, and differenced by the names of (a) *Gratiæ gratum facientes*, & *Gratiæ gratis gratæ*. Which *terms* though they be not very *proper*, (for the one of them may be affirmed of the other; whereas the *members* of every good diſtinction ought to be *oppoſite*:) yet becauſe they have been long *received*, (and *change* of terms, though haply for the better, hath by experience been found for the moſt part *unhappy* in the event, in multiplying unneceſſary book-quarrels;) we may retain them profitably, and without prejudice. Thoſe former, which they call *Gratum facientes*, are the graces of *Sanctification*; whereby the perſon that hath them, is enabled to do acceptable ſervice to *God*, in the duties of his *general Calling*: theſe latter, which they call *Gratis datas*, are the Graces of *Edification*; whereby the perſon that hath them is enabled to do profitable ſervice to *the Church* of God in the duties of his *particular Calling*. Thoſe are given *Nobis*, & *Nobis*; both *to us*, and *for us*, that is (b) chiefly for our own good: theſe *Nobis*, *ſed Noſtris*; *to*

us

(a) Act. 10. 45, 46.

(b) Id eſt, donum ſpiritûs, quo dono ſpiritus ſuam in homine præſentiam declarat. Metonymia effecti. Piſcat. in ſchol. hic.

(a) V. Aquin. 1. 2 q. 111. 1.

(b) Duplex eſt operatio ſancti ſpiritûs; operatur enim in nobis aliud propter nos, aliud propter proximos. Bern. in parvis Ser. 55.

A *us* indeed, but *for others*, that is, chiefly for the good of our brethren. Those are given us (*c*) *ad salutem*, for the saving of our own souls: these *ad lucrum*, for the winning of other mens souls. Those proceed from *the special* love of *God* to *the person*; and may therefore be called *personal*, or *special*: these proceed from *the General* love of God to his *Church*, (or yet more general to *humane society*): and may therefore be rather called *Ecclesiastical* or *General* Gifts or Graces.

Of the first sort are *Faith*, *Hope*, *Charity*, *Repentance*, *Patience*, *Humility*, and all those other holy graces and (*a*) *fruits of the Spirit*,
B which accompany salvation: Wrought by the blessed and powerful operation of *the holy Spirit* of God, after a most *effectual*, but unconceivable manner, *regenerating*, and renewing, and seasoning, and sanctifying the hearts of his *Chosen*. But yet these are not *the Gifts* so much spoken of in this Chapter: and namely in my Text: Every branch whereof excludeth them. Of those *graces* of sanctification *first*, we may have indeed *probable* inducements to perswade us, that they are, or are not, in this or that man: But *hypocrisie* may make such a semblance, that we may think we see *spirit* in a man, in whom yet there is nothing but *flesh*; and *infirmities* may cast such a
C *fogge*, that we can discern nothing but *flesh* in a man, in whom yet there is *spirit*. But *the gifts* here spoken of do incurr into the *senses*, and give us *evident* and infallible assurance of *the Spirit* that wrought them: here is φανέρωσις, a *manifestation* of the Spirit. Again, *Secondly*, those *Graces* of sanctification are not communicated by *distribution*, (*b*) *Alius sic, alius vero sic*; *Faith* to one, *Charity* to another, *Repentance* to another: but where they are given, they are given all at once and *together*, as it were strung upon one *thread*, and linked into one *chain*. But *the Gifts* here spoken of are *distributed* as it were by *doal*, and divided severally as it pleased God, shared out
D into several portions, and *given to every man* some, *to none* all; for (*c*) *to one is given by the Spirit the word of Wisdome, to another the word of Knowledge, &c. Thirdly*, those *Graces* of sanctification, though they may and ought to be exercised to the benefit of *others*, who by the (*d*) *shining of our light*, and the *sight of our good works*, may be provoked to *glorifie God* by walking in the same paths: yet, that is but *utilitas emergens*, and not *finis proprius*; a good *use* made of them upon the *bye*, but not the *main* proper and direct *end* of them, for which they were chiefly given. But *the Gifts* here spoken of, were given directly for this *end*, and so *intended* by the giver, to be
E imployed for *the benefit* of others, and for *the edifying* of the Church; they were given *to profit withal*.

It then remaineth, to understand this Text and Chapter of that other and later kind of *spiritual Gifts*: Those Graces of *Edification*, (or *Gratiæ gratis datæ*) whereby men are enabled in their several *Callings*, according to the quality and measure of *the graces* they

(*c*) *Geminæ operationis experimentum: unius, quâ nos primò intùs virtutibus solidat, ad salutem: alterius, quâ foris quoque muneribus ornat, ad lucrum. Illas nobis, hæc nostris accepimus.* Bernard. in Cant. Ser. 18.

10.

(*a*) Gal. 5. 22.

1.

2.

(*b*) 1 Cor. 7. 7

(*c*) Verse 8.

3.

(*d*) Mat. 5. 16.

11.

have received, to be profitable members of *the publick body*, either in Church or Common-wealth. Under which appellation, (the very first natural powers and *faculties* of the soul only excepted, which flowing *à principiis speciei*, are in all men the same and like;) I comprehend all other *secondary endowments*, and abilities whatsoever of the *reasonable soul*, which are capable of *the degrees* of more and less, and of better and worse; together with all *subsidiary helps* any way conducing to the exercise of any of them. Whether they be first, *supernatural graces*, given by immediate and extraordinary infusion from God: such as were the gifts of *tongues* and of *miracles*, and of *healings*, and of *prophesie* properly so called, and many other like; which were frequent in the infancy of *the Church*, and when this *Epistle* was written, according as the necessity of those primitive times considered, *God* saw it expedient for his Church. Or whether they be, *Secondly*, such as Philosophers call *Natural dispositions*: such as are promptness of *Wit*, quickness of *Conceit*, fastness of *Memory*, clearness of *Understanding*, soundness of *Judgment*, readiness of *Speech*, and other like; which flow immediately *à principiis Individui*, from the individual condition, constitution, and temperature of particular persons. Or, whether they be, *Thirdly*, such as Philosophers call *Intellectual habits*: which is, when those natural dispositions are so improved, and perfected by *Education*, *Art*, *Industry*, *Observation*, or *Experience*, that men become thereby skilful *Linguists*, subtle *Disputers*, copious *Orators*, profound *Divines*, powerful *Preachers*, expert *Lawyers*, *Physicians*, *Historians*, *Statesmen*, *Commanders*, *Artisans*, or excellent in any Science, Profession, or faculty whatsoever. To which we may add, in the *fourth* place, all *outward* subservient *helps* whatsoever, which may any way further or facilitate the exercise of any of the former *graces*, *dispositions*, or *habits*: such as are health, strength, beauty, and all those other *Bona Corporis*; as also *Bona Fortunæ*, Honour, Wealth, Nobility, Reputation, and the rest. All of these, even those among them which seem most of all to have their foundation in *Nature*, or perfection from *Art*, may in some sort be called πνευματικὰ, *spiritual gifts*: in as much as the *Spirit of God* is the first and principal *worker* of them. *Nature*, *Art*, *Industry*, and all other subsidiary furtherances, being but *second Agents* under him; and as *means* ordained, or as *instruments* used by him, for the accomplishing of those *ends* he hath appointed.

And now have we found out the just latitude of the *spiritual gifts* spoken of in this Chapter, and of the *manifestation of the spirit* in my Text. From whence not to pass without some observable *Inferences* for our Edification: We may here *first* behold, and admire, and magnifie the singular *love*, and *care*, and *providence* of God for and over his Church. For *the building* up whereof, he hath not only furnished it with fit *materials*, men endowed with the faculties

A culties of *understanding, reason, will, memory, affections*; not only lent them *tools* out of his own rich store-house, his holy *Word*, and sacred *Ordinances*: but, as sometimes he filled (a) *Bezaleel* and *Aholiab* with skill and wisdom for the building of the material *Tabernacle*; so he hath also from time to time raised up serviceable *Men*, and enabled them with a large measure of all needful *gifts* and graces, to set forward the building, and to give it both strength and beauty. A *Body*, if it had not difference and variety of *members*, were rather a *lump*, than a *Body*; or if having such members, there were yet no *vital spirits* within to enable them to their proper offices, it were rather a *Corps* than a *Body*: but *the vigour* that is in every part to do its office, is a certain evidence and *manifestation* of a *spirit* of life within, and that maketh it a *living Organical* body. So those active *gifts*, and graces, and abilities, which are to be found in *the members* of *the mystical body* of Christ, (I know not whether of greater *variety* or *use*) are a strong manifestation, that there is a powerful *Spirit of God* within, that knitteth the whole body together, and worketh *all in all*, and *all in every part* of the body.

(a) Exod. 35, 30, &c.

B *Secondly*, though we have just cause to lay it to heart, when men of eminent *gifts* and *place* in the Church are taken from us, and to 13.
C lament in theirs, our *own*, and the *Churches* loss: yet we should possess our souls in *patience*, and sustain our selves with this comfort, that it is the same *God* that still hath *care* over his *Church*; and it is the same *Head Jesus Christ*, that still hath *influence* into his members; and it is the same blessed *Spirit of God*, and of *Christ*, that still *actuateth* and *animateth* this great *mystical Body*. And therefore we may not doubt, but this *Spirit*, as he hath hitherto done from the beginning, so will still *manifest* himself from time to time, unto the end of the world; in *raising up instruments* for the service of his Church, and *furnishing* them with *gifts* in some good measure meet for the
D same, more or less, according as he shall see it expedient for her, in her several different estates and conditions: giving (a) *some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers*; *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the Body of Christ, till we all meet in the unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ*. He hath promised long since, who was never yet touched with breach of promise, that he would (b) *be with his Apostles* (and their successors) *alwaies unto the end of the world*.

(a) Ep. 4. 11, 13.

(b) Mat. 28. 20.

E *Thirdly*, where the Spirit of God hath *manifested it self* to any man by the distribution of *gifts*, it is but reason, that man should 14.
manifest the Spirit that is in him, by exercising those *gifts* in some lawful Calling. And so this *manifestation of the Spirit* in my Text, imposeth upon every man *the Necessity of a Calling*. Our Apostle in the seventh of this Epistle, joyneth these two together, a *Gift*, and

and a *Calling*; as things that may not be severed: (a) *As God hath distributed to every man, as the Lord hath called every one.* Where the *end* of a thing is the *use*, there the difference cannot be great, whether we *abuse* it, or but *conceal* it. The (b) *unprofitable servant*, that *wrapped up his Masters talent in a napkin*, could not have received a much heavier doom, had he *mis-spent* it. O then *up* and *be doing*: (c) *Why stand ye all the day idle?* Do not say, because you heard no *voyce*, that therefore no man hath *called* you: those very *gifts* you have received, are a *Real Call*, pursuing you with continual restless importunity, till you have disposed your selves in some honest course of life or other, wherein you may be profitable to *humane society*, by the exercising of some or other of those *gifts*. All *the members* of *the Body* have their proper and distinct *offices*, according as they have their proper and distinct *faculties*; and from those *offices* they have also their proper and distinct *names*. As then in *the Body*, that is indeed no *member*, which cannot call it self by any other name, than by the common name of a *member*: so in *the Church*, he that cannot style himself by any other name than a *Christian*, doth indeed but usurp that too. If thou sayest, thou art *of the Body*: I demand then, What is thy *office* in the Body? If thou hast no *office* in the body, then thou art at the best but *Tumor præter naturam* (as Physicians call them) a *scab*, or *botch*, or *wenne*, or some other monstrous and unnatural *excrescency* upon the body; but certainly thou art no true part and *member* of the body. And if thou art no *part* of *the body*, How darest thou make challenge to *the head*, by mis-calling thy self *Christian*? If thou hast a *Gift*, get a *Calling*.

15. *Fourthly*, We of *the Clergy*, though we may not ingross *the Spirit* unto our selves, as if none were *spiritual persons* but our selves: yet the voyce of the World hath long given us the Name of *the Spirituality* after a peculiar sort; as if we were *spiritual persons* in some different singular respect from other men. And that not altogether without ground, both for *the name*, and *thing*. The very *name* seemeth to be thus used by S. *Paul* in the 14. Chapter following, where at ver. 37. he maketh a *Prophet* and a *Spiritual man* all one, (and by *Prophesying*, in that whole Chapter he mostwhat meaneth *Preaching*:) (a) *If any man think himself to be a Prophet, either spiritual, let him acknowledge*, &c. But howsoever it be for the *title*, the *thing* it self hath very sufficient ground from that form of speech which was used by our blessed Saviour, when he conferred the *Ministerial power* upon his Disciples; and is still used in our *Church* at the collation of Holy Orders, (b) *Accipite Spiritum sanctum, Receive the Holy Ghost.* Since then at our admission into *holy Orders* we receive a *spiritual power* by the imposition of hands, which others have not; we may thenceforth be justly styled *spiritual persons*. The thing for which I note it, is, that we should therefore endeavour our selves (c) ἀναζωπυρεῖν, so to stir up those *spiritual gifts* that are

(a) 1 Cor. 7. 17.
(b) Mat. 25. 30.
(c) Mat. 20. 6.
(a) 1 Cor. 14. 37.
(b) Joh. 20. 22.
(c) 2 Tim. 1. 6.

A are in us; as that by the eminency thereof above that which is in ordinary *temporal men*, we may ſhew our ſelves to be indeed, what we are in name, *Spiritual perſons*. If we be of *the Spiritualty*, there would be in us another gates *manifeſtation of the ſpirit*, then is ordinarily to be found in the *Temporalty*. God forbid, I ſhould cenſure all them for intruders into *the Miniſtry*, that are not *gifted* for the Pulpit. The ſevereſt cenſurers of *Non-preaching Miniſters*, if they had lived in the beginning of *the Reformation*, muſt have been content, as the times then ſtood, to have admitted of ſome thouſands of *Non-preaching Miniſters*, or elſe have denied many Pariſhes and Con-

B gregations in *England* the benefit of ſo much as bare *reading*. And I take this to be a ſafe *Rule*: Whatſoever thing the help of any circumſtances can make *lawful* at any time, that thing may not be condemned as univerſally, and *de toto genere*, unlawful. I judge no mans *conſcience* then, or *calling*, who is in *the Miniſtry*; be his gifts never ſo ſlender; I dare not deny him the benefit of his *Clergy*, if he can but *read*: if his own heart condemn him not, neither do I. But yet this I ſay; As the Times now are, wherein *learning* aboundeth even unto *wantonneſs*; and wherein the world is full of queſtions, and controverſies, and novelties, and niceties in *Religion*; and

C wherein moſt of our *Gentry*, very *Women* and all (by the advantage of long *Peace*, and the cuſtomes of modern *Education*, together with the help of a multitude of *Engliſh Books* and tranſlations) are able to look through the ignorance of a *Clergy-man*, and cenſure it if he be tripping in any point of *Hiſtory*, *Coſmography*, Moral or Natural *Philoſophy*, *Divinity*, or the *Arts*; yea, and to chaſtiſe his very *method* and *phraſe*, if he ſpeak looſly, or impertinently, or but improperly, and if every thing be not *point-viſe*: I ſay, as theſe times are, I would not have a *Clergy-man* content himſelf with every *mediocrity* of gifts; but by his prayers, care and induſtry improve thoſe

D he hath, ſo as he may be able upon good occaſion to (*d*) *impart a ſpiritual gift* to the people of God, *whereby they may be eſtabliſhed*; and to *ſpeak* with ſuch underſtanding, and ſufficiency, and pertinency (eſpecially when he hath juſt *warning*, and a convenient *time* to prepare himſelf,) in ſome good meaſure of proportion to the quickneſs and *ripeneſs* of theſe preſent times, as they that love not his *Coat*, may yet approve his *labours*, and not find any thing therein, whereat juſtly to quarrel: (*e*) *Shewing in his Doctrine* (as our Apoſtle writeth to *Titus*) *uncorruptneſs*, *gravity*, *ſincerity*, *ſound ſpeech that cannot be condemned*, *that he that is of the contrary part may be aſhamed*, *having*

E *no evil thing to ſay of him*. They that are called *ſpiritual perſons*, ſhould ſtrive to anſwer that name by a more than ordinary *manifeſtation* of ſpiritual gifts. And thus much ſhall ſuffice us to have ſpoken concerning the *name and nature* of theſe *ſpiritual gifts*, by occaſion of the title here given them, *The manifeſtation of the ſpirit*.

(*d*) Rom. 1. 11.

(*e*) Tit. 2. 7, 8.

16. Conſider we next, and in the *ſecond* place, the *conveyance* of theſe gifts over unto us; how we come to have a *property* in them, and by what right we can call them *ours*. The *Conveyance* is by deed of *gift*; the manifeſtation of the Spirit *is given to every man*. Underſtand it not to be ſo much intended here, that every particular man hath *the manifeſtation of the ſpirit*, (though that may alſo be true in ſome ſenſe;) as that *every man* that hath the manifeſtation of the Spirit, hath it *given* him, and *given* him withall to this end, that he may do good with it. Like as when we ſay, *Every man* learneth to read before he learn to write; it is no part of our meaning to ſignifie each particular perſon ſo to do, (for there be many that learn neither of both;) but we only intend to ſhew *the received order* of the things to be ſuch, as that every man that learneth *both*, learneth that *firſt*. As we conceive his meaning, who directing us the way to ſuch or ſuch a place, ſhould tell us, *Every man rideth* this way; and as we conceive of that ſpeech of the Ruler of the Feaſt in the Goſpel, (a) *Every man at the beginning ſetteth forth good Wine, and then after that which is worſe*; though there be many thouſand men in the world that never *rode* that way, or had occaſion to ſet forth any *Wine* at all, either better or worſe: very ſo, ought we to conceive the meaning of the univerſal particle *Every man* both in this, and in many other like ſpeeches in the Scriptures; with (b) due *limitations* according to the tenour and purpoſe of the thing ſpoken of. It mattereth not then, as to the intent of this preſent ſpeech (be it *true*, be it *falſe* otherwiſe,) whether *every man* have received *a ſpiritual gift*, or no: only thus much is directly intended that (c) every man who hath *received* ſuch a *gift*, hath *received* it *by way of gift*. All ſpiritual *graces*, all thoſe *diſpoſitions*, *habits*, and *abilities* of the underſtanding part, from which the Church of God may receive *edification* in any kind, together with all the ſecondary and inferio r *helps* that any way may conduce thereunto; they are all the good *gifts* of God. [*The manifeſtation of the Spirit is given to every man.*]

17. The *variety*, both of *the gifts* meet for ſeveral *offices*, and of the *offices* wherein to employ thoſe *gifts*, is wonderful; and no leſs wonderful *the diſtribution* of both *gifts* and *offices*. But all that (a) *variety* is derived from one and the ſame fountain, the holy Spirit of God: and all thoſe *diſtributions* paſs unto us by one and the ſame way, of moſt free and liberal *donation*. Have all the Word of *Wiſdome?* Have all the Word of *Knowledge?* Have all *Faith?* Have all *Prophecy?* or other ſpiritual grace? No; they had not: but (b) *to one the Word of Wiſdom, the Word of Knowledg to another*, and to others other gifts. There is both *variety* you ſee, and *diſtribution* of theſe graces. But yet there is the *the ſame Author* of them, and *the ſame manner* of communicating them: For *to one* (c) *is given by the Spirit the Word of Wiſdom; to another the Word of Knowledg by the ſame Spirit*, and to others,

(a) Joh. 2. 10.

(b) Τὸ καθόλου reſtringendum eſt ad præſentem hypotheſin. Piſcat. ſchol. in Luc. 20. 38. *Inſtances, ſee* John 11. 7. Rom. 5. 18, &c.

(c) *uuicuique datur*] intellige, *uuicuique cui datur* Piſcat. in ſchol. hic.

(a) εἰ χὴ ἐν τῇ δόσει διαφορὰ ἀλλ' οὐκ ἐν τῇ δεδοκότι διαφορὰ· ἀπὸ γὰρ τῆς αὐτῆς πηγῆς καὶ οὗτος ἀνεῖνος ἀγάθα. Chryſ. in 1 Cor. hom. 29. 1 Cor. 12. 8, &c.

(c) Ibid.

A others, other graces; but they are all from *the ſame Spirit*, and they are all *given*. And as *the gifts*, ſo *the offices* too. To that queſtion in ver. 29. [d] *Are all Apoſtles? are all Prophets? are all Teachers?* Anſwer may be made, as before, negatively, No; they are not: but *ſome* Apoſtles, and *ſome* Prophets, and *ſome* Teachers. There is the like *variety*, and *diſtribution*, as before: but withall, *the ſame Donor* and *the ſame donation*, as before. For [e] *he gave ſome Apoſtles, and ſome Prophets, and ſome Paſtors and Teachers*: Epheſ. 4. And [f] *God hath ſet ſome in the Church; firſt, Apoſtles; ſecondarily, Prophets; thirdly, Teachers*, &c. beneath at *ver.* 28. Both *gifts* and *offices*, as they are

B *à Deo*, for the Author: ſo they are *ex dono*, for the manner; from *God*, and by way of *gift*. If we had no other, the very *names* they carry, like the ſuperſcription upon *Ceſar's penny*, were a ſufficient proof, from whom we firſt had them. When we call them χαρίσματα, *Gratias gratis datas*, *gifts* and *graces*, and *manifeſtations of the Spirit*; do we not by the uſe of thoſe very names confeſs *the receipt*? For what more free than *gift*? and what leſs of *debt* or *deſert* than *grace*? Heathen men indeed called the beſt of their perfections, ἕξεις, *Habits*: but Saint *James* hath taught us Chriſtians a

C fitter name for ours, [g] δόσεις, *gifts*. They ſay they *had* them, and looked no farther: but we muſt know, as that we *have* them, ſo as well how we *came by* them. And therefore this Apoſtle above at *Chap.* 4. joyneth *the having* and *the receipt* together; as if he would have us behold them *uno intuitu*, and at once. [[h] *Quid habes, quod non accepiſti? What haſt thou, that thou haſt not received?*]

Poſſibly thou wilt alledge thy excellent *natural parts*; theſe were not given thee, but thou *broughteſt* them into the world with thee: or thou wilt vouch what thou haſt attained to by *Art* and *Induſtry*; and theſe were not given thee, but thou haſt *won* them *propria Marte*, and therefore well deſerveſt to *wear* them. Deceive not

D thy ſelf: it is neither ſo, nor ſo. Our Apoſtle in the place now laſt mentioned, cutteth off all ſuch Challenges. [[a] *Quis te diſcrevit? Who made thee to differ from another?*] Say there were (as there is not) ſuch a *difference* in and from *Nature* as thou conceiveſt; yet ſtill in *the laſt reſolution* there muſt be a *receipt* acknowledged: for even [b] *Nature* it ſelf in the laſt reſolution is of *Grace*; for God gave thee that. Or, ſay there were (as there is not) ſuch a *difference* of *deſert*, as thou pretendeſt; yet ſtill, that were to be acknowledged as a *gift* too: for God gave thee that [c] *power* whatſoever it was, whereby thou haſt *attained* to whatſoever thou haſt. But the

E truth is; *the difference* that is in men in regard of theſe *gifts* and abilities, ariſeth neither from *the power* of *Nature*, nor from *the merit* of *labour*; otherwiſe than as God is pleaſed to uſe theſe as *ſecond cauſes* under him: but it cometh meerly from the good *will* and *pleaſure* of that free *ſpirit*, which bloweth where, and when, and how he liſteth; [d] *dividing his graces to every man ſeverally as he will*, (at

d Verſe 29

e Epheſ. 4. 11.

f 1 Cor. 12. 28

g Jam. 1. 17.

h 1 Cor. 4. 7.

18.

a 1 Cor. 4. 7.

b -- *Cum illius ſit gratiæ, quod creatus es.* Hieron. Epiſt. 139. *Attendamus gratiam Dei non ſolùm quâ fecit nos*-- Aug. in Pſal. 144.

c Deut. 8. 18 Εἰ μάλα καρτερὸς ἐσσι, θεὸς τοι τὸ γ' ἔδωκεν. *dictum Agamemnonis ad Achillem apud* Homer. Iliad. α.

d 1 Cor. 12. 11.

e Ibid. 18. the eleventh) and e *as it hath pleaſed him,* (at verſe 18. of this Chapter.) *Nature* is a neceſſary agent, and, if not either *hindred* by ſome inferiour *impediment,* or *over-ruled* by ſome higher *power,* worketh alwayes alike, and produceth the ſame effects in all individuals of the ſame kind: and, how is it poſſible ſhe ſhould *make* a difference, that *knoweth* none? And as for *Deſert*; there is indeed no ſuch thing: and therefore it can work nothing. For can God be a *debtor* to

f Rom. 11. 35. any man? or hath any man f *given to him firſt, that it might be recompenſed him again?* As a lump of g *Clay* lieth before the *Potter*;

g Eſay 64. 8. ſo is all mankind in the hand of GOD. *The Potter* at his pleaſure out

h Rom. 9. 21. of that h *Lump* frameth *veſſels* of all ſorts, of different *ſhape, proportion, ſtrength, fineneſs, capacity*; as he thinketh good, unto the ſeveral *uſes* for which he intendeth them. So *God,* after *the good pleaſure* of his own will, out of *mankind,* as out of an untoward *lump* of Clay, (all of the ſame piece, equal in *nature* and *deſert,*) maketh up *veſſels* for the uſe of his Sanctuary: by fitting ſeveral men with ſeveral *gifts,* more or leſs, greater or meaner, better or worſe, according to the difference of thoſe *offices* and employments for which he intended them. It is not *the Clay,* but *the Potter,* that maketh the difference there: neither is it any thing in *man,* but *the Spirit of God,* that maketh the difference here. Whatſoever *ſpiritual abilities* we have, we have them of *gift* and by *grace.* The manifeſtation of the ſpirit *is given to every man.*

19. A point of very fruitfull conſideration for men of all ſorts; whether they be of greater, or of meaner *gifts.* And *firſt,* all of us *generally* may hence take *two* profitable directions: *the one,* if we have any *uſefull* gifts, whom to *thank* for them; the *other,* if we want any *needfull* gifts, where to *ſeek* for them. Whatſoever *manifeſtation of the Spirit* thou haſt, it is *given* thee: and to whom can thy *thanks* for it be due, but to *the giver?* Sacrifice not to *thine own*

a Hab. 1. 16. a *nets,* either of *Nature,* or *Endeavour*; as if theſe *Abilities* were the manifeſtations of *thine own ſpirit:* but enlarge thy heart to

b Heb. 12. 9. magnifie the goodneſs and bounty of him who is b *Pater ſpirituum,* the Father of the ſpirits of all fleſh, and hath wrought thoſe *graces* in thee by communicating *his ſpirit* unto thee. If thou ſhineſt as a *ſtar* in the firmament of the *Church* whether of a greater or leſſer

c 1 Cor. 15. 41. *magnitude,* (as c *one ſtar differeth from another in glory*;) re-

d Jam. 1. 17. member thou ſhineſt but by a *borrowed light* from him who is d *Pater luminum,* the Father and Fountain of all lights, as *the Sun* in the firmament, *from whom deſcendeth every good gift, and every perfect giving.* Whatſoever *Grace* thou haſt, it is *given* thee: therefore be *thankfull to the giver.*

But if thou *wanteſt* any *grace,* or *meaſure* of grace, which ſeemeth *needfull* for thee in that *ſtation* and *calling,* wherein God hath ſet thee: herein is a *ſecond* direction for thee, where to *ſeek* it, even from

a Jemes 1 5. his hands, who alone can *give* it. a *If any man lack wiſdom* (ſaith S. *James*)

A S. *James*) *let him ask of God, that giveth to all men liberally; and it shall be given him.* A large, and *liberal* promiſe; but yet a promiſe moſt *certain*, and full of comfortable aſſurance; provided, it be underſtood aright, *viz.* with theſe *two* neceſſary *Limitations*: if God ſhall ſee it *expedient*; and, if he *pray* for it as he *ought*. Thou mayeſt *pray* with an humble and upright affection, and put to thy beſt *endeavours* withall; and yet not obtain *the gift* thou prayeſt for: becauſe, being *a common Grace*, and not of abſolute neceſſity for ſalvation, it may be in the wiſdom of GOD (who beſt knoweth *what* is beſt, and *when*) not *expedient* for thee, or not for his Church, at that
B time, and in that manner, or meaſure. Neceſſary Graces, ſuch as are thoſe of *ſanctification*, pray for them *abſolutely*, and thou ſhalt *abſolutely receive* them, there needeth no conditional clauſe of *Expediency* in thy prayers for them; becauſe they can never be *inexpedient*. But *theſe* may: and therefore as thou oughteſt not to *pray* for them, but with all *ſubjection* of thy deſires to his moſt *holy* and moſt *wiſe* appointments; ſo thou oughteſt to take a *denyal* from him, not only *contentedly*, but even *thankfully*, as a gracious fruit of his love unto thee, and a certain ſign of *the inexpediency* of the thing deſired.

But if it be *expedient*; it will not yet come for aſking, unleſs it 21.
C be asked *aright*. [a] *But let him pray in Faith*, ſaith Saint *James*: a Jam. 1. 6, 7.
Who ſo doth not, let not that man think to receive any thing of the Lord. Now that man only prayeth *in Faith*, who looketh to receive the thing he prayeth for, upon ſuch *terms*, as God hath *promiſed* to give it: for *Faith* ever looketh to *the promiſe*. And God hath not made us any *promiſe* of *the End* other than conditional; *viz.* upon our conſcionable *uſe* of the appointed *means*. And *the means* which he hath ordained both for *the obtaining*, and *the improving* of ſpiritual *gifts*, are, *ſtudy*, and *induſtry*, and diligent *meditation*. We muſt not now look, as in *the infancy* of the Church, to
D have *the feats put into our mouths*, and to receive *ſpiritual graces* by immediate *infuſion*: That *Manna*, as [b] one ſaith, was for the *Wilderneſſe*. But now *the Church* is *poſſeſſed* of the Land, and *grown* to years of better ſtrength; we muſt *plow*, and *ſow*, and *eat* of the fruit of the Land, in *the ſweat* of our faces: and now he that [c] *will not labour*, he may thank himſelf if he have not to *eat*. He prayeth but with an *overly* deſire, and not from *the deep* of his heart, that will not bend his *endeavours* withall to obtain what he deſireth: or rather indeed he *prayeth not* at all. You may call it *wiſhing* and *woulding*; (and we have Proverbs againſt *wiſhers* and *woulders*;) rather
E than *Praying*. *Salomon* accounteth the idle mans *prayer* no better and it thriveth accordingly with him: [d] *The ſoul of the ſluggard luſteth, and hath nothing*, Prov. 13. d Prov. 13. 4.

b *Hoskins* Serm. on Luk. 12. 48.

c 2 Theſſ. 3. 10.

To make all ſure then, here is your courſe. Wreſtle with GOD 22.
by your fervent *prayers*; and wreſtle with him too by your faithfull *endeavours*; and he will not for his *goodneſſe* ſake, and for his

promiſe ſake he cannot, diſmiſs you without a bleſſing. But omit *either*; and *the other* is loſt labour. *Prayer* without ſtudy, is *preſumption*; and *ſtudy* without prayer, *Atheiſm*: the one *bootleſſe*, the other *fruitleſſe*. You take your books *in vain* into your hand, if you turn them over, and never look *higher*: and you take Gods Name *in vain* within your lips, if you cry *Da Domine*, and never ſtir *further*. The Ship is then like to be ſteered with beſt certainty and ſucceſs; when there is *Oculus ad cœlum, manus ad clavum*: when *the Pilot* is carefull of both, to have his *eye* upon *the compaſſe*, and his *hand* at *the Stern*. Remember, theſe abilities you *pray* or *ſtudy* for, are *the gifts* of GOD: and as not to be had ordinarily *without labour*, (for God is a God of *order*, and worketh not ordinarily, but by ordinary means;) ſo not to be had meerly *for the labour*; for then ſhould it not be ſo much a *gift*, as a *purchaſe*. It was *Simon Magus* his errour, to think that [a] *the gift of God might be purchaſed with Money*: and it hath a ſpice of his ſin, and ſo may go for a kind of *Simony*, for a man to think theſe *ſpiritual gifts* of God may be *purchaſed* with *labour*. You may *riſe up* early, and *go to bed* late, and *ſtudy* hard, and *read* much, and *devour* the fat and the marrow of the beſt Authors; and when you have all done, unleſs God give a bleſſing unto your endeavours, be as thin and meagre in regard of true and uſefull *learning*, as *Pharaohs* [b] *lean Kine* were after they had eaten *the fat* ones. It is God [c] *that both miniſtreth ſeed to the ſower, and multiplieth the ſeed ſowen*: the *Principal*, and the *Increaſe*, are both his. If then we expect any *gifts*, or the increaſe of any *gift* from him, neither of which we can have without him: let us not be behinde, either with our beſt *endeavours* to uſe *the means* he hath appointed, or with our faithfull *prayers* to crave *his bleſſing* upon thoſe means. Theſe *Inſtructions* are *general*; and concern us *all*, whatſoever our *gifts* be.

a Acts 8. 20.

b Gen. 41. 21.

c 2 Cor. 9 10.

23. I muſt now turn my ſpeech more particularly to you, to whom God hath vouchſafed *the manifeſtation* of his Spirit in a larger proportion then unto many of your brethren: giving unto you, as unto his *firſt-born*, a [a] *double Portion* of his Spirit, as [b] *Eliſha* had of *Eliah's*; or perhaps dealing with you yet more liberally, as *Joſeph* did with *Benjamin*, whoſe *meſſe* (though he were the youngeſt) he appointed to be [c] *five times* as much as any of his brethrens. It is needfull that you of all others, ſhould be eſt-ſoons put in remembrance, that thoſe eminent manifeſtations *of the Spirit* you have, were *given* you. *Firſt*, it will be a good help to take down that [d] *ſwelling*, which, as an *Apoſteme* in *the body* through rankneſs of *blood*, is ſo apt to ingender in the *ſoul* through abundance of *knowledge*; and to let out ſome of the corruption. It is * a very hard thing *Multum ſapere*, and not *altum ſapere*; to know *much*, and not to know it *too much*; to *excell* others in *gifts*, and not *perk* above them in *ſelf-conceipt*. S. *Paul*, who [e] *in all* other *things was* ſufficiently *inſtructed*, as

a Deut. 21. 17.
b 4 Kings 2 9.

c Gen. 43. 34.

d *Scientia inflat.* 1 Cor. 8. 1.

* *Magna & rara virtus profectò eſt, ut magna licèt operantem, magnum te uſciat.* Bern. in Cant. Serm. 13.

e Phil. 4. 12.

A *as well to abound, as to ſuffer need*, was yet put very hard to it, when he was to try the maſtery with this temptation, which aroſe from *the* (*f*) *abundance of revelations*. If you find an *aptneſs* then in your ſelves, (and there is in your ſelves, as of your ſelves ſuch an *aptneſs*, as to no one thing more,) *to be exalted above meaſure* in your own conceipts; boaſtingly to make *oſtemation* of your own ſufficiencies; with a kind of unbecoming compaſſion to caſt *ſcorn* upon your meaner brethren; and upon every light provocation to fly out into thoſe *terms of defiance* [(*g*) *I have no need of thee*; and, *I have no need of thee*:] to diſpel this *windy humour* I know not a more ſoveraign

(*f*) 2 Cor. 12. 7.

(*g*) Hic. ver. 21.

B *remedy*, then to *chew* upon this meditation; that all *the Abilities* and perfections you have, were *given* you, by one who was no way ſo bound to you, but he might have *given* them as well to the meaneſt of your brethren as to you, and that without any wrong to you, if it had ſo pleaſed him. You may take *the Receipt* from him, who himſelf had had ſome experience of *the Infirmity*; even Saint *Paul* in the fourth of this Epiſtle, [(*h*) *What haſt thou, that thou haſt not received? and if thou haſt received it, why doſt thou boaſt as if thou hadſt not received it?*]

(*h*) 1 Cor. 4. 7.

Secondly; Every wiſe and conſcionable man ſhould adviſedly 24.

C weigh his own *Gifts*, and make them his *Rule* to work by: not thinking he doth enough, if he do what *Law* compelleth him to do, or if he do as much as other *neighbours* do. Indeed, where Laws *bound* us by *Negative* Precepts, [*Hitherto thou mayeſt go, but further thou ſhalt not*,] we muſt *obey*, and we may not exceed thoſe bounds. But where the Laws do barely *enjoyn* us to do *ſomewhat*, leſt having *no Law* to compel us, we ſhould do juſt *nothing*; it can be no *tranſgreſſion* of the Law, to do *more*. Whoſoever therefore of you have received *more* or *greater Gifts* then many others have; you muſt know your ſelves *bound* to do ſo much more *good* with them, and to

D ſtand *chargeable* with ſo much the deeper *account* for them. (*a*) *Creſcunt dona, creſcunt rationes*. When you ſhall come to make up your *accounts*; your *receipts* will be looked into: and if you have received *ten* talents, or *five*, for your meaner brothers *one*; when but *one* ſhall be required from him, you ſhall be anſwerable for *ten* or *five*. For it is an equitable courſe, that (*b*) *to whom much is given, of him much ſhould be required*. And at that great day, if you cannot make your *accounts* ſtraight with your *receipts*, you ſhall certainly find that moſt true in this ſenſe, which *Salomon* ſpake in another, (*c*) *Qui apponit ſcientiam, apponit dolorem*: the more and greater your *gifts*

(*a*) Gregor.

(*b*) Luk. 12. 48.

(*c*) Eccleſ. 1. 18.

E are, unleſs your *thankfulneſs* for them, and your *diligence* with them riſe to ſome good like *proportion* thereunto; the greater ſhall be your *condemnation*, the more your *ſtripes*.

But *thirdly*; though your *Graces* muſt be ſo to *your ſelves*, yet 25.

beware you do not make them *Rules to others*. A thing I the rather note, becauſe the fault is ſo frequent in *practice*, and yet very rarely obſerved,

observed, and more rarely reprehended. God hath endowed a man with good abilities and parts in some kind or other; I instance but in one gift only for examples sake, *viz.* an *Ability* to inlarge himself in *prayer* readily, and with fit *expressions* upon any present occasion. Being in *the Ministry*, or other *Calling*, he is careful to exercise his *gift* by praying with his *family*, praying with the *sick*, praying with other *company* upon such other occasions as may fall out. He thinketh (and he thinketh well,) that if he should do otherwise or less than he doth, he should not be able to discharge himself from the guilt of *unfaithfulness*, in not *employing the talent* he hath received to the best *advantage*, when *the exercise* of it might redound to the glory of *the giver*. Hitherto he is in the right: so long as he maketh his *gift* a *Rule* but to *himself*. But now, if this man shall stretch out this *Rule* unto all his *brethren* in the same Calling, by *imposing* upon them a necessity of doing the like; if he shall *expect* or *exact* from them, that they should also be able to commend unto God the necessities of their *families*, or the state of a *sick* person, or the like, by *extemporary prayer*; but especially if he shall *judge* or *censure* them, that dare not adventure so to do, of *intrusion* into, or of *unfaithfulness* in their *Callings*: he committeth a great fault, and well deserving a sharp reprehension. For what is this else, but to lay heavier *burdens* upon mens *shoulders*, then they can stand under? to make our selves *judges* of other mens *consciences*, and our abilities *Rules* of their *actions*, yea, and even to lay an imputation upon our *Master*, with that *ungracious servant* in the Gospel, as if he were (*a*) *an hard man, reaping where he hath not sown, and gathering where he hath not strewed*, and *requiring* much where he hath given little, and like *Pharaoh*'s task-masters, exacting *the* (*b*) *full tale* of bricks without sufficient allowance of *materials*? Shall he that hath a *thousand* a year, count him that hath but a *hundred*, a Churl if he do not *spend* as much in his house weekly, keep as plentiful a *table*, and bear as much in every *common charge*, as himself? No less unreasonable is he that would bind his brother of *inferiour gifts* to the same frequency and method in *preaching*, to the same readiness and copiousness in *praying*, to the same necessity and measure in the performance of other *duties*; whereunto, according to those *gifts* he findeth in himself, he findeth himself bound. *The manifestation of the Spirit is given to every man*: let no man be so severe to his brother, as to look he should *manifest* more of *the Spirit* then he hath *received*.

(*a*) Mat. 25. 24.

(*b*) Exod. 5. 18.

26.

I.

Now as for you to whom God hath dealt these *spiritual gifts*, with a more sparing hand; the freedome of Gods distribution may be a fruitful meditation for you also. *First*, thou hast no reason, whosoever thou art, to grudge at the scantness of *thy gifts*, or to repine at *the Giver*. How little soever God hath *given* thee, it is more then he (*a*) *owed* thee. If the distribution of *the Spirit* were a matter of *justice*

(*a*) Ἐννόησον ὅτι χάρισμά ἐστι, καὶ οὐκ ὀφειλὴ, καὶ παραμυθήσῃ τὸν ὀδυνώμενον. Chrys. in 1 Cor. hom. 29.

A *ſtice* or of *debt*; God, we know, is no (*b*) *accepter of perſons*, and he would have given to thee, as to another. But being, as it is, a matter of *gift*, not of *debt*; nor of *juſtice*, but of *grace*: take that is thine thankfully, and be content withal; (*c*) *He hath done thee no wrong: may he not do as he will, with his own? Secondly*, ſince the manifeſtation of *the Spirit* is a matter of *free gift*: thou haſt no cauſe to *envy* thy Brother, whoſe portion is greater. Why ſhould (*d*) *thy eye* be therefore *evil* againſt him, *becauſe God* hath been ſo *good unto him?* Shall *the foot* envy the hand, or *the ear* the eye; becauſe *the foot* cannot work, nor *the ear* ſee? If the (*e*) whole body were *hand*, where B were *the going?* and if the whole were *eye*, where were *the hearing?* or if the whole were any one *member*, where were *the body?* If *the hand* can *work*, which *the foot* cannot; yet *the foot* can *go*, which *the hand* cannot: and if *the eye* can *ſee*, which *the ear* cannot; yet *the ear* can *hearken*, which *the eye* cannot. And, if thy brother have *ſome abilities*, which thou haſt not; thou art not ſo bare, but thou haſt *otherſome* again, which he hath not. Say, thine be meaner: yet *the meaneſt* member, as it hath his (*f*) *neceſſary office*, ſo it is not deſtitute of his *proper comelineſs* in the Body. *Thirdly*, if thy *gifts* be *mean*, thou haſt this comfort withal, that thy *accounts* will be ſo much *the* C *eaſier*. Merchants that have *the greateſt* dealings, are not ever *the ſafeſt* men. And how happy a thing had it been for many men in *the world*, if they had had leſs of *other mens goods* in their hands! *The leſs* thou haſt *received*, *the leſs* thou haſt to *anſwer* for. If God have *given* thee but *one* ſingle talent, he will not require *five*: nor if *five*, *ten*. *Fourthly*, in the meanneſs of thy *gifts* thou mayſt read thy ſelf a daily lecture of *humility*: and *humility* alone is a thing of more value, than all *the perfections* that are in the world beſides, without it. This think: that God, who diſpoſeth (*g*) *all things for the beſt* to thoſe that are his, would have *given* thee other and greater gifts, D if he had ſeen it ſo *expedient* for thee. That therefore he hath *holden* his hand, and *with-holden* thoſe things from thee: conceive it done, either for thy *former unworthineſs*, and that ſhould make thee *humble*; or for thy *future good*, and that ſhould make the alſo *thankful*. *Laſtly*, remember what *the Preacher* ſaith in *Eccleſ.* 10. [(*h*) *If the Iron be blunt, then he muſt put to the more ſtrength.*] Many men that are *well left* by their friends, and full of *money*; becauſe they think they ſhall never ſee *the bottome* of it, take no care by any employment to *encreaſe* it, but ſpend on upon the *ſtock*, without either fear or wit, they care not *what*, or *how*, till they be E *ſunk* to nothing before they be aware: whereas on the contrary, induſtrious men that have but *little* to begin withall, yet by their care and providence, and pains-taking, get up wonderfully. It is almoſt incredible, what *induſtry*, and *diligence*, and *exerciſe*, and holy (*i*) *emulation* (which our Apoſtle commendeth in the laſt verſe of this Chapter,) are able to effect, for *the bettering* and *increaſing* of our

(*b*) Act. 10 34.

(*c*) Mat. 20. 3 -15.

2.

(*d*) Mat. 20. 15.

(*e*) Hic Verſe 17 -19.

(*f*) Hic Verſe 22, 23.

3.

4.

(*g*) Rom. 8. 28.

5.

(*h*) Eccl. 10. 10. *Maximum mediocris ingenii ſubſidium, diligentia.* Sen. in Controv.

(*i*) ζηλοῦτε ver. 31. hic.

 ſpi-

ſpiritual gifts: provided ever we joyn with theſe hearty *prayers* unto, and faithful *dependance* upon *God*, for his bleſſing thereupon. I know no ſo *lawful* (*k*) *uſury*, as of thoſe ſpiritual *talents*; nor do I know any ſo *unprofitable uſury*, or that multiplieth ſo faſt as this doth: your *uſe upon uſe*, that doubleth *the principal* in ſeven years, is nothing to it. Oh then (*l*) caſt in thy *talent* into the *bank*; make thy *returns* as ſpeedy, and as many as thou canſt, loſe not a *market*, or a *tide*, if it be poſſible; (*m*) *be inſtant in ſeaſon, and out of ſeaſon*; omit no opportunity to *take in*, and *put off* all thou canſt get: ſo, though thy *beginnings* be but ſmall, thy *latter end* ſhall wonderfully encreaſe. By this means, thou ſhalt not only profit *thy ſelf*, in *the encreaſe* of thy *gifts* unto thy ſelf: but (which no other *uſury* doth beſides) thou ſhalt alſo profit *others*, by *communicating* of thy *gifts* unto them. Which is *the proper end* for which they were beſtowed; and of which we are next to ſpeak. The manifeſtation of the Spirit is given to every man *to profit withal*.

(*k*) τῷ τόκῳ. Mat. 25. 27.

(*l*) Luk. 19. 23.

(*m*) 2 Tim 4. 2.

27. To *profit* whom? it may be, *Himſelf*. It is true; (*a*) *If thou art wiſe, thou ſhalt be wiſe for thy ſelf*, ſaid *Salomon*; and *Salomon* knew what belonged to *wiſdome* as well as another. For, (*b*) *Qui ſibi nequam, cui bonus?* He that is not *good to himſelf*, it is but a chance that he is *good to any body* elſe. When we ſeem to *pity* a man by ſaying, He is no mans *foe* but *his own*, or he is worſt to *himſelf*; we do indeed but *flout* him, and in effect call him a *fool*, and a *prodigal*. Such a fool is every one, that *guiding* the feet of *others* into the way of peace, *himſelf treadeth* the paths that lead unto deſtruction; and that [*c*] *preaching* repentance unto others; *himſelf* becometh a *Caſtaway*. He that hath a *gift* then, he ſhould do well to look to *his own*, as well as to the profit of *others*; and as unto *doctrine*, ſo as well and firſt to (*d*) *take heed* unto *himſelf*: that ſo doing he may ſave *himſelf*, as well as thoſe that hear him.

(*a*) Prov. 9. 12.

(*b*) Syrac. 14. 5.

(*c*) 1 Cor. 9. 27.

(*d*) 1 Tim. 4. 16.

28. This then is to be done; but this is not all that is to be done. In (*a*) *Wiſdome* we cannot do *leſs*; but in *Charity* we are bound to do *more* than thus with our *gifts*. If our *own profit* only had been intended, τὸ χρησὸν would have ſerved the turn as well: but the word here is τὸ συμφέρον, which importeth ſuch a kind of *profit* as redoundeth to (*b*) *community*, ſuch as before in the 10. Chapter he profeſſeth himſelf to have ſought after, [(*c*) *Not ſeeking mine own profit*, (he meaneth, not *only* his own,) *but the profit of many, that they may be ſaved.*] We noted it already, as the main and eſſential *difference* between thoſe graces of *ſanctification*, and theſe graces of *edification*: that *thoſe*, though they would be made *profitable unto others* alſo, yet were principally *intended* for *the proper good* of the owner; but *theſe*, though they would be uſed for *the owners good* alſo, yet were principally *intended* for *the profit of others*. You ſee then, what a ſtrong obligation lyeth upon every man that hath *received* the Spirit, *conferre aliquid in publicum*, to caſt his *gift*

(*a*) *Sunt qui ſcire volunt, ut ædificent, & charitas eſt: ſunt qui ſcire volunt ut ædificentur, & prudentiæ eſt.* Bern. in Cant Serm 36.

(*b*) *utilitatem ſc. Eccleſiæ.* Piſc. in Schol. hic.

(*c*) 1 Cor. 10. 33.

A *gifts* into the common *treasury* of *the Church*, to imploy his good parts and *spiritual graces* so, as they may some way or other be *profitable* to his brethren and fellow-servants in *Church* and *Common-wealth*. It is an old received Canon, *Beneficium propter officium*. No man setteth a *Steward* over his house, only to receive his *rents*, and then to keep *the moneys* in his hand, and make no *provision* out of it for his Hines and servants: but it is the [d] office of *a good and wise Steward* to give every one of *the houshold* his appointed *portion* at the appointed *seasons*. And who so receiveth a spiritual gift, *ipso facto* taketh upon him
B *the office*, and is bound to *the duties* of a *Steward*; [[c] *As every man hath received the gift, even so minister the same one unto another, as good stewards of the manifold graces of God*, 1 *Pet.* 4.] It was not only for *orders* sake, and for *the beautifying* of his Church, (though that also) that *God* [f] *gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers*: but also, and especially, for more necessary and profitable uses; *for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ*, *Ephes.* 4. 11, 12. *The members* of the body, are not every one for *it self*, but every one
C for *other*, and all for *the whole*. *The stomach* eateth, not to fill *it self*, but to nourish *the Body*; *the eye* seeth, not to please *it self*, but to espie for *the Body*; *the foot* moveth, not to exercise *it self*, but to carry *the Body*; *the hand* worketh, not to help *it self*, but to maintain *the body*; *every* [g] *joynt supplieth* something according to *the effectual working* in the measure of every *part*, for the fit joyning together, and compacting, and *encreasing* of the body to the edifying it self in love. [h] *Now ye are the body of Christ, and members in particular*.

Now this *necessity* of employing *spiritual gifts* to the good and
D profit of *others*, ariseth *first* from the will and *the intent* of *the Giver*: my Text sheweth plainly what that *intent* was; The manifestation of the Spirit was therefore given to every man, that he might *profit withal*. Certainly, as [a] *Nature* doth not, so much less doth *the God* of Nature, make any thing to no purpose, or barely for *shew*; but for *use*: and *the use*, for which all these things were made and given, is [b] *edification*. He that hath an *estate* made over to him *in trust* and *for uses*, hath in equity therein no estate at all, if he turn *the commodities* of the thing some other way, and not to those *special uses* for which he was so *estated* in it. So he that employeth not his *spiritual gift* to
E *the use* for which it was given, to *the* [c] *profit* of the Church; he hath *de jure* forfeited it to *the giver*. And we have sometimes known him *de facto* to take the forfeiture; as from *the unprofitable servant* in the Gospel, [[d] *Take the Talent from him.*] We have sometimes seen the experiment of it. Men of excellent parts, by slackning their *zeal*, to have lost their very *gifts*; and by neglecting *the use*,

d Luk. 12. 42.

e 1 Per. 4. 10.

f Eph. 4 11. 12.

g Eph. 4. 16.

h Hic Ver. 27.

29.

a *Deus & Natura nihil faciunt frustra.*

b 1 Cor. 14. 26

c *In communem utilitatem collatum est.* Erasm. in paraphr. hic.

d Mat. 25. 28. See *Hieron in Agg.* 2. 9

to have loſt *the Principal*; finding a ſenſible decay in thoſe *powers*, which they were ſlothful to bring into *act*. It is a juſt thing with the (e) *Father of Lights*, when he hath lighted any man a *candle*, by beſtowing *ſpiritual gifts* upon him; and lent him a *candleſtick* too whereon to ſet it, by providing him a *ſtay* in the Church: if that man ſhall then (f) *hide his candle under a buſhel*, and envy the *light* and comfort of it to them that are *in the houſe*; either to remove his *candleſtick*, or to put out his *candle* in obſcurity.

30. As *the intent* of *the Giver*, ſo *ſecondly*, *the nature* and quality of *the gift* calleth upon us for employment. It is not with theſe *ſpiritual gifts*, as with moſt other things, which when they are *imparted*, are *empaired*; and leſſened by communicating. Here is no place for that allegation of the Virgins, (a) *Ne non ſufficiat: Leſt there be not enough for you and for us*. Theſe *graces* are of the number of thoſe things, that communicate themſelves by *Multiplication*, not *Diviſion*; and by diffuſion, without waſte. As *the ſeal* maketh impreſſion in *the wax*, and as *fire* conveyeth heat into *Iron*, and as one *candle* tindeth a thouſand: all without loſs of *figure*, *heat*, or *light*. Had ever any man leſs *knowledge*, or *wit*, or *learning*, by teaching of others? had he not rather more? (b) *The more wiſe the Preacher was, the more he taught the People Knowledge*, ſaith *Salomon*, *Eccleſ.* 12. and certainly the more he *taught* them knowledge, the more his own *wiſdome* increaſed. As *the* (c) *Widows oyl* increaſed, not in *the veſſel*, but by *powring out*; and as *the* (d) *barly bread* in the Goſpel multiplied, not in *the whole loaf*, but by *breaking* and diſtributing; and as *the* (e) *grain* bringeth increaſe, not when it lyeth on a *heap* in the garner, but by *ſcattering* upon the land: ſo are theſe *ſpiritual graces* beſt improved, not by (f) *keeping* them together, but by *diſtributing* them abroad. *Tutius in credito quàm in ſudario*: the talent gathereth nothing in *the napkin*, unleſs it be *ruſt* and *canker*; but travelling in *the bank*, beſides *the good* it doth as it paſſeth to and fro, it ever (g) returneth home with *increaſe*.

31. *Thirdly*, our own *unſufficiency* to all offices, and the *need* we have of *other mens gifts*, muſt enforce us to lend them the help and comfort of *ours*. GOD hath ſo diſtributed the variety of his *gifts* with ſingular wiſdom, that there is no man ſo *mean*, but his ſervice may be uſeful to *the greateſt*: nor any man ſo *eminent*, but he may ſometimes ſtand in need of *the meaneſt* of his brethren: of purpoſe, that whileſt each hath *need* of other, each ſhould *help*, none ſhould *deſpiſe* other. As in a (a) *building*, the ſtones help one another, every lower ſtone *ſupporting* the higher from falling to the ground, and every higher ſtone *ſaving* the lower from taking wet; and as in *the body*, every member (b) *lendeth ſome ſupply* to the reſt, and again *receiveth* ſupply from them: ſo in the ſpiritual *building*, and myſtical *body* of the Church, God hath ſo *tempered* the parts, each

(e) Jam 1 15.

(f) Mat. 5. 15.

(a) Mat 25.9.
(b) Eccl. 12.9.
(c) 1 King. 4. 4.
(d) Joh. 6. 11.
(e) 2 Cor. 9. 10.
(f) *Abſconſione minuitur, & communicatione multiplicatur.* Caſſiod in Epiſt.
(g) *Quò in pluris diffunditur, cò redundantior manet* (fortè leg. manat.) *& in ſuum fontem recurrit. In ſe enim refluit ubertas prudentiæ; & quò pluribus fluxerit, cò exercitius ſit omne quod remanet.* Ambr. 2. Offic. 15.

(a) *Societas noſtra lapidum fornicationi ſi millima eſt: quæ caſura, niſi invicem obſtarent, hoc uno ſuſtinetur.* Senec. Epiſt. 95.
(b) Epheſ. 4 16.

A each having his *uſe*, and each his *defects*; [c] *that there ſhould be no ſchiſm in the body, but that the members ſhould have the ſame care one for another*. Such a *conſent* there ſhould be in *the parts*, as was between the [d] *blind* and *lame* man in the Epigram: mutually covenanting *the Blind* to carry *the Lame*, and *the Lame* to direct *the Blind*; that ſo *the Blind* might find his way by the others *eyes*, and *the Lame* walk therein upon the others *legs*. When a man is once come to that *all-ſufficiency* in himſelf, as he may truly ſay to the reſt of his brethren, [e] *I ſtand in no need of you*: let him then keep his gifts to *himſelf*: but let him in the mean time remember, he muſt employ them
B to the advantage of his *maſter*, and to the benefit of his *brother*. [*The manifeſtation of the ſpirit is given to every man to profit withal.*]

Surely then thoſe men, *firſt* of all, run a courſe ſtrangely exorbitant; who inſtead of employing them to *the profit*, bend thoſe *gifts* they have received, (whether *ſpiritual* or *temporal*) to the *ruine* and deſtruction of their brethren. Inſtead of winning *ſouls* to *Heaven*; with buſie and curſed diligence [a] *compaſſing Sea and Land*, do draw *Proſelytes* to *the Devil*: and inſtead of raiſing up *ſeed* to their elder brother *Chriſt*, ſeeking to make their brethren (if it were poſſible) *ten times more the children of hell than themſelves*. Abuſing their
C *Power* to oppreſſion, their *wealth* to luxury, their *ſtrength* to drunkenneſs, their *wit* to Scoffing, Atheiſm, Prophaneneſs; their *learning* to the maintenance of Hereſie, Idolatry, Schiſm, Novelty. If there be a fearful woe due to thoſe that [b] *uſe not* their *gifts* profitably; what woes may we think ſhall overtake them, that ſo ungraciouſly *abuſe* them?

But to leave theſe wretches: be perſwaded in the *ſecond* place, all you, whom God hath made *Stewards* over his houſhold, and bleſſed your basket and your ſtore, to [a] *bring forth of your treaſures things both new and old*; manifeſt *the ſpirit* God hath given you, ſo
D as may be moſt for *the profit* of your brethren. *The ſpirit* of God when he gave you *wiſdome*, and *knowledge*, intended not ſo much the wiſdome and the knowledge themſelves, as *the manifeſtation* of them, or (as it is in the next verſe) [b] *the Word of Wiſdome*, and *the Word of Knowledge*: as Chriſt alſo promiſed his Apoſtles, to give them [c] *Os & ſapientiam*; *A mouth, and wiſdom*. Alas, what is *wiſdom* without a *mouth*? but as a pot of *treaſure* hid in the ground, which no man is the better for. [d] *Wiſdom that is hid, and a treaſure that is not ſeen, what profit is in them both?* O then, do not *knit* up your Maſters talent in a [e] *Napkin*, *ſmother* not his light under a [f] *buſhel*; *pinch* not his ſervants of their due [g] *proviſion*; *pot* not up
E *the* [h] *Manna* you have gathered till it *ſtink*, and *the worms conſume* it: but above all, *ſquander* not away your rich portions by riotous living. Let not either *ſloth*, or *envy*, or *pride*, or pretended *modeſty*, or any other thing hinder you, from labouring to diſcharge faithfully that *truſt* and *duty*, which God expecteth, which the ne-

c Hic V. 24, 25.

d Anthol. l. 4

e Hic Ver. 21.

32.

a Mat. 23. 15.

b Mat. 25. 30. *Intelligatur pœna interverſoris ex pœna pigri.* Aug. in Pſal. 99.

33.

a Mat. 13. 52.

b Hic. Ver. 8.

c Luke 21. 15.

d Syrac. 20. 30.

e Luc. 19. 20.

f Mat. 5. 15.

g Luc. 12. 42--46.

h Exod. 16. 20.

ceſſity of *the Church* challengeth, which the meaſure of your *gifts* promiſeth, which the condition of your *calling* exacteth from you. Remember *the manifeſtation* of the Spirit was given you *to profit withal.* A

34. *Thirdly*, ſince *the end* of all gifts is to *profit*: aim moſt at thoſe *gifts* that will *profit* moſt; and endeavour ſo to frame thoſe you have in the exerciſe of them, as they may be likelieſt to bring *profit* to thoſe that ſhall partake them. [a] *Covet earneſtly the beſt gifts*, ſaith my Apoſtle at the laſt verſe of this Chapter: and you have his Comment upon that Text in the firſt verſe of the fourteenth Chapter, [b] *Covet ſpiritual gifts*, μᾶλλον δὲ ἵνα προφητεύητε, *but rather that ye may prophecy.* And by *prophecying*, he meaneth [c] *the Inſtruction* of the Church, and people of *God* in the needful doctrines of *Faith* towards God, *Repentance* from dead works, and new and holy *Obedience.* It is one *Stratagem* of the Arch-enemy of mankind, (and when we know his *wiles*, we may the better be able to *defeat* him,) by buſying men of great and uſeful parts in *by-matters*, and things of leſſer conſequence; to divert them from following that *unum neceſſarium*, that which ſhould be the main in all our endeavours, the beating down of *ſin*, the planting of *Faith*, and the reformation of *manners.* *Controverſies*, I confeſs, are neceſſary, *the Tongues* neceſſary, *Hiſtories* neceſſary, *Philoſophy* and *The Arts* neceſſary, other *Knowledge* of all ſorts neceſſary in the Church: for *Truth* muſt be maintained, *Scripture-phraſes* opened, *Hereſie* confuted, the mouths of *Adverſaries* ſtopped, *Schiſms* and *Novelties* ſuppreſſed. But when all is done, *Poſitive* and *Practique Divinity* is it muſt bring us to Heaven: that is it muſt poiſe our *judgements*, ſettle our *conſciences*, direct our *lives*, mortifie our *corruptions*, encreaſe our *graces*, ſtrengthen our *comforts*, ſave our *ſouls.* *Hoc opus, hoc ſtudium*: there is no *ſtudy* to this, none ſo well worth the labour as this, none that can bring ſo much *profit* to others, nor therefore ſo much *glory* to God, nor therefore ſo much *comfort* to our own hearts, as this [d] *This is a faithful ſaying, and theſe things I will that thou affirm conſtantly* (ſaith S. *Paul* to *Titus*) *that they which have believed in God might be careful to maintain good works: theſe things are good and profitable unto men.* You cannot do more *good* unto the Church of God, you cannot more *profit* the people of God, by your *gifts*; then by preſſing effectually theſe two great points, *Faith*, and *good Works.* Theſe are good and profitable unto men. B C D

35. I might here add other *Inferences* from this point, as namely, ſince *the manifeſtation of the Spirit* is given to every one of us chiefly *for this end*, that we may *profit* the people with it, that therefore *fourthly*, in our preaching we ſhould rather ſeek to *profit* our hearers, though perhaps with ſharp and unwelcome reproofs, then to *pleaſe* them by flattering them in evil: and that *fifthly*, we ſhould more deſire to bring *profit* unto them, then to gain *applauſe* unto E

a Hic ver. 31.

b 1 Cor. 14. 1.

c Prophetas interpretes dicit Scripturarum. Ambr. in 1 Cor. c. 63. Prophetia i. e. donum interpretandi Scripturas. Piſcat. ſchol. in 1 Cor. 1. 22. Myſticum ſenſum ad ſalutem auditorum explanantes. Eraſ. in Paraphr. ad 1 Cor. 14.

d Titus 3. 8.

A unto our ſelves: and ſundry other more beſides theſe. But I will neither add any *more*, nor proſecute theſe any *farther* at this time, but give place to other buſineſs. God the Father of *Lights*, and of *Spirits*, endow every one of us, in our Places and Callings, with a competent meaſure of ſuch *Graces*, as in his wiſdome and goodneſs he ſhall ſee needful and *expedient* for us, and ſo direct our *hearts*, and *tongues*, and *endeavours* in the *exerciſe* and *manifeſtation* thereof, that by his good bleſſing upon our labours we may be enabled to advance his *Glory*, propagate his *Truth*, benefit his *Church*, diſcharge a good *Conſcience* in the mean time, and at the laſt make our *ac-*
B *count* with comfort at the appearing of our Lord Jeſus Chriſt. To whom, *&c.*

FINIS.

AD CLERUM.

The Fourth Sermon.

At a Metropolitical Viſitation, at *Grantham*, *Lincoln*, 22. *Auguſt* 1634.

ROM. 14. 23.

— For, whatſoever is not of Faith, is ſin.

ONE remarkable *difference* (among many other) between *Good* and *Evil*, is this: that there muſt be a concurrence of all requiſite conditions to make a thing *good*; whereas to make a thing *evil*, a ſingle defect in any one condition alone will ſuffice. [a] *Bonum ex cauſa integra, Malum ex partiali.* If we propoſe not to our ſelves a right *end*, or if we pitch not upon proper and convenient *means* for the attaining of that *end*, or if we purſue not theſe *means* in adue *manner*, or if we obſerve not exactly every material *circumſtance* in the whole purſuit; if we fail but in any *one point*, the action, though it ſhould be in every other reſpect ſuch as it ought to be, by that *one defect* becometh *wholly ſinfull*. Nay more, not only a true and *real*, but even a ſuppoſed and *imaginary defect*; the bare opinion of unlawfulneſs, is able to vitiate the moſt juſtifiable act, and to turn it into ſin. [*I know there is nothing unclean of it ſelf: but to him that eſteemeth any thing to be unclean, to him it is unclean*, at the

I.

a *Aquin.* 1, 2. *qu.* 18. *art.* 4. *ad* 3.

14 verſe of this Chapter.] Nay yet more, not only a *ſetled opinion* that the thing we do is unlawfull; but the very ſuſpenſion of our judgement, and the *doubtfulneſs of our minds*, whether we may lawfully do it or no, maketh it ſometimes *unlawfull* to be done (of us,) and, if we do it, ſinfull. [*He that* but *doubteth, is damned, if he eat; becauſe he eateth not of faith:*] in the former part of this verſe. *The ground* whereof, the Apoſtle delivereth in a ſhort and full *Aphoriſm*; and concludeth the whole Chapter with it in the words of the Text, [*For, whatſoever is not of Faith, is ſin.*]

2. Many excellent Inſtructions there are, ſcattered throughout the whole Chapter, moſt of them concerning the right uſe of that *Liberty* we have unto things of *indifferent nature* well worthy our Chriſtian conſideration, if we had time and leiſure for them. But this *laſt Rule* alone will find us work enough: and therefore omitting the reſt, we will (by Gods aſſiſtance with your patience) preſently fall in hand with this, and intend it wholly, in *the Explication* firſt, and then in *the Application* of it. For by how much it is of more profitable and *univerſal uſe* for the regulating of *the common offices* of life: by ſo much is *the miſchief* greater if it be, and accordingly *our care* ought to be ſo much the greater that it be not, either miſunderſtood, or miſapplyed. *Quod non ex fide, peccatum:* that is the rule. *Whatſoever is not of faith, is ſin.* In *the Explication* of which words, there would be little difficulty, had not the ambiguity of the word *Faith* occaſioned difference of interpretations, and ſo left a way open to ſome miſapprehenſions. *Faith* is *verbum πολύσημον*, as moſt other words are. There be that have [a] reckoned up more than *twenty* ſeveral ſignifications of it in the Scriptures. But I find *three* eſpecially looked at by thoſe, who either purpoſely or occaſionally have had to do with this *Text:* each of which we ſhall examine in their Order.

a *Marlorat. in Enchirid.*

3. *Firſt* and moſt uſually, eſpecially in the Apoſtolical writings, the word *Faith* is uſed to ſignifie that *Theological vertue*, or *gracious habit*, whereby we embrace with our minds and affections the Lord *Jeſus Chriſt*, as the only begotten Son of God, and alone Saviour of the world, caſting our ſelves wholly upon *the mercy* of God through *his merits*, for remiſſion and everlaſting ſalvation. "It is that "which is commonly called a *lively* or *juſtifying faith*; whereunto "are aſcribed in holy Writ thoſe many gracious effects, of [a] *purifying* "the heart, [b] *adoption*, [c] *juſtification*, [d] *life*, [e] *joy*, [f] *peace*, [g] *ſalva*"*tion*, &c. Not as to their proper and primary *cauſe*; but as to *the* "*inſtrument*, whereby we apprehend and apply *Chriſt*, whoſe *merits* "and *ſpirit* are the true *cauſes* of all thoſe bleſſed *effects*. And in this notion many of our *later Divines* ſeem to underſtand it in our preſent *Text:* whileſt they alledge it for the confirmation of this Poſition, that, *All the works* (even the beſt works) of *Unbelievers are ſins.*

a Acts 15. 9.
b Joh. 1. 12. & Galat. 4. 26.
c Rom 3. 28. & 5. 1.
d Hab. 2. 4. & Gal. 2. 20
e Rom 15. 13. 1 Pet. 1. 8.
f Rom 5. 1.
g Acts 16. 34. Epheſ. 1. 8.

A A position condemned indeed by *the Trent-Council*, and that under *a curse*; taking it (as I suppose) in a wrong construction; but not worthy of so heavy a censure, if it be rightly understood; according to *the doctrine* of our Church in *the thirteenth Article* of her Confession, and according to the tenour of those *Scriptures* whereon that doctrine is grounded, *Viz. Mat.* 12. 33. *Rom.* 8. 8. *Tit.* 1. 15. *Heb.* 11. 6, &c. Howbeit I take it (with subjection of judgment) that that *Conclusion*, what *truth* soever it may have *in it self*, hath yet no direct *foundation* in this *Text*. The Verb πιστεύω *to believe*, and the Nown πίστις *faith or belief*, are both of them found sundry times in
B this Chapter: yet seem not to signifie in any place thereof, either the Verb *the act*, or the Nown *the habit*, of this *saving* or *justifying Faith*, of which we now speak. But being opposed every where, and namely in this last verse unto *doubtfulness* of judgement concerning *the lawfulness* of some indifferent things; must therefore needs be understood of such a *perswasion* of judgement concerning such *lawfulness*, as is opposite to such *doubting*. Which kind of *Faith* may be found in a meer *heathen man*: who never having heard the least syllable of *the mystery of salvation* by Christ, may yet be assured out of clear evidence of *reason*, that many of the things he doth are such
C as he *may* and *ought* to do. And as it may be found in a meer *heathen man*, so it may be wanting in a *true believer*: who stedfastly resting upon the bloud of Christ for his eternal redemption, may yet through the strength of *temptation*, sway of *passion*, or other *distemper* or *subreption* incident to humane frailty, do some *particular act* or *acts*, of *the lawfulness* whereof he is not sufficiently perswaded. The Apostle then here speaking of such a *Faith* as may be both *found* in an *unbeliever*, and also *wanting* in a true *believer*: it appeareth that by *Faith* he meaneth not that *justifying Faith*, which maketh a true *believer* to differ from an *unbeliever*; but the word
D must be understood in some other notion.

Yet thus much I may add withall in the behalf of those worthy men that have alledged this Scripture for the purpose aforesaid, to *excuse* them from the imputation of having (at least *wilfully*) handled the Word of God deceitfully. "*First*, that *the thing* it self "being true, and *the words* also sounding so much that way, might "easily induce them to conceive that to be the very meaning. And "common equity will not that men should be (presently con-"demned, if they shall sometimes conform a point from a place of "Scripture not altogether *pertinent*, if yet they think it to be so:
E "especially so long as *the substance* of what they write is according "to *the analogy* of *Faith* and *Godliness*. *Secondly*, that albeit these "words in their most *proper* and immediate sense will not ne-"cessarily enforce that *Conclusion*: yet it may seem deducible "therefrom with the help of some *topical arguments*, and by more "*remote inferences*; as some learned men have endeavoured to

4. 1 *Si quis dixerit, opera omnia quæ ante justificationem fiunt, vere esse peccata, Anathema sit.* Con. Trident. Sess. 6. Can. 7.

5. 1.

2.

[a] shew, not altogether improbably. And *thirdly*, that they who interpret *this Text* as aforesaid, are neither *singular* nor *novel* therein; but walk in the same path, which some of *the ancient Fathers* have trod before them. *The* [a] *Rhemists* themselves confess it of S. *Augustine*: to whom they might have added also [b] S. *Prosper*, and (whose authority alone is enough to stop their mouthes for ever) [c] *Leo* Bishop of *Rome*, who have all cited these words for the self-same purpose.

But we are content, for the reasons already shewn, to let it pass as a *collection impertinent*: and that I suppose is the worst that can be made of it. There is *a second acception* of the word *Faith*: put, either for *the whole systeme* of that truth which *God* hath been pleased to reveal to his Church in the Scriptures of the old and new Testament, or some part thereof: or else (μετωνυμικῶς) for *the assent* of the mind thereunto. In which signification some conceiving the words of this Text to be meant, do hence infer *a false* and dangerous *conclusion*; which yet they would obtrude upon the Christian Church as an undoubted principle of truth, That [a] *men are bound for every particular action they do, to have direction and warrant from the written word of God*, or else they sin in the doing of it. For (say they) *faith* must be grounded upon *the word of God*, ([b] *Faith cometh by hearing, and hearing by the word of God*, Rom. 10.) Where there is [c] no *Word* then, there can be no *Faith*: and then, by the Apostles doctrine, that which is done without *the Word* to warrant it, must needs be sin, for *whatsoever is not of faith is sin*. This is their opinion, and thus they would infer it.

I know not any piece of *counterfeit doctrine*, that hath passed so currently in the world, with so little *suspition* of falshood, and so little open *contradiction*, as this hath done. One chief cause whereof I conjecture to be, for that it seemeth to make very much for *the honour* and *perfection* of Gods sacred Law: the fulness and sufficiency whereof none in the Christian Church but *Papists*, or *Atheists*, will deny. In which respect, the very questioning of it now, will perhaps seem a *strange novelty* to many, and occasion their *mis-censures*. But as *God* himself, so *the Holy Word of God* is so full of all requisite perfection, that it needeth not to beg honour from an untruth. ([a] *Will you speak wickedly for God? or talk deceitfully for him?*) I hold it very needful therefore, both for the vindicating of my *Text* from a common *abuse*, and for the arming of all my brethren as well of *the Clergy* as *Laity* against a common and plausible *errour*, that neither they *teach* it, nor these *receive* it; briefly and clearly to shew, that the aforesaid opinion, in such sort as some have *proposed* it, and many have *understood* it, (for it is capable of a good interpretation, wherein it may be allowed;) *first*, is utterly devoid of *truth*; and *secondly*, draweth after it many dangerous *consequents* and evil effects; and *thirdly*, hath no good warrant from my present *Text*. The

1 Though S. Augustine sometimes applieth it also to prove, that all the actions of infidels (meaning, &c.) be sin, Rhem. annot. in loc.

b *Et omne quod non est ex fide peccatum est: ut sc. intelligat justitiam infidelium non esse justitiam: quia sordet natura sine gratia.* Prosper. in Epist. ad Rufin. Vid. etiam eundem contra Collat.

c *Extra Ecclesiam Catholicam nihil est integrum, nihil castum, dicente Apostolo, Omne quod non*, &c. Leo serm. 2. de jejun. Pentec.

6.

a T. C. l. 1. p. 59, &c. apud Hooker lib. 2.

b Rom. 10. 17.

c T. C. l. 1. p. 27. apud Hooker lib. 2. Sect. 4.

7.

a Job 13. 7.

A The *Opinion* is, that to do any thing at all without direction from *the Scripture*, is unlawful and ſinful. Which if they would underſtand only of the ſubſtantials of *Gods worſhip*, and of the exerciſes of *ſpiritual and ſupernatural graces*, the aſſertion were true and ſound: but as they extend it, to [a] *all the actions of common life* whatſoever, whether natural or civil, even ſo far as to the *taking up of a ſtraw*: ſo it is altogether falſe and indefenſible. I marvel what warrant they that ſo teach have from *the Scripture* for that very doctrine: or where they are commanded ſo to *believe* or *teach*. One of their chiefeſt refuges is *the Text* we now have in hand: but I B ſhall anon drive them from this ſhelter. The other places uſually alledged ſpeak only, either of divine and *ſupernatural truths* to be believed, or elſe of *works of grace or worſhip* to be performed, as of neceſſity unto ſalvation: which is not to the point in iſſue. For it is freely confeſſed, that in things of ſuch nature *the Holy Scripture* is, and ſo we are to account it, a moſt *abſolute* and *ſufficient* direction. Upon which ground we heartily reject all *humane traditions*, deviſed and intended as *ſupplements* to *the doctrine of Faith* contained in *the Bible*, and annexed as *Codicils* to the holy *Teſtament* of Chriſt, for to ſupply the defects thereof. The queſtion is wholly about C things in their nature *indifferent*, ſuch as are the uſe of our *food*, *raiment*, and the like; about which *the common actions* of life are chiefly converſant: Whether in the choice and uſe of ſuch things, we may not be ſometimes ſufficiently guided by the light of *reaſon* and the common rules of *diſcretion*: but that we muſt be able, (and are ſo bound to do, or elſe we *ſin*) for every thing *we do* in ſuch matters, to deduce our *warrant* from ſome place or other of *Scripture*.

8.

[a] *I ſay, that the Word of God containeth whatſoever things can fall into any part of mans life.* T. C. lib. 1. p. 20. apud Hooker lib. 2. S. 1.

Before *the Scriptures* were written, it pleaſed GOD by *viſions*, and *dreams*, and other like *revelations*, immediately to make D known his good pleaſure to the *Patriarchs* and *Prophets*, and by them unto the people: which kind of *Revelations* ſerved them to all the ſame intents and purpoſes, whereto the ſacred *Scriptures* now do us, *viz.* to inſtruct them what they ſhould *believe* and *do* for his better *ſervice*, and the furtherance of their own *ſalvations*. Now as it were unreaſonable for any man to think, that they either had or did expect an *immediate revelation* from God every time they *ate*, or *drank*, or *bought*, or *ſold*, or did any other of *the common actions* of life, for the warranting of each of thoſe particular actions to their conſciences: no leſs unreaſonable it is to think, that we ſhould E now expect the like *warrant* from *the Scriptures*, for the doing of the like actions. Without all doubt, *the Law of nature*, and *the light of reaſon*, was *the rule* whereby they were guided for the moſt part in ſuch matters: which the wiſdome of God would never have left in them or us, as a *principal relique* of his decayed *image* in us, if he had not meant, that we ſhould make uſe of it, for *the direction*

9.

of our lives and actions thereby. Certainly, God never infused any *power* into any creature, whereof he intended not some *use*. Else what shall we say of *the Indies* and other barbarous nations, to whom God never vouchsafed *the lively Oracles* of his written word? Must we think that they were left *a lawless people*, without any *Rule* at all whereby to order their *actions*? How then come they to be guilty of *transgression*? for where there is [a] *no Law*, there can be *no transgression*. Or how cometh it about, that their *consciences* should at any time or in any case either [b] *accuse* them, or *excuse* them, if they had no *guide* nor *rule* to walk by? But if we must grant they had a *Rule*, (and there is no way, you see, but grant it we must;) then we must also of necessity grant that there is some *other Rule* for humane actions besides *the written word*; for that we presupposed these nations to have wanted. Which *Rule* what other could it be, then *the Law of Nature* and of *right Reason*, imprinted [c] *in their hearts*? Which is as truly *the Law* and *Word of God*, as is that which is printed *in our Bibles*. So long as our *actions* are warranted either by the one or the other, we cannot be said to want *the warrant of Gods Word*: [d] *Nec differt, Scripturâ an ratione constet*; saith *Tertullian*; it matereth not much from whether of both we have our *direction*, so long as we have it from either.

You see then those men are in a great errour, who make the holy Scriptures *the sole rule* of all humane actions whatsoever. For the maintenance whereof, there was never yet produced any piece of an argument, either from *Reason*, or from *authority* of holy Writ, or from the *testimony* either of the ancient *Fathers* or of other classical *Divines* of later times; which may not be clearly and abundantly answered, to the satisfaction of any rational man not extremely fore-possessed with prejudice. "They who think to salve the matter by this *mitigation*; that at least wise our actions ought to be "framed according to those *general rules of the Law of Nature*, "which are here and there in the Scriptures dispersedly contained; "as *viz. That we should do as we should be done to*; *That all things "be done decently, and orderly, and unto edification*; *That nothing be "done against conscience*, and the like;) speak somewhat indeed to "*the truth*, but little to *the purpose*. For they consider not; *First*, "that these *general Rules* are but *occasionally* and *incidentally* men- "tioned in Scripture; rather to manifest unto us *a former*, than to "lay upon us *a new obligation*. *Secondly*, that those *rules* had been of "force for the ordering of mens actions, though *the Scripture* had "never *expressed* them; and were of such force, before *these Scri- "ptures* were written, wherein they are now *expressed*. For they "bind not originally *quâ scripta*, but *quâ justa*; because they are "*righteous*, not because they are *written*. *Thirdly*, that an action con- "formable to these *general rules* might not be condemned as *sin- "ful*, although the doer thereof should look at those rules merely

"as

a Rom. 4. 15.

b Rom. 2. 15.

c Rom. 2. 15.

d Tertul. de coron. milit. cap. 4.

10.

1.

2.

3.

A "as they are the dictates of *the law of nature*; and ſhould not be
"able to vouch his *warrant* for it from any place of *Scripture*, nei-
"ther ſhould have at the time of the doing thereof any preſent
"thought or conſideration of any ſuch place. The contrary where-
"unto, I permit to any mans reaſonable judgement, if it be not
"deſperately *raſh* and *uncharitable* to affirm. *Laſtly*, that if mens
"actions done agreeably to thoſe *rules* are ſaid to be *of faith*, pre-
"ciſely for this reaſon, becauſe thoſe rules are contained in *the word*:
"then it will follow, that before thoſe *particular Scriptures* were
"written wherein any of thoſe *rules* are firſt delivered, every action
B "done according to thoſe rules had been done *without faith*, (there
"being as yet *no Scripture* for it;) and conſequently had been a ſin.
"So that by this doctrine it had been a ſin (before the writing of [a] S. a Mat. 7. 12.
"*Matthews Goſpel*) for any man to have done to others as he would
"they ſhould do to him; and it had been a ſin (before the writing of
"*the* [b] *former Epiſtle to the Corinthians*) for any man to have done any b 1 Cor. 14. 40.
"thing *decently* and *orderly*; ſuppoſing theſe *two rules* to be in thoſe
"*two places* firſt mentioned: becauſe (this ſuppoſed) there could then
"have been no warrant brought from *the Scriptures* for ſo doing.

"Well then, we ſee the former Opinion will by no means hold, 11.
C "neither in *the rigour* of it, nor yet in *the mitigation*. We are there-
fore to beware of it; and that ſo much the more heedfully, becauſe
of the *evil conſequents* and effects that iſſue from it: to wit, a world
of *ſuperſtitions*, uncharitable *cenſures*, bitter *contentions*, *contempt* of
ſuperiours, *perplexities* of conſcience. *Firſt*, it filleth mens heads
with many *ſuperſtitious* conceits, making them to caſt *impurity* upon
ſundry things, which yet are *lawfull* to as many as uſe them lawfully.
For the taking away of *the indifferency* of any thing that is indiffe-
rent, is in truth *Superſtition*: whether either of the two wayes it
be done, either by *requiring* it as *neceſſary*, or by *forbidding* it as
D *unlawfull*. He that condemneth a thing as *utterly unlawfull*, which
yet indeed is *indifferent*, and ſo lawfull, is *guilty* of *ſuperſtition*, as
well as he that enjoyneth a thing as *abſolutely neceſſary*, which yet
indeed is but *indifferent*, and ſo arbitrary. They of *the Church of
Rome*, and ſome in *our Church*, as they go upon quite contrary
grounds, yet both *falſe*; ſo they run into quite contrary *errours*, and
both *ſuperſtitious*. They decline too much on *the left hand*, denying
to *the holy Scripture* that *perfection* which of right it ought to have; of
containing all things appertaining to that *ſupernatural doctrine* of faith
and holineſs which God hath revealed to his Church, for the attain-
E ment of everlaſting ſalvation: whereupon they would impoſe upon
Chriſtian people, and that with an opinion of *neceſſity*, many things
which *the Scriptures* require not: and that is *a Superſtition*. Theſe
wry too much on *the right hand*, aſcribing to the *holy Scripture* ſuch a
kind of *perfection* as it cannot have; of being the ſole director of
all *humane actions* whatſoever: whereupon they *forbid* unto Chri-
ſtian

ſtian people, and that under the name of *ſinne*, ſundry things which the holy *Scripture* condemneth not: and that is *a ſuperſtition* too. A

12. From which *Superſtition*, proceedeth in the ſecond place *uncharitable cenſuring*: as evermore they that are the moſt *ſuperſtitious*, are the moſt *ſupercilious*. No ſuch ſevere *cenſurers* of our bleſſed Saviours perſon and actions, as the *ſuperſtitious* Scribes and Phariſees were. In this Chapter, the ſpecial fault, which the Apoſtle blameth in the *weak ones*, (who were ſomewhat *ſuperſtitiouſly* affected,) was their *raſh* and *uncharitable* [a] *judging* of their brethren. And common and daily experience among our ſelves ſheweth how freely B
a Ver. 3, 4. 10. & 13. ſome men ſpend their *cenſures* upon ſo many of their brethren, as *without ſcruple* do any of thoſe things, which they upon falſe grounds have *ſuperſtitiouſly* condemned as *utterly unlawfull*.

13. And then *thirdly*, as unjuſt *cenſures* are commonly entertained with *ſcorn* and contumely; they that ſo liberally condemn their brethren of *prophaneneſs*, are by them again as freely flouted for their *preciſeneſs*: and ſo whiles both parties *pleaſe themſelves* in their own wayes, they ceaſe not mutually to *provoke* and ſcandalize and exaſperate the one the other, purſuing their private ſpleens ſo far, till they break out into *open contentions* and oppoſitions. Thus it C
a Ver. 3. * It is indeed fully handled by M. *Hooker* in his ſecond book of Eccleſ. Policy: but few men of that party will read his works, though written with ſingular learning, wiſdom, godlineſs and moderation. ſtood in the *Roman Church*, when this Epiſtle was written. They [a] *judged* one another, and *deſpiſed* one another, to the great diſturbance of *the Churches Peace*: which gave occaſion to our Apoſtles whole diſcourſe in this Chapter. And how far the like *cenſurings* and *deſpiſings* have embittered *the ſpirits*, and whetted both *the tongues* and *pens* of learned men one againſt another in our own Church; the ſtirs that have been long ſince *raiſed*, and are ſtill *upheld* by the factious oppoſers againſt our *Eccleſiaſtical Conſtitutions*, *Government*, and *Ceremonies*, will not ſuffer us to be ignorant. Moſt of which ſtirs, I verily perſwade my ſelf, had been long ere this either wholly buried D
14. in ſilence, or at leaſtwiſe prettily well quieted, if *the weakneſs* and *danger* of the errour whereof we now ſpeak, had been more timely diſcovered, and * more *fully* and *frequently* made known to the world, than it hath been.

a Pet. bleſen. Epiſt. 131. b *Delicata ſatis, imo nimis moleſta eſt iſta obedientia*, &c. Bern de præcept. & diſpenſ. c *Infirmæ prorſus voluntatis indicium eſt, ſtatuta ſeniorum ſtudioſiùs diſcutere; hærere ad ſingula quæ injunguntur; exigere de quibuſq; rationem; & malè ſuſpicari de omni præcepto cujus cauſa latuerit; nec unquam libenter obedire, niſi*, &c. Berr. Ibid.

Fourthly, let that doctrine be once admitted, and all *humane authority* will ſoon be *deſpiſed*. The commands of *Parents*, *Maſters*, and *Princes*, which many times require both *ſecrecy* and *expedition*, ſhall be taken into ſlow deliberation; and *the equity* of them ſifted by thoſe that are bound to *obey*, though they know no cauſe why, ſo long as they know no cauſe to the contrary. [a] *Delicata eſt obedientia, quæ tranſit in cauſæ genus deliberativum*. It is *a nice* obedience in [b] S. *Bernards* judgement; yea rather *troubleſom* and odious, that is over-curious in [c] *diſcuſſing* the commands of *ſuperiours*, boggling at every thing that is enjoyned, requiring *a why for every wherefore*, and unwilling to ſtir untill the *lawfulneſs* and *expediency* of the thing E
com-

commanded ſhall be demonſtrated by ſome manifeſt *reaſon*, or undoubted *authority* from the Scriptures.

Laſtly, the admitting of this doctrine would caſt ſuch a ſnare upon men of weak *judgements*, but tender *conſciences*, as they ſhould never be able to unwind themſelves thereout again. Mens *daily occaſions* for themſelves or friends, and *the neceſſities of common life*, require the doing of *a thouſand things* within the compaſs of a few dayes; for which it would puzzle the beſt *Textman* that liveth, readily to bethink himſelf of *a ſentence in the Bible*, clear enough to ſatisfie a ſcrupulous conſcience of *the lawfulneſſe* and *expediency* of what he is about to do: for which, by hearkening to the rules of *reaſon* and *diſcretion*, he might receive eaſie and ſpeedy reſolution. In which caſes, if he ſhould be bound to *ſuſpend* his reſolution, and delay to do that which his own *reaſon* would tell him were preſently needfull to be done, untill he could haply call to minde ſome *precept* or *example* of Scripture for his warrant: what *ſtops* would it make in the courſe of his whole life? what *languiſhings* in the duties of his calling? how would it fill him with *doubts* and irreſolutions, lead him into a maze of *uncertainties*, entangle him in a world of wofull *perplexities*, and (without the great mercy of God, and better inſtruction) plunge him irrecoverably into the gulph of *deſpair*? Since the chief end of the publication of *the Goſpel*, is to [a] *comfort* the hearts, and to revive and refreſh the ſpirits of *Gods* people with [b] the glad tidings of *liberty* from the ſpirit of [c] *bondage* and [d] *fear*, and of gracious *acceptance* with their GOD; to anoint them with [e] *the oyl of gladneſs*, giving them *beauty for aſhes*, and inſtead of [f] *ſackcloth* girding them with *joy*: we may well ſuſpect that *doctrine* not to be *Evangelical*, which thus ſetteth the conſciences of men upon *the rack*, tortureth them with continual *fears* and *perplexities*, and prepareth them thereby unto *helliſh deſpair*.

15.

a Eſay 40.1,2.
b Eſay 61.1-3.
c Rom. 8.15.
d 2 Tim.1.7.
e Pſal. 45.7.
f Pſal. 30.11.

These are the grievous *effects* and pernicious *conſequents* that will follow upon their opinion, who hold, that we muſt have warrant from *the Scripture* for every thing whatſoever we do: not only in *ſpiritual things*, (wherein alone it is abſolutely true,) nor yet onely in other *matters of weight*, though they be not ſpiritual, (for which perhaps there might be ſome colour) but alſo in the common affairs of life, even in the moſt ſleight and trivial things. Yet for that the Patrons of this opinion build themſelves as much upon the authority of this *preſent Text*, as upon any other paſſage of Scripture whatſoever, (which is the reaſon why we have ſtood thus long upon the examination of it:) we are therefore in the next place to clear *the Text* from that their *miſ-interpretation*. The force of their collection ſtandeth thus (as you heard already:) that *faith* is ever grounded upon *the word* of God; and that therefore whatſoever action is not grounded upon *the word*, being it is not *of faith*, by the Apoſtles rule here, muſt needs be *a ſin*. Which collection could not

16.

be denied, if the word *Faith* were here taken in that ſenſe which they imagine, and wherein it is very uſually taken in the Scriptures; *viz.* for *the doctrine* of ſupernaturall and divine revelation, or for *the belief* thereof: which doctrine we [a] willingly acknowledge to be compleatly contained in *the holy Scriptures* alone, and therefore dare not admit into our belief, as a branch of *divine ſupernaturall truth*, any thing not therein contained. But there is a *third ſignification* of the word *Faith*, nothing ſo frequently found in the Scriptures as *the two* former; which yet appeareth both by the courſe of this *whole Chapter*, and by the conſent of the beſt and moſt approved *interpreters* as well ancient as modern, to have been properly intended by our Apoſtle in this place: namely that wherein it is put for a *certain perſwaſion of mind*, that what we do may lawfully be done. So that whatſoever *action* is done by us, with reaſonable aſſurance and *perſwaſion* of the lawfulneſs thereof in our own conſciences, is in our Apoſtles purpoſe ſo far forth *an action of Faith*: without any inquiring into *the means* whereby that *perſwaſion* was wrought in us; whether it were the light of our own *reaſon*, or *the authority* of ſome credible perſon, or the declaration of Gods *revealed will* in his written Word. And on the other ſide, whatſoever *action* is done, either *directly contrary* to the judgement and verdict of our own *conſciences*, or at leaſtwiſe *doubtingly* and before we are in ſome competent meaſure aſſured that we may *lawfully* do it: that is it which S. *Paul* here denieth to be *of faith*, and of which he pronounceth ſo peremptorily that it is (and that *eo nomine*) a ſin.

[a] See Articles of the Church of *England*, Artic. 6.

17. About which uſe and ſignification of the word *Faith* we need not to trouble our ſelves to fetch it from a *trope*, either of [a] a *Metonymie* or [b] *Synecdoche*, as ſome do. For though (as I ſay) it do not ſo often occur in Scripture; yet it is indeed the primary and native ſignification of the word πίστις *Faith*, derived from the root πείθω *to perſwade*. Becauſe all kinds of *Faith* whatſoever, conſiſt in a kind of *perſwaſion*. You ſhall therefore find the words, πιστεύειν which ſignifieth properly *to believe*, and ἀπειθεῖν which ſignifieth properly *not to be perſwaded*, to be oppoſed as contrary either to other in [c] *John* 3. and *Acts* 14. and other places. To omit the frequent uſe of the words πίστις and *Fides*, in *Greek* and *Latine* Authors in this ſignification: obſerve but the paſſages of this very *Chapter*, and you will be ſatisfied in it. At the ſecond verſe, [d] πιστεύει φαγεῖν, *one believeth that he may eat all things*: that is, he is verily *perſwaded* in his conſcience that he may as lawfully eat *fleſh* as *herbs*, any one kind of meat as any other, he maketh no doubt of it. Again at the fourteenth verſe, [e] πέπεισμαι, *I know and am perſwaded that there is nothing unclean of it ſelf*. That is, I ſtedfaſtly *believe* it as a moſt certain and undoubted truth. Again at the two and twentieth verſe, [f] σὺ πίστιν ἔχεις; *Haſt thou faith? have it to thy ſelf before God*: that is, Art thou in thy conſcience *perſwaded* that thou maiſt lawfully partake any of the

[a] *Heming.* in Rom. 14 1.
[b] Piſcat. *ibid.*
[c] Joh. 3. 36. & Acts 14 1, 2.
[d] Hic Verſe 2.
[e] Verſe 14.
[f] Verſe 22.

1. 2. 3.

good

A good creatures of God? Let that *perſwaſion* ſuffice thee for *the approving* of thine own heart in the ſight of God: but *trouble* not the Church, nor *offend* thy weaker brother, by a needleſs and unſeaſonable oſtentation of that thy knowledge. Laſtly, in this three and twentieth verſe, ὁ δὲ διακρινόμενος, *He that doubteth is damned if he eat, becauſe he eateth not of faith*: that is, he that is not yet fully *perſwaded* in his own mind, that it is *lawful* for him to eat ſome kinds of meats, (as namely, *ſwines fleſh*, or *bloodings*,) and yet is drawn againſt his own judgement to *eat* thereof becauſe he ſeeth others ſo to do, or becauſe he would be loth to undergo the
B taunts and jears of ſcorners, or out of any other poor reſpect: ſuch a man is *caſt and condemned* by the judgement of his own heart as a tranſgreſſor, becauſe he adventureth to do that which he doth not believe to be *lawful*. And then the Apoſtle proceeding *ab hypotheſi ad theſin*, immediately reduceth that particular caſe into a *general rule* in theſe words, *For whatſoever is not of faith, is ſin*. By the proceſs of which his diſcourſe, it may appear, that by *Faith* no other thing is here meant, than ſuch a *perſwaſion* of the mind and conſcience as we have now declared, and that the true purport and intent of theſe words, is but thus much in effect: Whoſoever ſhall
C enterpriſe the doing of any thing, which he *verily believeth* to be unlawful, or at leaſtwiſe is not *reaſonably well perſwaded* of the lawfulneſs of it; let the thing be otherwiſe, and in it ſelf what it can be, *lawful* or *unlawful*, *indifferent* or *neceſſary*, *convenient* or *inconvenient*, it mattereth not: to him it is a *ſin* howſoever.

Which being the plain evident and undeniable purpoſe of theſe words, I ſhall not need to ſpend any more breath either in the farther *refutation* of ſuch concluſions as are *miſ-inferred* hence, which fall of themſelves; or in the farther *Explication* of the meaning of *the Text*, which already appeareth: but addreſs my ſelf rather to
D *the application* of it. Wherein, becauſe upon this great Principle may depend the reſolution of very many *Caſes of Conſcience*, which may trouble us in our Chriſtian and holy walking: it will not be unprofitable to proceed by reſolving ſome of the moſt material *doubts* and *queſtions*, among thoſe which have occurred unto my thoughts by occaſion of *this Text* in my meditations thereon.

Firſt, it may be demanded, *What power* the Conſcience hath, to make a thing otherwiſe good and *lawful*, to become *unlawful* and ſinful? and *whence* it hath that power? I anſwer, *Firſt*, that it is
E not in the power of any mans judgement or conſcience to alter *the natural condition* of any thing whatſoever, either in reſpect of *quality* or *degree*: but that ſtill every thing that was *good* remaineth *good*, and every thing that was *evil* remaineth *evil*; and that in the very ſame degree of good or evil as it was before, neither better nor worſe, any mans particular *judgement* or *opinion* thereof notwithſtanding. For the differences between *good* and *evil*, and the ſe-

4. g Verſe 23.

18.

19.

1.

veral *degrees* of both, ſpring from ſuch conditions as are *intrinſecal* to the things themſelves: which no [a] *Outward reſpects*, (and much leſs then *mens opinions*) can vary. He that eſteemeth any creature unclean, may defile *himſelf*, but he cannot bring impurity upon *that creature*, by ſuch his eſtimation. *Secondly*, that [b] mens judgements may make that which is good in its *own nature*, (the natural goodneſs ſtill remaining) become evil *to them* in the uſe: *eſſentially* good, and *quoad rem*; but *quoad hominem*, and *accidentally* evil. It is our Apoſtles own diſtinction in the fourteenth verſe of this Chapter: *Nothing unclean of it ſelf: but to him that eſteemeth any thing to be unclean, unclean to him.* But then we muſt know withal, that it holdeth not the other way. Mens *judgements* or *opinions*, although they may make that which is good *in it ſelf*, to become evil *to them*; yet they cannot make that which is evil *in it ſelf*, to become good either *in it ſelf*, or *to them*. If a man were verily perſwaded, that it were evil *to ask his father bleſſing*, that miſ-perſwaſion would make it become evil *to him*: But if the ſame man ſhould be as verily perſwaded that it were good *to curſe his father*, or *to deny him relief* being an unbeliever; that *miſ-perſwaſion* could not make either of them become *good* to him. Some that perſecuted the Apoſtles were *perſwaded* they [c] did God *good ſervice* in it. It was Saint *Pauls* caſe before his converſion, who [d] *verily thought in himſelf, that he ought to do many things contrary to the name of Jeſus*. But thoſe their *perſwaſions* would not ſerve to juſtifie thoſe their *actions*. Saint *Paul* confeſſeth himſelf to have been [e] *a perſecutor, and blaſphemer, and injurious* for ſo doing, although he followed the guidance of his own *conſcience* therein: and to have ſtood in need of *mercy* for the remiſſion of thoſe wicked acts, though he did them *ignorantly*, and [f] out of *Zeal to the Law*. The reaſon of which difference is, that which I touched in the beginning, even becauſe any *one defect* is enough to render an action *evil*; and conſequently a defect in *the agent* may do it, though *the ſubſtance* of the action remain ſtill (as it was) *good*: but *all conditions* muſt concur to make an action *good*; and conſequently *a right intention* in the agent will not ſuffice thereunto, ſo long as *the ſubſtance* of the action remaineth ſtill (as it was) *evil*.

3. *Thirdly*, that *the Conſcience* hath this power over mens wils and actions by virtue of that unchangeable *Law* of God, which he eſtabliſheth by an ordinance of *nature* in our firſt creation: that *the will* of every man (which is *the fountain* whence all our *actions* immediately flow) ſhould conform it ſelf to the judgement of *the practick underſtanding* or *conſcience*, as to its proper and immediate *rule*, and yield it ſelf to be guided thereby. So that if *the underſtanding* through Errour point out a wrong way, and *the will* follow it: the fault is chiefly in *the underſtanding* for miſ-guiding *the will*. But if *the underſtanding* ſhew the right way, and *the will* take a wrong: then the fault is meerly in *the will*, for not following that guide which GOD hath ſet over it. It

a *Reſpectus non mutant naturam.*

2.

b *Opinio noſtra nobis legem facit.* Ambr. de paradiſ.

c Joh. 16. 2.

d Acts 26. 9.

e 1 Tim. 1. 13.

f Acts 23. 3, 4, & Phil. 3. 6.

A It may be demanded *secondly*, Whether or no in every particular thing we do, an *actual consideration* of the lawfulnes and expediency thereof be so requisite, as that for want thereof we should sin in doing it? The reason of the doubt is, because otherwise how should it appear to be *of faith?* and, *Whatsoever is not of faith, is sin.* I answer, *First*, that in matters of weight, and worthy of consultation, it is very necessary that *the lawfulnes* and *expediency* of them be first diligently examined, before they be enterprised. And *secondly*, that even in smaller matters the like examination is needful when there is any *apparent cause* of doubting. But *thirdly*, that in B such small and trivial matters, as it much skilleth not whether we do them or no, or whether we do this rather than that, and wherein *no doubt* ariseth to trouble us; an *actual consideration* of their lawfulnes or expediency is so far from being *requisite*, that it would rather be *troublesome* and incommodious. True it is, that all *voluntary actions* are done with some *deliberation*, more or less: because it is the nature of *the will* to consult with *the understanding* in every act; else it should be irrational and brutish. Yet there are many things which we daily do, wherein [a] the sentence of *the understanding* is so quick and present, because there is *no difficulty* in them; that they C seem to be, (and are therefore sometimes so termed) *actus indeliberati*: [b] such as are to *sit* down and to *rise* up, to *pluck* a flower as we walk in a Garden, to *ask* the time of the day, or the name of the next Town as we travel by the way, or whether we *eat* of this or that dish at the table, [c] and the like. For the doing of every of which, it were *a ridiculous servility* to be imposed upon men, if they should be tyed to district examination of *the lawfulnes* and *expediency* thereof. There is not in them *dignus vindice nodus*: and a mans *time* ought to be more precious unto him, than to be trifled away in such *needless* & *minute* enquiries. It is even as if we should tye D a great learned man that is ready in his Latine tongue, to bethink himself first of some *Grammar rule or example* for the declining and parsing of every word he were to speak, before he should adventure to utter *a Latine sentence*. But, as such a man is sufficiently assured out of *the habit* of his learning, that he speaketh *congruously* and with good *propriety*, though he have no present *actual* reference to his *Grammar rules*: so here an *habitual knowledge* of the nature and use of *indifferent things* is sufficient to warrant to the conscience *the lawfulnes* of these *common actions* of life; so as they may be said to be *of faith*, though there be no farther *actual* or *particular* disquisition E used about them. A very needful thing it is the whilest, for Christian men to endeavour to have a *right judgement* concerning indifferent things: without which it can scarcely be avoided, but that both their *Consciences* will be full of *distracting scruples* within themselves, and their *conversations* full of *unbrotherly carriage* towards others.

It may be demanded *thirdly*, Since *Whatsoever is not of faith, is sin*;

20.

1.

2.

3.

Ubi est suspicio, ibi discussio necessaria. Bernard. Ep. 7.

a *Ratio in rebus manifestis non inquirit, sed statim judicat.* Aquin. 1. 2. qû. 144. ad 2.

b ἐχάλες γὰρ πολλὰ πρᾶττομεν, περὶ τῦ διανοηθῆναι ἢ βουλεύσασθαι. ὅσον καθίζομεν. ἢ ἀναίστασθαι, &c. Arist. 1. Mag. Moral. 18

c εἰ δὲ δεῖ βουλεύσασθαι, ἐς ἄπειρον ἥξει. Arist. 3. Eth. 5.

11.

What *meaſure* of Faith, or what *degree* of Perſwaſion is neceſſary for the warranting of our actions, ſo as leſs than that will not ſerve? I anſwer, that what is here demanded cannot be poſitively defined by any peremptory and immoveable rules. There is moſt an end *a Latitude* in ſuch things as theſe are: which may be *ſtraitned* or *extended* more or leſs, according to the exigence of *preſent occaſions*, and as the different ſtate or quality of *particular buſineſs* ſhall require. There is a πληροφορια, *a fulneſs of perſwaſion* ariſing from evident infallible and demonſtrative proofs, which is attainable for the performance of ſundry duties both of civil *Juſtice* and of *Religion*. And where it may be attained, it is to be *endeavoured* after, (though it be not of *abſolute neceſſity*:) for we cannot make our aſſurances too ſtrong. The Apoſtle uſeth that word at the fifth ver. (a *Let every man be fully perſwaded in his own mind,*) πληροφορεισθω: it is a metaphorical word, and ſeemeth to be borrowed from a Ship under b *full ſail*, that hath both *wind* and *tide* with it, to carry it with a ſtraight and ſpeedy courſe to the deſired point, and nothing to hinder it. But as men, when they are to *purchaſe lands*, will deſire and propoſe to have as good *aſſurance* as by learned counſel can be deviſed; but yet muſt be content to take ſuch *aſſurance* as *the ſellers* can make, or elſe they ſhall make but a few markets: ſo although we may deſire (*ex abundanti*) a *full aſſurance of faith* in every weighty action we ſhall enterpriſe; yet ordinarily and in moſt things we muſt content our ſelves to take up with a *conjectural*, *probable*, and *moral certainty*, or elſe we ſhall find very few things left for us to do. *Fides Logica* is not to be expected in all caſes: in ſome, and thoſe the moſt, *Fides Ethica* muſt ſerve the turn. Nay I ſay yet further, and I beſeech you (brethren) to take notice of it as a matter of ſpecial uſe both for the *directing* and *quieting* of your conſciences: that ordinarily and in moſt things we need no other *warrant* for what we do than this only, that there is not (to our knowledge) any law either of *Nature* or *Scripture* againſt them. As the Lawyers uſe to ſay of mens perſons, *Quiſque præſumitur eſſe bonus*, &c. The Law taketh every man for *a good man and true*, till his truth and honeſty be legally diſproved; and as our Saviour ſometimes ſaid, c *He that is not againſt us, is for us*: ſo in theſe matters we are to *believe* all things to be *lawful* for us to do, which cannot be ſhewn by good evidence either of *Scripture* or *Reaſon* to be *unlawful*. Thoſe men therefore go quite the wrong way to work, to the fearful *puzling* of their own and other mens *conſciences*, who uſe to argue on this manner. [This I have no warrant to do; for *where is it commanded?*] Whereas they ought rather to argue thus, [This I have good warrant to do; for *where is it forbiden?*] Apply this now a little to thoſe *Ceremonies*, that for *orders* ſake, and to add the greater *ſolemnity* to ſacred actions, are appointed in the Church; *Wearing* the Surplize, *bowing* at the Name of the Lord *Jeſus*, *kneeling* at the Holy Communion, and

a Verſe 5. *hic plenè certus ſit.* Heming.

b *Quaſi plenis velis feratur.* Piſcat. in Schol. ad Rom. 14. 5.

c Luk 9. 50.

A and the reſt. Though I might ſay, and that truly, that theſe alſo are commanded even by divine authority *in genere*, that is to ſay, as they fall within the compaſs of *decent Ceremonies*, by vertue of that grand Eccleſiaſtical Canon, (d *Let all things be done honeſtly and in order*;) and that even *in ſpecie* too they are commanded by the authority of thoſe *governours* whom God hath ſet over us, and to whom we are bound in *conſcience*, and by vertue of Gods commandement, to yield *obedience*: Yet I waive all this for the preſent, becauſe it is not ſo direct to the point in hand. Only I ask, Where are any of theſe things *forbidden?* if they be, let it be ſhewn: and
B that not by *weak collections*, and *remote conſequences*, which are good for nothing but to engender *ſtrifes*, and to multiply *diſputes* without end; but by *direct* and *full evidence* either of *Scripture-text* or *Reaſon*, which (for any thing I know) was never yet done, neither (as I verily believe) will ever be done. But if it cannot be ſhown that theſe things are *forbidden*; without any more adoe, the uſe of them is by that ſufficiently *warranted*. He that will not allow of this *doctrine*, beſides that he cheriſheth *an errour* which will hardly ſuffer him to have *a quiet Conſcience*: I yet ſee not how he can reconcile his opinion with thoſe ſundry paſſages of our Apoſtle,
C [e *Every Creature of God is good*, f *To the pure all things are pure*, g *I know nothing is of it ſelf unclean*, h *All things are lawfull*, &c.] From which paſſages we may with much ſafety conclude, that it is *lawfull* for us to do all thoſe things, concerning which there can be nothing brought of moment to prove them *unlawfull*. Upon which ground alone if we do them, we do them upon ſuch *a perſwaſion of faith* as is ſufficient. Provided, that we have not neglected *to inform* our judgements the beſt we could for *the time paſt*; and that we are ever ready withall *to yield* our ſelves to better information, whenſoever it ſhall be tendred unto us, *for the time to come*.

D It may be demanded *fourthly*, Suppoſe a man would fain do ſomething, of *the lawfulneſs* whereof he is not in his *Conſcience* ſufficiently reſolved; whether he may in any caſe do it, notwithſtanding *the reluctancy* of his Conſcience, yea or no? As they write of a *Cyrus*, that to make a paſſage for his Army, he cut the great River *Gyndes* into many ſmaller Channels, which in one entire ſtream was not paſſable: ſo to make a clear and diſtinct anſwer to this great queſtion, I muſt divide it into ſome leſſer ones. For there are ſundry things conſiderable in it; whether we reſpect *the conſcience*, or *the Perſon* of the doer, or *the Action* to be done. As namely and eſpecially, in
E reſpect of *the conſcience*, whether the reluctancy thereof proceed from a ſetled and ſtedfaſt *reſolution*, or from ſome *doubtfulneſs onely*, or but from ſome *ſcruple*? And in reſpect of *the perſon*, whether he be *ſui juris* his own Maſter, and have power to diſpoſe of himſelf at his own choice in the things queſtioned; or he be *under the command*, and at the appointment of another? And in reſpect of *the*

d 1 Cor. 14. 40.

e 1 Tim. 4. 4.
f Tit. 1. 15.
g Rom. 14. 14.
h 1 Cor. 6. 12.

22.

a *Herodot. in Clio; Senec.* 3. de Ira. 21.

the Action or thing to be done: whether it be a *neceſſary* thing, or an *unlawfull* thing, or a thing *indifferent* and arbitrary? Any of which circumſtances may quite *alter the caſe*, and ſo beget *new queſtions*. But I ſhall reduce all to *three queſtions*: whereof the firſt ſhall concern *a reſolved* Conſcience, the ſecond *a doubtfull* Conſcience, and the third *a ſcrupulous* Conſcience. A

23. The *Firſt queſtion* then is, if the Conſcience be *firmly reſolved*, that the thing propoſed to be done is *unlawfull*; whether it may then be done or no? Whereunto I anſwer in theſe two concluſions. *The firſt Concluſion*: If *the conſcience* be firmly ſo reſolved, and that upon *a true ground*, (that is to ſay, if the thing be indeed *unlawfull*, and judged ſo to be) it may not in any caſe, or for any reſpect in the world, be done. There cannot be imagined a higher [a] *contempt of God*, than for a man to deſpiſe the power of *his own conſcience*: which is the higheſt ſoveraignty under heaven, as being Gods moſt *immediate deputy* for the ordering of his life and wayes. [b] Βροτῶν ἄναξ ἐστὶν ἐνθάδε θεός, a heathen man could ſay. Wofull is the eſtate of thoſe men (unleſs they repent) who for filthy *lucre*, or vain *pleaſure*, or ſpitefull *malice*, or tottering *honour*, or lazy *eaſe*, or any other reigning *luſt*, dare lye, or ſwear, or cheat, or oppreſs, or commit filthineſs, or ſteal, or kill, or ſlander, or flatter, or betray, or do any thing that may advance their baſe ends: nothing at all regarding *the ſecret whiſperings*, or murmurings, no nor yet *the loud roarings*, and bellowings of their own *conſciences* there-againſt. [c] *Stat contra ratio, & ſecretum gannit in aurem.* It doth ſo: but yet they turn *a deaf ear* to it, and deſpiſe it. Wonder not, if when they out of the terrours of their *troubled conſciences* ſhall *howl* and *roar* in the ears of the Almighty for *mercy*, or for ſome *mitigation* at leaſt of their torment; he then turn *a deaf ear* againſt them, and deſpiſe them. [d] *To him that knoweth to do good, and doth it not, to him it is ſin*, James 4. ſin not to be excuſed by any plea or colour: But how much more inexcuſably then is it ſinne to him, that knoweth *the evil* he ſhould not do, and yet will do it? There is not a proner way to [e] *Hell*, than to ſinne againſt *Conſcience*. [f] *Happy is he which condemneth not himſelf in that which he alloweth*: but moſt wretched is he that *alloweth* himſelf to *the practiſe* of that, which in his *judgement* he cannot but *condemn*. Neither maketh it any difference at all here, whether a man be otherwiſe *ſui juris* or not. For although there be a great reſpect due to the higher powers *in doubtfull caſes*, (as I ſhall touch anon,) yet where the thing required is *ſimply unlawfull*, and underſtood ſo to be, *inferiours* muſt abſolutely reſolve to *diſobey*, whatſoever come of it. Gods faithfull ſervants have ever been moſt reſolute in ſuch exigents. [g] *We are not carefull to anſwer thee in this matter*; (belike in a matter of *another nature* they would have taken care to have given the King a more *ſatisfactory*, at leaſt a more *reſpective anſwer*: but in this matter,) *Be it known to thee, O King,* B C D E

a *Qui agit contra conſcientiam qua credit Deum aliquid prohibuiſſe, licèt erret, contemnit Deum.* Bonavent. 2. ſent. diſt. 39.

b *Menand.*

c *Perſ. Satyr. 5.*

d Jam. 4. 17.

e *Quod fit contra conſcientiam ædificat ad gehennam.* c. 28. qu. 1. Omnes. Sect. ex his.

f Rom. 14. 22.

g Dan. 3. 16.--18.

A *King, that we will not ſerve thy gods.* [h] *Da veniam Imperator*, &c. You know whoſe anſwers they were. If we be ſure God hath *forbidden* it, we ſin againſt our own *conſciences*, if we do it at the *command* of any mortal man whoſoever, or upon any worldly *inducement* whatſoever. That is *the firſt Concluſion.*

h c. 11. qu. 3. Qui reſiſter. ex Auguſtino.

The ſecond is this. If a man be in his conſcience fully perſwaded that a thing is *evil* and *unlawfull*, which yet in truth is not ſo, but *lawfull*; the thing by him ſo judged *unlawfull* cannot by him be done without ſin. Even an *erroneous conſcience* bindeth thus far, that a man cannot go againſt it, and be guiltleſs: becauſe *his practiſe* ſhould B then run croſs to *his judgement*; and ſo the thing done could not be *of Faith*. For if his *reaſon* judge it to be *evil*, and yet he will do it, it argueth manifeſtly that he hath *a will* to do *evil*, and ſo becometh a tranſgreſſor of that *general Law* which bindeth all men to *eſchew all evil*. Yet in this caſe we muſt admit of ſome difference, according to the different nature of *the things*, and the different condition of *the perſons*. For if *the things* ſo judged *unlawfull*, be in their own nature not *neceſſary*, but *indifferent*, ſo as they may either be done or left undone without ſin; and *the perſon* withall be *ſui juris* in reſpect of ſuch things, no *ſuperiour power* having determined his C *liberty* therein: then, although he may not *do* any of theſe things, by reaſon of the contrary *perſwaſion* of his conſcience, without ſin; yet he may without ſin *leave* them undone. As for example: Say a man ſhould hold it utterly unlawfull (as ſome erroneouſly do,) to play at *cards* or *dice*, or to lay *a wager*, or to caſt *lots* in trivial matters: if it be in truth lawfull to do every of theſe things, (as I make no queſtion but it is, ſo they be done with *ſobriety* and with due *circumſtances*,) yet he that is otherwiſe *perſwaded* of them, cannot by reaſon of that *perſwaſion* do any of them without ſin. Yet, forſomuch as they are things no way *neceſſary*, but *indifferent*; both in their *na-* D *ture*, and for their *uſe* alſo, no *ſuperiour power* having enjoyned any man to uſe them, therefore he that judgeth them *unlawfull*, may abſtain from them *without ſinne*, and ſo indeed he is in *conſcience* bound to do, ſo long as he continueth to be of that opinion. But now on the other ſide, if the things ſo miſ-judged to be *unlawfull* be any way *neceſſary*; either in reſpect of their *own nature*, or by the injunction of *authority*: then the perſon is by that his errour brought into ſuch *a ſtrait* between two ſinnes, as he can by no poſſible means avoid both, ſo long as he perſiſteth in that his *errour*. For, both if he do the thing, he *goeth againſt the perſwaſion* of his conſcience and that E is a great ſin: and if he do it not, either he *omitteth* a neceſſary duty, or elſe *diſobeyeth* lawfull authority; and to do either of both, is a ſinne too. Out of which ſnare ſince there is no way of eſcape but one, which is to rectifie his *judgement*, and to quit his pernicious *errour*: it concerneth every man therefore that unfeignedly deſireth to do his *duty* in the fear of God, and to keep *a good conſcience*, not

24.

to be too ſtiffe in his preſent apprehenſions, but to examine well *the principles* and *grounds* of his opinions, ſtrongly ſuſpecting that *winde* that driveth him upon ſuch rocks, to be but *a blaſt* of his own fancy, rather than *a breathing* of the holy Spirit of truth. Once this is moſt certain, that whoſoever ſhall adventure to do any thing *repugnant* to the judgement of his own *conſcience*, (be that judgement *true* or be it *falſe*,) ſhall commit a grievous ſin in ſo doing: *in the one,* becauſe it cannot be *of faith*, and *whatſoever is not of faith is ſin.*

25. That is now where the conſcience apparently inclineth the one way. But ſay the ſcales *hang even*, ſo as a man cannot well reſolve whether way he ſhould rather take: Now he is [a] in one mind, by and by in another; but conſtant in neither: right Saint *James* his *ἀνὴρ δίψυχος*, *a double minded man.* This is it we call *a doubting conſcience:* concerning which, *the ſecond queſtion is*, what a man ought to do in caſe of *doubtfulneſs.* Perfect directions here, (as in moſt *deliberatives*) would require a large diſcourſe: becauſe there are ſo many conſiderable *circumſtances* that may vary the caſe; eſpecially in reſpect of *the cauſe* from which that *doubtfulneſſe* of mind may ſpring.

a--*animò nunc huc, nunc fluctuat illuc.* Virg. Æneid. 10.

b Jam. 1. 8.

1. Many times it ariſeth from meer *ficklenеſſe of mind*, or *weakneſſe of judgement*; as the lighteſt things are ſooneſt driven out of their place by the wind: Even as St. *James* ſaith, [c] *a double minded man is wavering in all his wayes*: and S. *Paul* ſpeaketh of ſome that were like [d] *children*, off and on, ſoon wherryed about with every *blaſt of doctrine.*

c Ibid.

d Eph. 4. 14.

2. Sometimes it proceedeth from *tenderneſſe of Conſcience*, which is indeed a very bleſſed and gracious thing: but yet (as *tender* things may ſoon *miſcarry*, if they be not the more choicely handled,) very obnoxious through Sathans diligence and ſubtilty to be wrought upon to dangerous inconveniences.

3. Sometimes it may proceed from *the probability* of thoſe *reaſons* that ſeem to ſtand on either ſide,

4. betwixt which it is not eaſie to judge which are ſtrongeſt: or from the differing judgements and *opinions* of *learned* and *godly* men thereabout, and from many other cauſes: But for ſome generall reſolution of *the Queſtion*, (what is to be done where the conſcience is *doubtfull?*) I anſwer,

26. "*Firſt*, that if the doubtfulneſs be not concerning *the lawfulneſs* "of any of the things to be done, conſidered ſimply and in them- "ſelves but of *the expediency* of them as they are compared one "with another; (as when of *two things* propoſed at once, whereof "one *muſt*, and but one *can* be done, I am ſufficiently *perſwaded* of "the lawfulneſs of either, but am *doubtfull* whether of the two ra-

1. "ther to pitch upon:) in ſuch a caſe, the party ought *firſt* to weigh "the conveniencies and inconveniencies of both, as well and advi- "ſedly as he can, by *himſelf alone*; and to do that which then ſhall "appear to him to be ſubject to the fewer and leſſer *inconve-* "*niencies.* Or if the reaſons ſeem ſo equally ſtrong on both

2. "ſides, that he cannot *of himſelf* decide the doubt; then *ſecondly*,

if

A "if the [a] matter be *of weight*, and worth the while, he ſhould "do well to make his doubts known to ſome *prudent* and "*pious* man: (eſpecially to his own *ſpiritual Paſtor*, if he be a man "meetly qualified for it,) reſolving to reſt upon his *judgement*, and "to follow his *direction*. Or if the matter be *of ſmall moment*, he "may then *thirdly* do whether of both he hath beſt liking to; (as the "Apoſtle ſaith in one particular caſe, and it may be applied to ma-"ny more, [b] *Let him do what he will, he ſinneth not:*) reſting his "conſcience upon this *perſwaſion*, that ſo long as he is unfeignedly "deſirous to do for the beſt, and hath not been negligent to uſe
B "all *requiſite diligence* to inform himſelf aright; God will accept "of his *good intention* therein, and pardon his *errour*, if he ſhall be "miſtaken in his choice.

But *ſecondly*, if the queſtion be concerning the very *Lawfulneſs* of the thing it ſelf, whether it may be *lawfully* done, or no; and the con-ſcience ſtand in doubt, becauſe *reaſons* ſeem to be probable both *pro* and *contra*, and there are *learned men* as well of the one *opinion*, as of the other, &c. as we ſee it is (for inſtance) in the queſtion of *Uſury* and of *ſecond marriage* after divorce, and in ſundry other doubtful caſes in *moral divinity*: in ſuch a caſe the perſon (if he be *ſui juris*) is
C certainly bound to [a] *forbear* the doing of that thing of the lawfulneſs whereof he ſo *doubteth*: and if he forbear it not, he ſinneth. It is the very point the Apoſtle in this verſe intendeth to teach; and for the confirming whereof he voucheth *this Rule* of the Text: *He that doubteth*, ſaith he, *is damned if he eat*; *he is* κατακεκριται, condemned of his own conſcience: becauſe he doth that *willingly* whereof he doubteth, when he hath free *liberty* to let it alone, no *neceſſity* urging him thereunto. And the reaſon why he ought rather to *forbear* than to adventure the doing of that whereof he doubteth, is; becauſe in *doubtful caſes* Wiſdome would that the *ſafer part* ſhould
D be choſen. And that *part* is *ſafer*, which if we *chuſe*, we are ſure we ſhall *do well*; than that, which if we *chuſe*, we know not but we may *do ill*. As for example, in the inſtances now propoſed. If I doubt of the lawfulneſs of *Uſury*, or of *Marrying* after divorce, I am ſure that if I *marry* not, nor *let out* my money, I ſhall not ſin in ſo abſtaining: but if I ſhall do either of both *doubtingly*, I cannot be without ſome fear leſt I ſhould ſin in ſo doing; and ſo thoſe *actions* of mine being not done *in faith*, muſt needs be *ſin*, even by the Rule of the Text, *In in in. For whatſoever is not of faith, is ſin.*

But then *thirdly*, if *the liberty* of the agent be determined by the
E command of ſome *ſuperior power* to whom he oweth *obedience*; ſo as he is not now *ſui juris ad hoc*, to do or not to do at his own choice, but to do what he is *commanded*: this one circumſtance quite altereth the whole caſe, and now he is bound in conſcience to do *the thing commanded*; his *doubtfulneſs* of mind whether that thing be *lawful* or no, notwithſtanding. To do that whereof he doubteth,

[a] συμβάλλεσθαι δὲ περὶ τοῦ μεγάλα, ἀ πιστοῦντες ἡμῖν αὐτοῖς ὡς ὐκ ἐξουσίας διαγνῶναι. Ariſt. 3. Ethic. 4. 3.

[b] 1 Cor. 7 36.

[c] *Non tibi imputabitur ad culpam, quod invitus ignoras.* Aug. de nat & grat. 27.

[a] *Nil faciendum, de quo dubites, ſit necne rectè factum.* Cic. l. 1. de Offic.

28.

doubteth, where he hath *free liberty* to leave it undone, bringeth upon him (as we have already ſhewn) the guilt of *wilful tranſgreſſion*: but not ſo where he is not left to his own *liberty*. And where *lawful authority* preſcribeth *in alterutram partem*, there the liberty *ad utramque partem contradictionis* is taken away, from ſo many as are under that authority. If they that are over them have determined it *one way*; it is not thenceforth any more at their choice, whether they will take *that way*, or *the contrary*: but they muſt go the way that is appointed them without gainſaying or grudging. And if in the deed done at *the command* of one that is endued with lawful authority there be *a ſin*, it muſt go on his ſcore that requireth it wrongfully, not on his that doth but his duty in obeying. A Prince commandeth his *Subjects* to ſerve in his *Wars*: it may be the quarrel is *unjuſt*, it may be there may appear to the underſtanding of the ſubject great likelihoods of ſuch *injuſtice*; yet may *the ſubject* for all that *fight* in the quarrel; yea he is bound in conſcience ſo to do: nay he is deep in diſloyalty and treaſon, if *he refuſe* the ſervice, whatſoever pretenſions he may make of *conſcience* for ſuch refuſal. Neither need that fear trouble him, leſt he ſhould bring upon himſelf the guilt of *innocent blood*; for [a] *the blood* that is unrighteouſly ſhed in that quarrel, he muſt anſwer for that *ſet him on work*, not he that *ſpilt* it. And truly, it is a great wonder to me, that any man endued with underſtanding, and that is able in any meaſure to weigh the force of thoſe *precepts* and *reaſons* which bind *inferiors* to yield obedience to their *ſuperiors*, ſhould be otherwiſe minded in caſes of like nature. Whatſoever is commanded us by thoſe whom God hath ſet over us, either in Church, Common-wealth, or Family, (*quod tamen non ſit certũ diſplicere Deo*, ſaith S. *Bern.*) which is not evidently contrary to *the Law* and will of God, ought to be of us received and *obeyed* no otherwiſe, than as if *God* himſelf had commanded it, becauſe God himſelf hath commanded us to [c] *obey the higher powers*, and to [d] *ſubmit our ſelves to their ordinances*. Say it be not well done of them to command it! *Sed enim quid hoc refert tuâ?* ſaith he; What is that to thee? Let them look to that whom it concerneth: *Tolle quod tuum eſt, & vade.* Do thou what is thine own part faithfully, and never trouble thy ſelf further. *Ipſum quem pro Deo habemus, tamen quam Deum in his quæ aperiè non ſunt contra Deum, audire debemus*; *Bernard* ſtill. Gods Vicegerents muſt be heard and *obeyed* in all things that are not manifeſtly contrary to *the revealed will* of God.

29. But the thing required is *againſt my conſcience*, may ſome ſay; and I may not go againſt my *conſcience*, for any mans pleaſure. Judge I pray you what perverſneſs is this, when the bleſſed Apoſtle commandeth thee [a] *to obey for conſcience ſake*, that thou ſhouldeſt *diſobey*, and that for *conſcience ſake* too: He chargeth thee upon thy conſcience to *be ſubject*; and thou pretendeſt thy conſcience to *free thee* from ſubjection. This by the way; now to the point.

Thou

a *Is damnum dat, qui jubet dare? ejus verò nulla culpa eſt, cui parere neceſſe eſt.* L. 169. F. de div. Reg. jur.

b *Bernard. de Præcept. & diſp.*

c Rom. 13. 1.

d 1 Pet. 2. 13.

a Rom. 13. 5.

A Thou ſayeſt, it is *againſt thy conſcience*: I ſay again, that (in the caſe whereof we now ſpeak, the caſe of *doubtfulneſs*) it is not againſt thy conſcience. For doubting, properly is [b] *motus indifferens in utramque partem contradictionis*; when the mind is held [c] in ſuſpence between *two wayes*, uncertain whether of both to take to. When the ſcales hang even (as I ſaid before) and *in æquilibrio*, without any notable propenſion or inclination to the one ſide more than to the other. And ſurely where things hang thus *even*, if *the weight of Authority* will not caſt the ſcale either way: we may well ſuppoſe, that either *the authority* is made very *light*, or elſe there is a great fault

B in *the beam*. Know (brethren) the *gainſaying conſcience* is one thing, and the *doubting conſcience* another. That which is done *repugnante conſcientiâ*, the conſcience of the doer flatly *gainſaying* it, that is indeed *againſt a mans conſcience*, (the conſcience having already paſſed *a definitive ſentence* the one way:) and no reſpect or circumſtance whatſoever can free it from ſin. But that which is done *dubitante conſcientiâ*, the conſcience of the doer only doubting of it and no more; that is in truth no more *againſt a mans conſcience* than *with* it, (the conſcience as yet not having paſſed *a definitive ſentence* either way:) and ſuch an action may either be *a ſin*, or *no ſin*; accor-

C ding to thoſe qualifications which it may receive from other reſpects and circumſtances. If the conſcience have already paſſed a *judgement* upon a thing, and *condemned* it as ſimply unlawful; in that caſe it is true that a man ought not by any means to do that thing, no not at *the command* of any Magiſtrate, no not although his *conſcience* have pronounced a wrong *ſentence*, and erred in that judgement: for then he ſhould do it, *repugnante conſcientiâ*, he ſhould go directly againſt his own *conſcience*, which he ought not to do whatſoever come of it. In ſuch a caſe certainly he may not obey *the Magiſtrate*: yet let him know thus much withal, that he ſinneth too

D in *diſobeying* the Magiſtrate; from which ſin the following of *the judgement* of his own *conſcience* cannot acquit him. And this is that fearful *perplexity* whereof I ſpake, whereinto many a man caſteth himſelf by his own *error* and *obſtinacy*, that he can neither go *with* his conſcience, nor *againſt* it, but he ſhall ſin. And who can help it, if a man will needs chuſe *an errour*, and perſiſt in it? But now if *the conſcience* be only *doubtful* whether a thing be *lawful* or no, but have not as yet paſſed a *peremptory judgement* againſt it, (yea although it rather incline to think it *unlawful*) in that caſe if the Magiſtrate ſhall *command* it to be done, the ſubject with a good con-

E ſcience *may* do it, nay he cannot with a good conſcience *refuſe* to do it, though it be *dubitante conſcientiâ*.

But you will yet ſay, that in doubtful caſes *the ſafer part* is to be choſen. So ſay I too; and am content *that rule* ſhould decide *this queſtion*: only let it be rightly applied. Thou thinkeſt it *ſafer*, where thou doubteſt of the unlawfulneſs, *to forbear* than *to do*: as for example, if thou doubteſt whether it be lawful *to kneel* at the

b *Iſidor.*

c *Dubius, incertus quaſi duarum viarum.* Iſid. 10. Etym. *Duæ viæ.* *Var.*

d *Plus eſt ſtandum præcepto prælati, quàm conſcientiæ.* Bonav. 2. ſent. diſtinct. 39.

30.

Communion, it is safest in thy opinion therefore for thee *not to kneel*. So should I think too, if thou wert left meerly to thine own *liberty*. But thou dost not consider how thou art caught in thine own net, and how the edge of thine own weapon may be turned upon thee point-blank not to be avoided, thus. If Authority command thee *to kneel*, which whether it be lawful for thee to do, or not, *thou doubtest*; it cannot choose but thou must needs *doubt* also, whether thou mayest lawfully *disobey* or not. Now then here apply thine own Rule, *In dubiis pars tutior*, and see what will come of it. Judge, since thou canst not but *doubt* in both cases, whether it be not *the safer* of the two, *to obey* doubtingly, than to *disobey doubtingly*. [a] *Teme certum, demitte incertum*, is S. *Gregory* his rule: where there is *a certainty*, and *an uncertainty*, let the uncertainty go, and hold to that which is certain. Now *the general* is *certain*, that thou art to obey *the Magistrate* in all things not contrary to the will of God; but *the particular* is *uncertain*, whether the thing now commanded thee by *the Magistrate* be contrary to the will of God: (I say uncertain *to thee*, because thou *doubtest* of it.) Deal *safely* therefore, and hold thee to that which is *certain*, and obey.

a Gregor.

31. But thou wilt yet alledge, that *the Apostle* here condemneth the doing of any thing, not only with a *gainsaying*, but even with *a doubting* conscience: because *doubting* also is contrary to *faith*; and *he that doubteth is* even for that *condemned, if he eat*. Oh beware of mis-applying *Scripture*! it is a thing easily done, but not so easily answered. I know not any one gap that hath let in more and more dangerous errors into the Church, than this: that men take *the words* of the sacred Text fitted to *particular occasions*, and to the condition of the *times* wherein they were written; and then *apply* them to themselves and others as they find them, without due respect had to *the differences* that be between those *times* and *cases*, and the present. Sundry things spoken in Scripture agreeably to that *infancy* of the Church, would sort very ill with the Church in her fulness of *strength* and *stature*: and sundry directions very expedient in times of *persecution*, and when believers lived mingled with *Infidels*, would be very unseasonably urged where the Church is in a *peaceable* and *flourishing* estate, enjoying the *favour* and living under *the protection* of gracious and religious Princes. Thus *the Constitutions* that the Apostles made concerning *Deacons* and *Widows* in those primitive times, are with much importunity, but very importunely withal, urged by *the Disciplinarians*: And sundry other like things I might instance in of this kind, worthy the discovery, but that I fear to grow tedious. Briefly then, the Apostles whole discourse in this Chapter, and so whersoever else he toucheth upon the point of *Scandals*, is to be understood only in that case where men are left *to their own liberty* in the use of indifferent things: the *Romans, Corinthians*, and others to whom S. *Paul* wrote about these matters, being not *limited* any way in the exercise of their *liberty* therein by any over-ruling

authority.

A *authority*. But where the Magistrates have interposed, & thought good upon mature advice to *impose Laws* upon those that are under them, whereby their *liberty* is (not *infringed*, as some unjustly complain, in the *inward judgement*, but onely) *limited* in the *outward exercise* of it: there the Apostolical directions wil not hold in the same *absolute manner*, as they were delivered to those whom they then concerned; but only in *the equity* of them, so far forth as the cases are alike, & with such meet *qualifications* & *mitigations*, as the difference of the cases otherwise doth require. So that a man ought not out of private fancy, or meerly because he would not be observed for not doing as others do,
B or for any the like weak respects, to do that thing of the *lawfulness* whereof he is not *competently perswaded*, where it is *free* for him to do otherwise: wch was the case of these *weak ones* among *the Romans*, for whose sakes principally the Apostle gave these directions. But the *authority* of the Magistrate intervening so alters the case, that such a forbearance as to them was *necessary*, is to as many of us as are commanded to do this or that, altogether *unlawful*, in regard they were *free*, & we are *bound*: for the reasons already shewn, wch I now rehearse not.

But you will yet say, (for in point of *obedience* men are very loth to *yield* so long as they can find any thing to *plead*,) those that lay
C *these burdens* upon us, at leastwise should do well to satisfie *our doubts*, and *to inform* our consciences concerning *the lawfulness* of what they enjoyn; that so we might render them *obedience* with better *cheerfulness*. How willing are we sinful men to leave the blame of our miscarriages any where, rather than upon our selves! But how is it not incongruous the while, that those men should *prescribe rules* to their governours, who can scarcely brook their governours should *prescribe Laws* to them? [a] It were good we would first *learn* how *to obey*, ere we take upon us *to teach* our betters how *to govern*. However, what *governours* are bound to do, or what is fit for them to
D do, in the point of *information*; that is not now the question. If they fail in any part of *their* bounden *duty*, they shall be sure to reckon for it one day: but *their failing* cannot in the mean time excuse *thy disobedience*. Although I think it would prove a hard task, for whosoever should undertake it, to shew that *Superiours* are alwayes bound *to inform* the consciences of their inferiours concerning the *lawfulnesse* of every thing they shall command. If sometimes they do it, where they see it *expedient* or *needfull*; sometimes again (and that perhaps oftner,) it may be thought more *expedient* for them, and more conducible for the publick peace and safety, onely to make
E known to the people what their pleasures are, reserving to themselves *the reasons* thereof. I am sure, in the point of *Ecclesiastical Ceremonies* and *Constitutions*, (in which case the aforesaid allegations are usually most stood upon,) this hath been abundantly done in our Church, not only in the learned writings of sundry *private men*, but by the *publick declaration* also of Authority, as is to be seen at large in *the preface* commonly printed before *the book of Common-prayer*,

32.

[a] ἀρχὴ δ' ἂν μαθὼν ἄρχειν ἀμείνων, Solon apud Stob. Serm. 3.

prayer, concerning that argument: enough to ſatisfie thoſe that are peaceable, and not diſpoſed to ſtretch their wits to cavill at things eſtabliſhed. And thus much of the *ſecond Queſtion*, touching *a doubting conſcience*: whereon I have inſiſted the longer, becauſe it is a point both ſo proper to *the Text*, & whereat ſo many have ſtumbled.

33. There remaineth but one *other Queſtion*, and that of far ſmaller difficulty; What is to be done, when the conſcience is *ſcrupulous*? I call that a *ſcruple*, when a man is reaſonably well perſwaded of *the lawfulneſs* of a thing, yet hath withall ſome *jealouſies* and *fears*, leſt perhaps it ſhould prove *unlawfull*. Such ſcruples are moſt incident to men of *melancholy* diſpoſitions, or of *timorous* ſpirits; eſpecially if they be *tender-conſcienced* withall: and they are much encreaſed by the falſe *ſuggeſtions* of Satan; by reading *the books*, or hearing *the Sermons*, or frequenting *the company* of men more ſtrict, preciſe, and auſtere in ſundry points, than they need or ought to be; and by ſundry other means which I now mention not. Of which *ſcruples* it
1. behooveth every man, *firſt*, to be wary that he do not at all *admit*
2. them, if he can chuſe: or, if he cannot wholly avoid them, that *ſecondly*, he endeavour ſo far as may be *to eject* them ſpeedily out of his thoughts, as *Satans ſnares*, and things that may breed him worſer inconveniencies: or, if he cannot be ſo rid of them, that then
3. *thirdly*, he reſolve to go on according to the more *probable perſwaſion* of his mind, and *deſpiſe* thoſe ſcruples. And this he may do with a good conſcience, not only in things *commanded* him by lawfull *authority*, but even in things *indifferent* and arbitrary, and wherein he is left to his own *liberty*.

34. Much more might have been added for the farther both *declaration* and *confirmation* of theſe points. But you ſee I have been forced to wrap things together, that deſerve a more full and diſtinct handling, that I might hold ſome proportion with the time. I had a purpoſe briefly to have compriſed the ſumme of what I have delivered, concerning *a gainſaying*, *a doubting*, and *a ſcrupulous* conſcience, in ſome few *concluſions* for your better remembrance, and to have added alſo ſomething by way of *direction*, what courſe might be the moſt probably taken for *the correcting* of *an erroneous* conſcience, for *the ſetling* of *a doubtfull* conſcience, and for *the quieting* of *a ſcrupulous* conſcience. But it is more than time that I ſhould give place to other buſineſs: and the moſt, and moſt material of thoſe directions, have been here and there occaſionally touched in that which hath been delivered already: in which reſpect I may the better ſpare that labour. Beſeech we God the Father of our Lord Jeſus Chriſt, ſo to endue us all with the grace of his holy Spirit, that in our whole converſations we may unfeignedly endeavour to preſerve a *good conſcience*, and to yield all *due obedience* to him firſt, and then to every Ordinance of man for his ſake.

Now to this *Father*, *Son*, and bleſſed *Spirit*, three perſons, and one eternal *God*, be aſcribed all the *Kingdom*, the *power*, and the *glory*, both now and for evermore. *Amen*.

FINIS.

AD MAGISTRATUM.

The First Sermon.

At a publick Sessions at *Grantham*, *Lincoln*, 11. June 1623.

JOB 29. ver. 14, 15, 16, 17.

14. *I put on righteousnes, and it clothed me: my judgement was as a Robe and Diadem.*
15. *I was eyes to the blind, & feet was I to the lame.*
16. *I was a Father to the poor: and the cause which I knew not, I searched out.*
17. *And I brake the jawes of the wicked; and plucked the spoil out of his teeth.*

WHere *silence* against foul and false imputations may be interpreted a [a] *Confession*; there the *protestation* of a mans own *innocency* is ever *just*, and sometimes [b] *necessary*. When others do us *open wrong*; it is not now *Vanity*, but *Charity*, to do our selves *open right*: and whatsoever appearance of *folly* or *vain boasting* there is in so doing; *they* are chargeable with all that *compell* us thereunto, and not

1. o *Si, cùm mihi furta, largitiones -- objiciuntur, ego respondere soleo meis -- non tam sum existimandus de rebus gestis gloriari, quàm de quadam imposita*

objecta non confiteri. Cic. pro domo sua. b *Mihi de memetipso tam multa dicendi necessitas est ab illo.* Cic. pro Syll.

we. (*I am become a fool in glorying; but ye have compelled me,* 2 Cor. 12. 11.) It was neither *pride* nor *paſſion* in *Job*, but ſuch a *compulſion* as this, that made him ſo often in this book proclaim his own *righteouſneſs*. Amongſt whoſe many and grievous *afflictions*, as it is hard to ſay which was the greateſt; ſo we are ſure this was not the leaſt, that he was to wreſtle with the unjuſt and bitter upbraidings of unreaſonable and incompaſſionate men. They came to *viſit* him as *friends*; and as *friends* they ſhould have *comforted* him. But *ſorry friends* they were, and [c] *miſerable comforters*: indeed not *comforters*, but *tormenters*; and *Accuſers* rather than *Friends*. Seeing *Gods hand* heavy upon him; for want of better or other proof, they charge him with *Hypocriſie*. And becauſe they would not ſeem to deal all in *generalities* (for againſt this *general* accuſation of *hypocriſie*, it was ſufficient for him as *generally* to plead the truth and *uprightneſs* of his heart;) they therefore go on more *particularly*, (but as falſly) and as it were by way of *inſtance*, to charge him with *Oppreſſion*. Thus *Eliphaz* by name taxeth him: *Chap.* 22. 6. &c. *Thou haſt taken a pledge from thy brother for nought; and haſt ſtripped the naked of their clothing. Thou haſt not given water to the weary to drink, and thou haſt withholden bread from the hungry. But as for the mighty man, he had the earth; and the honourable man dwelt in it. Thou haſt ſent widows away empty, and the arms of the fatherleſs haſt thou broken.*

c Job. 16. 2.

2.

Being thus *ſhamefully*, indeed *ſhameleſly*, upbraided to his face, without any deſert of his, *by* thoſe men, [a] who (if he had *deſerved* it) ſhould leaſt of all have done it, his [b] *neighbours* and familiar *friends*; can you blame the good man, if to remove ſuch *falſe aſperſions*, he do with more then ordinary freedom inſiſt upon *his own integrity* in this behalf? And that he doth in this Chapter ſomething largely; wherein he declareth how he demeaned himſelf in the time of his *proſperity* in the adminiſtration of his *Magiſtracy*, far otherwiſe than was laid to his charge. [*When the ear heard me, then it bleſſed me; and when the eye ſaw me, it gave witneſs to me. Becauſe I delivered the poor that cryed, and the fatherleſs, and him that had none to help him. The bleſſing of him that was ready to periſh came upon me, and I cauſed the widows heart to ſing for joy*] in the next immediate verſes before theſe. And then he goeth on in the words of my Text, *I put on righteouſneſs*, &c.

a *Etſi ego dignus hac contumelia, at tu indignus qui faceres tamen.* Terent.

b Pſal. 55. 12. -- 14.

3.

It ſeemeth *Job* was a *good* man, as well as a *great*: and being *good*, he was by ſo much *the better*, by how much he was *the greater*. Not was he only *Bonus vir*, *a good man*; and yet if but ſo, his *friends* had done him much wrong to make him an *Hypocrite*: but he was *Bonus Civis* too, a *good Common-wealths-man*; and therefore his *friends* did him yet more wrong to make him an *Oppreſſour*. Indeed he was neither the one, nor the other. But it is not ſo uſeful for us to *know* what manner of man *Job was*; as to *learn* from him what manner

A ner of men *we should be*. *The grieved spirit* of *Iob* indeed at first uttered these words for his own *justification*: but *the blessed Spirit of God* hath since written them for our *instruction*. To teach us from *Iobs* example how to use that measure of *greatness* and *power* which he hath given us, be it more, be it less, to his *glory*, and *the common good*. So that in these words we have to consider, as laid down unto us under the person, and from the example of *Iob*, some of the main and principal *duties* which concern all those that live in any degree of *Eminency* or *Authority* either in *Church* or *Common-wealth*; and more especially those that are in *the Magistracy*, or in any office ap-
B pertaining to *Iustice*.

And those *Duties* are *four*. One, and the first, as a more *transcendent* and *fundamental* duty: the other three, as *accessory helps* thereto, or *subordinate parts* thereof. The *first* is, a *Care* and *Love*, and *Zeal* of *Iustice*. A good Magistrate should so make account of the administration of *Iustice*, as of his chiefest *business*; making it his greatest glory and delight, *Ver.* 14. [*I put on righteousness, and it clothed me: my judgement was a robe and a diadem.*] The *second* is a forwardness unto the works of *Mercy*, and *Charity*, and *Compassion*. A good Magistrate should have *compassion* of those that stand
C in need of his help, and be *helpful* unto them, ver. 15. and part of 16. [*I was eyes to the blind, and feet was I to the lame, I was a father to the poor.*] The *Third* is *Diligence in Examination*. A good Magistrate should not be hasty to credit *the first tale*, or be carried away with *light informations*: but he should *hear*, and *examine*, and scan and sift matters as narrowly as may be for *the finding out* of the truth, in the remainder of ver. 16. [*And the cause which I knew not, I searched out.*] The *Fourth* is *Courage and Resolution in executing*. A good Magistrate, when he goeth upon sure grouds, should not *fear the faces* of men, be they never so *mighty* or *many*; but without respect
D of persons *execute* that which is equal and right even upon the greatest offender, Ver. 17. [*And I brake the jawes of the wicked, and pluckt the spoil out of his teeth:*] Of these four in their order: of the first, first; in these words, *I put on righteousnes*, &c.

This Metaphor of *clothing* is much used in the Scriptures in this notion; as it is applyed to *the soul*, and things appertaining to the soul. In Psalm 109. *David* useth this imprecation against his enemies; [a *Let mine adversaries be clouthed with shame, & let them cover themselves with their own confusion as with a cloke.*] And the Prophet *Esay* speaking of Christ and his Kingdome, and the righteousnes there-
E of, *Chap.* 11. thus describeth it, [b *Righteousnes shall be the girdle of his loins, and faithfulnes the girdle of his reins.*] Likewise in the New Testament, Saint *Paul* in one place biddeth us c *put on the Lord Iesus Christ*: in another exhorteth women to d *adorn themselves, in stead of broydered hair, and gold, and pearls, and costly aray, with shamefastnes and sobriety, & (as becoming women professing godlines)*

4.

1.

2.

3.

4.

5.

a Psal. 109. 29.

b Esay 11. 5.

c Rom. 13. 14.

d 1 Tim. 2. 9, 10.

with good works: in a third, furniſheth the ſpiritual ſouldier with [c] *Shooes, Girdles, Breſtplate, Helmet*, and all neceſſary accoutrements from top to toe. In all which, and other places where the like *Metaphor* is uſed; it is ever to be underſtood with alluſion to one of *the three* ſpecial ends and *uſes* of apparel. For we clothe our ſelves, either *firſt*, for *neceſsity*, and common *decency*, to cover our nakedneſs; or *ſecondly*, for *ſecurity* and *defence* againſt enemies; or *thirdly*, for *ſtate* and *ſolemnity*, and for diſtinction of offices and degrees. Our cloaks, and coats, and ordinary ſuits, we all wear to *cover our nakedneſs*: and theſe are *Indumenta*, known by no other but by the general name of *Cloathing* or *Apparel*. Souldiers in the wars wear *Morions*, and *Cuiraces*, and *Targets*, and other habiliments for *defence*: and theſe are called *Arma*, *Armes*, or *Armour*. Kings and Princes were *Crowns* and *Diadems*; inferiour Nobles, and Judges, and Magiſtrates, and Officers, their *Robes*, and *Furrs*, and *Hoods*, and other ornaments fitting to their ſeveral degrees and offices, for *ſolemnity* of ſtate, and as enſigns or marks of thoſe places and ſtations wherein God hath ſet them: and theſe are *Insulæ*, Ornaments or *Robes*. It is true; *Juſtice*, and *Judgement*, and every other good vertue and grace is all this unto *the ſoul*; ſerving her both for *covert*, and for *protection*, and for *ornament*: and ſo ſtand both for *the garments*, and for *the armour*, and for *the Robes* of the ſoul. But here I take it, *Job* alludeth eſpecially to the third uſe. The propriety of the very words themſelves give it ſo: for he ſaith, he put righteouſneſs and judgement upon him as *a Robe* and *a Diadem*; and ſuch things as there are worn, not for *neceſsity*, but *ſtate*. *Job* was certainly a *Magiſtrate*, a *Judge* at the leaſt; it is evident from the ſeventh verſe: and to me it ſeemeth not improbable that he was a [f] *King*; though not likely ſuch as the Kings of the earth now are (whoſe *dominions* are *wider*, and *power* more *abſolute*,) yet poſſibly ſuch as in thoſe ancient times, and in thoſe *Eaſtern parts* of the world were called *Kings*, *viz.* a kind of petty *Monarch*, and *ſupreme governour* within his own territories, though perhaps but of *one ſingle City* with *the Suburbs*, and ſome few neighbouring *Villages*. In the firſt Chapter it is ſaid that he was [g] *the greateſt man of all the Eaſt*: and in this Chapter he ſaith of himſelf, that [h] *When he came in preſence, the Princes and the Nobles held their tongues*; and that [i] *He ſate as chief, and dwelt as a King in the Army*; and in this verſe he ſpeaketh as one that wore a *Diadem*, or ornament [k] proper to Kings. Now *Kings*, we know, and other *Magiſtrates* place much of their outward glory and ſtate in their *Diadems*, and *Robes*, and peculiar *Veſtments*: theſe things ſtriking a kind of [l] *reverence* into the ſubject towards their *Superiour*; and adding in the eſtimation of the people, both glory and honour, and *majeſty* to *the perſon*, and withall pomp and ſtate, and *ſolemnity* to *the actions* of the wearer. By this ſpeech then of *putting on Juſtice and Judgement as a Robe and a Diadem*, *Job* ſheweth that the glory and

c Eph. 6. 14, &c.

1. 2. 3.

f *Non dubito quin Job fuerit Rex.* Didac. Stun. in Job 2. 3.

g Job 1. 3.

h Job 29. 9.

i Ibid. ver. 25.

k Διάδημα, τὸ βασιλικὸν ἐνδυμα, Suid. in Διαδ.

l *Cultus magnificus addit hominibus authoritatem.* Quintil. 8. Inſt. Ἐκ γὰρ τοιούτων παῖδες ἀνθρώπους ἀναβαλόντες Ἑσθλὴ Hom. ζ Odyſſ. 19. *Hoc Priami geſtamen erat, cùm jura vocatis More dabat populis.* Virgil. Æn. 7. See Franc. Pollet. 3. Hiſt. fori. Rom. 6.

A and pride which *Kings* and *Potentates* are wont to take in their *Crowns*, and *Scepters*, and *royal Vestments*, is not more, than the glory and honour which he placed in doing *justice* and *judgement*. He thought that was true *honour*, not which reflected from these empty *marks* and *ensigns* of Dignity, but which sprang from those *vertues*, whereof these are but dumb remembrancers. If we desire yet more light into the *Metaphor*; we may borrow some from *David*, [m] *Psal.* 109. where speaking of the wicked, he saith ver. 17. that *he cloathed himself with cursing like a garment*: and by that he meaneth no other than what he had spoken in the next verse before, plainly
B and without a Metaphor, *His delight was in Cursing*. By the Analogie of which place we may not unfitly understand these words of *Iob*, as intimating the great *love* he had unto *Iustice*, and the great pleasure and [n] *delight* he took therein. Joyn this to the former; and they give us a full meaning. Never ambitious usurper took more *pride* in his new gotten *Crown* or *Scepter*, never proud Minion took more *pleasure* in her new and gorgeous *apparel*; than *Iob* did true [o] *glory* and *delight* in doing Justice and Judgement. He put on *righteousness*, and it *cloathed* him; and *Iudgement* was to him what to others a *Robe* and a *Diadem* is: *honourable* and *delight-*
C *full*.

Here then *the Magistrate* and every Officer of Justice may learn his *first* and principal, and (if I may so speak) his *Master-duty*, (and let that be the *first observation*:) namely, *to do justice and judgement with delight, and zeal, and cheerfulness*. I call it his *Master-duty*; because where this is once rightly and soundly rooted in the conscience, the rest will come on easily, and of themselves. This must be his *primum*, and his *ultimum*; *the foremost* of his *desires*, and *the utmost* of his *endeavours*, to do Justice and Judgement. He must make it his chiefest *business*; and yet count it his lightsome *recreation*:
D make it *the first* and *lowest* step of his *care*; and yet withal count it *the last* and *highest* rise of his *honour*. *The first thing* we do in the morning before we either eat or drink, or buckle about any worldly business, is to *put our clothes* about us: we say, we are not *ready* till we have done that. Even thus *should* every *good Magistrate* do: before his *private*, he should think of *the publick* affairs; and not count himself *ready* to go about his own *profits*, his shop, his ship, his lands, his reckonings, much less about his vain *pleasures*, his jades, his currs, his kites, his any thing else, till first with *Iob*, *he had put on*
E *righteousness as a garment, and clothed himself with judgement as with a Robe and a Diadem*.

Nor let any man think his affection to *justice* to have been singular in *Iob*: much less impute it to simplicity in him. For behold another like affectioned; and he a *greater*, and I may say too a *wiser* than *Iob*, for God himself hath witnessed of him, that for [a] *wisdome* there was never his like *before* him, nor should come *after* him,

m Psal. 109. 16, 17.

n It is joy to the just to do judgement. Prov. 21. 15.

o *Juris & aquitatis, quæ virum principem ornant, studiosissimus eram.* Vatabl. hic.

6.

7.

a 3 King. 3. 12.

him, *Solomon* the King. Who ſo much manifeſted his love and affection to *juſtice and judgement*, that when God put him to his choice to ask what he would, and he ſhould have it; he asked [b] not long *life*, or *riches*, or *victory*, or any other thing, but only *Wiſdome*; and that in this kind, *Prudentiam regitivam*, Wiſdome [c] *to diſcern between good and bad*, that he might go in and our before the people with skill, and *rule them prudently with all his might* in righteouſneſs and equity: And the Text ſaith, [d] *The ſpeech pleaſed the Lord, that* Solomon *had asked this thing*. Magiſtrates ſhould ſubſcribe to *Solomon*'s judgement, who is wiſer than the wiſeſt of them: and yet for farther conviction, behold *a wiſer then Solomon is here*; even *Jeſus Chriſt* the righteous, the God of *Solomon*, and the Saviour of *Solomon*, [e] in whom are *hidden all the treaſures of Wiſdome* and Knowledge. Of whom *David* having ſaid in *Pſal.* 45. that *the ſcepter of his kingdome is a righteous ſcepter*, he proceedeth immediately to ſhew, wherein eſpecially conſiſted *the righteouſneſs* of the Scepter of his Kingdome: Not ſo much in *doing* righteouſneſs, and *puniſhing* iniquity, (though that alſo;) as in *loving* righteouſneſs, and *hating* iniquity. [f *The Scepter of thy Kingdome is a righteous ſcepter: Thou haſt loved righteouſneſs, and hated iniquity; therefore God*, &c.] and you heard already out of the eleventh of *Eſay*, that [g] *righteouſneſs was the girdle of his loyns, and faithfulneſs the girdle of his reins*. Magiſtrates from the examples of *Iob*, of *Solomon*, of *Jeſus Chriſt* himſelf, ſhould learn to make *juſtice* and *judgement* their greateſt both *glory* and *delight*.

b 3 Kings 3. 5--11.

c Ibid. ver. 9. to diſcern judgement, ver. 11.

d Ibid. ver. 10.

e Col. 2. 3.

f Pſal. 45. 6, 7.

g Eſay 11. 5.

8.

To bad things, *examples* will draw us on faſt enough; *without*, yea, many times *againſt* reaſon: but in good things, it is well if *examples* and *reaſons* together, can any thing at all prevail with us. And here if *reaſon* may rule us; ſurely good reaſon there is, we ſhould be thus affectioned to *juſtice*, as hath been ſaid: whether we reſpect *the thing* it ſelf, or GOD, or *our ſelves*, or *others*. The thing it ſelf, *Juſtice*, both in the common conſideration of it, as it is a *vertue*, is, as every other vertue is, *honourable* and *lovely*, and to be deſired for its own ſake: and in the ſpecial nature of it, as it is *Juſtice*, is a vertue ſo neceſſary and profitable to humane ſociety, and withal ſo [a] *comprehenſive* of all other vertues, as that thoſe men who labour to *pervert* it, do yet *honour* it; and even thoſe men [b] who themſelves will not *uſe* it, cannot yet but *love* it, at leaſtwiſe *commend* it in others. *Judgement*, *Mercy*, *and Faithfulneſs* our Saviour Chriſt reckoneth as the *weighteſt matters of the Law*, *Mat.* 23. And [d] *every man* (ſaith *Solomon*, Prov. 24.) *will kiſs his lips that giveth a right anſwer*: that is, Every man will love and honour him that loveth and honoureth *juſtice*. Ought you to delight in any thing more then *vertue*: or in any *vertue* more then *the beſt*? and ſuch is *Juſtice*. Again, by due adminiſtration of *Juſtice* and judgement GOD is much *glorified*. Glorified in the incouragement of his *ſervants*, when

I.

a ἐν δὲ δικαιοσύνῃ συλλήβ-δην πᾶσ' ἀρετὴ ἐστί. Ariſtot. Eth. Nicom. 3. ex Theogn.

b οὐδεὶς γὰρ ἐπαινεῖ τὸς ἀδίκους, ἀλλὰ τὸς δικαίους, ἐξ ἀνάγκης ὅτι τὰ ἄδικα φεύγοντας. Philon. in Prior. Ariſt.

c Mat. 23. 23.

d Prov. 24. 26.

2.

A when for well-doing they are *rewarded*: glorified in the destruction of *the wicked*, when for offending they are *punished*: glorified in the encreaſe, and in the peace and proſperity of his *Kingdome*, which hereby is both *preſerved* and *enlarged*: glorified in the expreſſion and *imitation* of his infinite perfections, when they who are his *Miniſters* and Deputies for this very thing, for the execution of *Juſtice*, do labour to *reſemble* him whoſe *miniſters* and deputies they are, in this very thing, in being *juſt*, even as he is *juſt*. Ought you not to count it *your* greateſt *glory* to ſeek *His*? and can you do that more readily and effectually, than by doing *juſtice* and *judgement*?

B And as for *our ſelves*; What [e] *comfort* will it be to our ſouls, when they can witneſs with us that we have even ſet our ſelves to do good, in thoſe callings wherein God hath *ſet* us? Every man that hath a *Calling*, muſt [f] *wait* thereon, and do the duties belonging thereto, at his peril: and it will be much for his eaſe to be lightſome and cheerful therein. So ſhall he make of a [g] *neceſsity* a *vertue*; and do that with pleaſure, which he muſt do howſoever, or anſwer for the neglect: whereas otherwiſe, his *Calling* will be a continual *burden* and wearineſs unto him, and make his whole *life* no better nor other than a *long* and laſting *affliction*. And beſides,

C we much deceive our ſelves, if we think our own *private* good to be ſevered from the *publick*; and ſo neglect *the publick employments* to follow our own *private affairs*. For *the private* is not *diſtinguiſh'd* from *the publick*; but [h] *included* in it: and no man knoweth what miſchiefs unawares he prepareth for his *private* eſtate in the end; whileſt thinking to provide well enough for himſelf, he *cheriſheth* in the mean time, or *ſuffereth* abuſes in *the publick*. Ought we not by making *juſtice* and *judgement* our glory and delight, to reap *the comfort* of it in our *conſciences*, to [i] *ſweeten* the miſeries and travails of our lives and *callings*, and to *ſecure* our *private* in *the common* ſafety:

D rather than by or not doing *Juſtice*, or doing it heavily & heartleſly, *wound* our own *Conſciences*, make *the afflictions* of this life yet more *afflictive*, and in the decay of *the publick*, inſenſibly *promote* the ruine of our *private* ſtate and proſperity? And laſtly, if we reſpect *others*; what can be more glorious for us, than by our *Zeal* and forwardneſs firſt to *ſhame*, and then to *quicken up* the backwardneſs of others; that with joynt-hearts and hands they and we together may aim at the peace and proſperity, and good of *the Commonwealth*? It is not eaſie to ſay what manifold *benefits* redound to *the Common-wealth* from the due execution of *juſtice*: or, from the

E ſlacking thereof, what a world of *miſchiefs*! How honourable are we and glorious, if by our *zeal* we have been the *happy inſtruments* of thoſe ſo many, ſo great *benefits*? How inglorious and vile, if by our *negligence* we have made our ſelves guilty of theſe ſo many, ſo great *miſchiefs*! If we neglect *Juſtice*, we countenance *diſorders* which by Juſtice are *repreſſed*; we diſarm *innocency*, which by Juſtice

is

3.

e *Quid eſt ſuavius quam benè rem gerere bono publico?* Plaut. in Capt. 3. 2.

f Rom. 12. 7.

g *Facis ut libeat quod eſt neceſſe.* Auſon. in Sent. Periand.

h οὐδὲ γὰρ τὴν οἰκίαν ἐπιμελεῖται ὁ σπουδαῖος ἀνὴρ ἀπολελυμένως τῆς ἄλλης πόλεως. Xenoph. de venatione; apud Stobæum.

i *Qui propter edulcare conveſtit vitam.* Cn. Marius in Miniambis, apud A. Gell. 15. 25.

4.

is *protected*; we baniſh *Peace*, which by Juſtice is *maintained*; we A
k Prov. 16. 12. are traytors to *the King and his Throne*, which by juſtice are k *eſtabliſhed*; we pull upon us *Gods plagues and judgements*, which by juſtice are *averted*. Ought we not much rather, by our forwardneſs in doing juſtice to *repreſs* diſorders, *protect* innocency, *maintain* peace, *ſecure* the King and State, and *turn away* Gods judgements from our ſelves and others? See now if we have not reaſon to love Juſtice and Judgement, and to make it our delight; to *put righteouſneſs upon us*, and to clothe us with judgement as with a *Robe* and a *Diadem*: being a thing in it ſelf ſo *excellent*; and being from it there redoundeth ſo much *glory* to *God*, to *our ſelves* ſo much *comfort*, and B
ſo much *benefit* unto *others*. The *Inferences* of uſe from this *firſt Duty*, as alſo from the reſt, I omit for the preſent: reſerving them all to the latter end; partly, becauſe I would handle them all together; partly alſo, and eſpecially, for that I deſire to leave them freſh in your memory, when you depart the Congregation. And therefore without farther adoe, I proceed forthwith to *the next duty*, contained in theſe words, [*I was eyes to the blind, and feet was I to the lame; I was a father to the poor.*]

9. Wherein *Job* declareth his own *readineſs* in his place and Calling to be helpful to thoſe that were any way *diſtreſſed*, or ſtood C
in need of him, by affording them ſuch ſupply to his power, as their ſeveral *neceſſities* required. And like him ſhould every *Magiſtrate* be in this alſo; which I propoſe as *the ſecond Duty* of the good Magiſtrate: he muſt be forward to a *ſuccour* thoſe that are *diſtreſſed* and oppreſſed; and to help and relieve them to his power. Mens *neceſſities* are many, and of great variety: but moſt of them ſpring from one of theſe two defects, *ignorance*, or want of *skill*; and *impotence*, or want of *power*: here ſignified by *Blindneſs*, and *Lameneſs*.

a ἐσθλὸν γὰρ ἀνδρὸς τὸν πονοῦντα ὠφελεῖν. Sophocl.

The blind man perhaps hath his *limbs*, and ſtrength to walk in the way, if he could ſee it: but becauſe he D
wanteth his *eyes*, he can neither find the right way, nor ſpye the rubs that are in it; and therefore he muſt either ſit ſtill, or put himſelf upon the neceſſity of a double hazard, of *ſtumbling*, and of *going wrong*. *The lame man* perhaps hath his *eyes* and ſight perfect, and knoweth which way he ſhould go, and ſeeth it well enough; but becauſe he wanteth his *limbs*, he is not able to ſtir a foot forward; and therefore he muſt have patience perforce, and be content to ſit ſtill, becauſe he cannot do withall. Both *the one* and *the other* may periſh, unleſs ſome good body *help* them: and become a *guide* to the *blind*, a *ſtaff* to the *lame*; *leading* E
the one, and *ſupporting* the other. Abroad in the world there are many; in every Society, Corporation, and Congregation, there are ſome, of both ſorts: ſome *Blind*, ſome *Lame*. Some that ſtand in need of *Counſel*, and Advice, and Direction; as the *Blind*: others that ſtand in need of *Help*, and Aſſiſtance, and

Sup-

A Support; as the *Lame*. If there be any other besides these, whose case deserveth pity, in what kind soever it be; the word *Poor* comprehendeth him, and maketh him a fit object for *the care* and *compassion* of the Magistrate. To each of these *the Magistrate* must be a succourer to his power. He must be, as here *Job* was, an *eye* to the blind, [b] *ignorantem dirigendo*; by giving sound and honest *counsel* the best he can to them that are *simple*, or might without his help be easily *overseen*. And he must be, as here *Job* was, *feet* to the lame, *impotentem adjuvando*; by giving countenance and *assistance* in just and honest causes the best he can to them that are *of meaner ability*, B or might without his help be easily *overborn*. If there be either of these, or any other *defect*, which standeth in need of a *supply* in any other man; he must be, as here *Job* was, a [c] *Father* to the poor, *indigentem sublevando*; by giving convenient safety and *protection* the best he can to them that are destitute of help, and fly unto him as to *a sanctuary* for shelter and for refuge in any misery, grievance, or distress. Upon these he must both *have compassion inwardly*: and he must *shew* it too *outwardly*: *Affectu*, and *Effectu*; *pitying* them in his *heart*, and *helping* them with his *hand*. It is not enough for him to see *the Blind*, and *the Lame*, and *the Poor*; and to be sorry for them: C but his *compassion* must be *reall*. He must lend his *eyes* to the *Blind*, to *direct* them; and he must lend his *feet* to *the Lame*, to *support* them; and he must pity *the Poor* as a *father* doth his children, so *pity* them, that he *do something* for them.

Princes, and *Judges*, and *Magistrates* were not [a] ordained altogether, nor yet so much for *their own sakes*, that they might have over whom to bear rule and to [b] *domineer* at pleasure; as for *the peoples* sakes, that *the people* might have to whom to *resort*, and upon whom to *depend* for help and succour, and relief in their *necessities*. And they ought to remember, that for *this end* GOD hath endued them D with that *power* which others want; that they might by their *power* help them to right, who have not power to right themselves. [c *Hoc reges habent magnificum & ingens, &c. Prodeße miseris, supplices fidò lare Protegere, &c.*] This is the very thing wherein *the preeminence* of Princes, and Magistrates, and great ones, *above* the ordinary sort, singularly consisteth, and wherein specially they have *the advantage*, and whereby they hold the title of [d] *Gods*, that they are able to *do good*, and to help the distressed, more than others are. For which *ability* how they have *us'd* it, they stand *accountable* to him from whom they have *received* it: and woe unto them, if *the accounts* they bring E in, be not in some reasonable proportion answerable to *the receipts*. [e] *Potentes potenter*: into whose hands [f] *much hath been given*, from their hands *much will be required*; and *the mighty ones*, if they have not done a mighty deal of good withall, shall be *mightily tormented*. And as they have received *power* from God; so they do receive *honours*, and *services*, and *tributes* from their people for the maintenance

b Lyra hic.

c See *Syrac.* 4. 10.

10.

a *Non mihi, sed populo, Æ.* Adrianus Imp. --τλῶ ἀρχλῶ μὼ ἐις ὕβριν ἀλλ' εἰς ἐυεργεσίαν κεκλημένος. Arist. in Epist. ad Alex.

b *Ina magnæ vires gloriæ decorique sunt, si illis salutaris potentia est. Nam pestifera vis est, valere ad nocendum.* Seneca. 1. de clem. 3.

c *Senec. in Medea.* 1. 2.

d Psal. 82. 6. *Hoc iccum commune Deis, quod utrique rogati Supplicibus vestris ferre soletis opem.* Ovid. 2. de Ponto 9.

e Wisd. 6. 6.

f Luk 12. 48.

nance of that *power*: and theſe as *wages* by Gods righteous *ordinance* for their care and pains for *the peoples* good. God hath imprinted in the natural conſcience of every man *notions* of fear, and honour, and reverence, and obedience, and ſubjection, and contribution, and other duties to be performed towards *Kings*, and *Magiſtrates*, and other ſuperiours, [g] *not only for wrath, but alſo for conſcience ſake*: and all this for the maintenance of that *power* in them, by the right uſe whereof themſelves are again maintained. Now *the ſame conſcience* which bindeth us who are *under authority*, to *the performance*; bindeth you who are *in authority* to *the requital*, of theſe duties. I ſay, *the ſame Conſcience*; though not *the ſame wrath*: for here is the difference. Both *Wrath* and *Conſcience* bind us to our duties; ſo that if we withdraw our *ſubjection*, we both wound our own *Conſciences*, and incurre your juſt *wrath*: but only *Conſcience* bindeth you to yours, and not *Wrath*; ſo that if ye withdraw your *help*, we may not uſe *wrath*, but muſt ſuffer it with *patience*, and permit all to the judgement of your *own conſciences*, and of God *the judge* of all mens conſciences. But yet ſtill *in Conſcience* the obligation lyeth equally upon you and us: As we are bound to give you *honour*, ſo are you to give us *ſafety*; as we to *fear you*, ſo you to *help* us; as we to *fight* for you, ſo you to *care* for us; as we to *pay you tribute*, ſo you *to do us right*. For, [n] *For this cauſe pay we tribute* and other duties, unto you who *are Gods Miniſters*; even becauſe you ought to be *attending continually upon this very thing*, to approve your ſelves as [i] *the miniſters of God to us for good*. Oh that we could all, *ſuperiours* and *inferiours*, both one and other, remember what we *owed* each to other; and by mutually ſtriving to *pay* it to the utmoſt, ſo endeavour our ſelves to [k] *fulfill the Law of God*! But in the mean time, we are ſtill *injurious*, if either *we* withdraw our *ſubjection*, or *you* your *help*; if either *we* caſt off *the duty of Children*, or *you the care of Fathers*. Time was, when *Judges*, and *Nobles*, and *Princes* delighted to be called by the name of *Fathers*. The *Philiſtims* called their Kings by a peculiar appellative, [l] *Abimelech*; as who ſay, *The King my Father*. In *Rome* the Senators were of old time called *Patres*, *Fathers*: and it was afterwards accounted among *the Romans* the greateſt title of honour that could be beſtowed upon their *Conſuls*, *Generals*, *Emperours*, or Whoſoever had deſerved beſt of the Common-wealth, to have this addition to the reſt of his ſtyle, [m] *Pater patriæ*, a Father to his Country. *Naamans* ſervants in 4 *King.* 5. call him Father, [n] *My Father, if the* Prophet *had commanded thee, &c.* And on the other ſide, *David* the King ſpeaketh unto his Subjects, as a Father to his children in Pſal. 34. [o] *Come ye Children, &c.* and *Solomon* in the Proverbs every where, *My ſonne*: even as *Job* here accounteth himſelf *a Father to*

g Rom. 13. 5.

h Rom. 13. 6.

i Rom. 13. 4. ὑπηρέτης. Luke 22. 25.

k Rom. 13. 8.

l Gen. 20. 2. & 26. 1. & Pſal. 34. *in titulo.*

m--*ſed Roma parentem, Roma patrem patriæ Ciceronem libera dixit.* Juven. Satyr. 8 -- *patrem patriæ appellavimus, ut ſciret datam ſibi poteſtatem patriam; quæ eſt, temperatiſſima, liberis conſulens, ſuáque poſt illos ponens.* Senec. 1. de Clem. 14.

n 4 Kings 5. 13.

o Pſal. 34. 11.

the

A *the poor.* Certainly to ſhew that ſome of theſe had, and that all good *Kings* and *Governours* ſhould have, a [p] *fatherly care* over, and bear a *fatherly affection* unto, thoſe that are under them.

All which yet, ſeeing it is intended to be done *in bonum univerſitatis*, muſt be ſo underſtood as that it may ſtand *cum bono univerſitatis*, with equity and juſtice, and with *the common good.* For [a] *Mercy* and *Juſtice* muſt go together, and help to *temper* the one the other. The Magiſtrate and Governour muſt be *a Father to the poor*: to *protect* him from injuries, and to *relieve* his neceſſities; but not to *maintain* him in idleneſs. All that *the Father* oweth to the Child
B is not *love* and *maintenance*; he oweth him too *Education*; and he oweth him *correction.* A Father may *love* his Childe too *fondly*, and make him a *wanton*; he may *maintain* him too *highly*, and make him a *prodigal*: But he muſt give him *Nurture* too, as well as *Maintenance*, leſt he be better fed than taught; and *correct* him too, as well as *love* him, leſt he bring him moſt *grief* when he ſhould reap moſt *comfort* from him. Such a *fatherly care* ought the civil *Magiſtrate* to have over *the poor.* He muſt carefully *defend* them from *wrongs* and *oppreſſions*; he muſt providently take order for their convenient *relief* and *maintenance*: But that is not all, he muſt as well make *pro-*
C *viſion* to ſet them on work, and ſee that they follow it; and he muſt give them ſharp *correction* when they grow idle, ſtubborn, diſſolute, or any way out of order. This he ſhould do, and not leave the other undone. There is not any ſpeech more frequent in the mouthes of *beggars* and *wanderers*, wherewith the Countrey now ſwarmeth, than that men would *be good to the poor*: and yet ſcarce any thing ſo much miſtaken as that ſpeech in both *the terms* of it: moſt men neither underſtanding aright who are *the poor*, nor yet what it is to *be good to them.* Not he only is *good to the poor*, that *delivereth* him when he is *oppreſſed*: nor is he only *good to the poor*, that
D *relieveth him* when he is *diſtreſſed*: but he alſo is *good to the poor*, that *puniſheth* him when he is *idle.* He is *good to the poor*, that *helpeth* him when he *wanteth*: and he is no leſs *good to the poor*, that *whippeth* him when he *deſerveth.* This is indeed to be *good to the poor*; to give him that alms *firſt* which he wanteth *moſt*; if he be *hungry*, it is almes to *feed* him; but if he be *idle* and untoward, it is [b] almes to *whip* him. This is to be *good to the poor*: But who then are *the poor* we ſhould be good to, as they interpret *goodneſs?* Saint *Paul* would have [c] *Widows honoured*; but yet thoſe that are *widows indeed*: ſo it is meet *the poor* ſhould be relieved, but yet thoſe that are *poor indeed.*
E Not every one that *begs* is poor; not every one that *wanteth* is poor, not every one that is poor is *poor indeed.* They are *the poor*, whom we private men in *Charity*, and you that are Magiſtrates in *Juſtice* ſtand bound to *relieve*, who are old, or impotent, or *unable* to work; or in theſe hard and depopulating times are *willing* but cannot be ſet on work; or have a greater *charge* upon them than can

p *ut eos quaſi filios cernerent per amorem, quibus pater præerat per protectionem.* Gloſſ. interlin. hic τὸν ἀρχοντα ὕπω χρὴ πρεσϐεύειν ὡς ὑπηκόων, ὡς πατέρα παιδῶν, ἵνα, &c. Philo, de creat. Principis.

II.

a Prov. 3. 3. Mar. 23. 23. *Non auferat veritas miſericordiam, nec miſericordia impediat veritatem.* Auguſt. ſent. 110. apud Proſperum.

b *Non ſolùm qui dat eſurienti cibum, ſitienti potum --- verùm etiam & qui emendat verbere in quem poſtetas datur, vel coercet aliquâ diſciplinâ; in eo quod corripit, & aliquâ emendatoriâ pœnâ plectit, eleemoſynam dat, quia miſericordiam præſtat.* Aug. in Enchirid. c. 72.

c 1 Tim. 5. 3.

be maintained by their work. Theſe, and ſuch as theſe, are *the poor indeed*: let us all *be good* to ſuch as theſe. Be we that are *private men* as *brethren* to theſe *poor ones*, and ſhew them *mercy*: be you that are *Magiſtrates* as *Fathers* to theſe *poor ones*, and do them *juſtice*. But as for thoſe idle ſtubborn profeſſed *wanderers*, that can, and may, and will not work, and under the name and habit of *poverty* rob the *poor indeed* of our *alms* and their *maintenance*: let us harden our *hearts* againſt them, and not *give* them; do you execute the ſeverity of *the Law* upon them, and not *ſpare* them. It is Saint *Pauls* Order, nay it is the Ordinance of *the Holy Ghoſt*, and we ſhould all put to our helping hands to ſee it kept, [d] *He that will not labour, let him not eat.* Theſe Ulcers and *Drones* of the Common-wealth are ill worthy of any honeſt mans *almes*, of any good Magiſtrates *protection*. Hitherto of the Magiſtrates *ſecond Duty*, with the Reaſons and extent thereof, *I was eyes to the blind, and feet was I to the lame: I was a Father to the poor.* Followeth next *the third Duty*, in theſe words, *The cauſe which I knew not I ſearched out.*

d 2 Theſſ. 3. 10.

12. Of which words ſome frame *the Coherence* with the former, as if *Iob* had meant to clear his *mercy* to the poor from ſuſpicion of *partiality* and injuſtice: and as if he had ſaid, I was *a Father* indeed *to the poor*; pitiful and merciful to him; and ready to ſhew him any lawful favour: but yet not ſo, as, [a] in *pity* to him, to forget or pervert *juſtice*. I was ever careful before I would either ſpeak or do for him, to be firſt aſſured his *cauſe* was right and good: and for that purpoſe, if it were doubtful, [b] *I ſearched it out*, and examined it, before I would *countenance* either him or it. Certainly, thus to do is agreeable to the rule of *Juſtice*; yea and of *Mercy* too: for it is *one Rule* in ſhewing *Mercy*, that it be ever done *ſalvis pietate & juſtitiâ*, without prejudice done to *piety* and *juſtice*. And as to this particular, the commandment of God is expreſs for it in *Exod.* 23. [c] *Thou ſhalt not countenance* no not *a poor man in his cauſe*. Now if we ſhould thus underſtand *the coherence* of the words; the ſpecial duty which Magiſtrates ſhould hence learn, would be *indifferency*: in the adminiſtration of Juſtice not to make difference of *rich* or *poor*, *far* or *near*, *friend* or *foe*, one or other; but to conſider only and barely the equity and right of *the cauſe*, without any *reſpect* of *perſons*, or partial inclination this way or that way.

a *Ne crederetur quòd faveret eis nimis in præjudicium juſtitiæ; ſubditur [& cauſam] Lyran. hic.*

b *Ne fortè motu pietatis indiſcretæ condeſcenderem ei in præjudicium juſtitiæ. Lyran. hic.*

c Exod. 23. 3.

13. This is a very *neceſſary duty* indeed in *a Magiſtrate* of juſtice; and I deny not but it may be gathered without any violence from theſe very words of my Text: though to my apprehenſion not ſo much by way of immediate *obſervation* from the neceſſity of any ſuch coherence; as by way of *conſequence* from the words themſelves otherwiſe. For what need all that care, and pains, and diligence in *ſearching* out *the cauſe*, if the condition of *the perſon* might *over-rule* the cauſe after all that *ſearch*; and were not the judgement to be given meerly according to the good-

neſs

A ness or badness of *the cause*, without respect had to *the person*. But *the special duty*, which these words seem most naturall and immediately to impose upon *the Magistrate*, (and let that be the *third observation*) is *diligence, and patience, and care to hear, and examine, and enquire* into the truth of things; and into the equity of mens causes. As *the Physician*, before he prescribe *receipts* or *diet* to his *patient*, will first *feel* the pulse, and *view* the urine, and *observe* the temper and changes in the body, and be *inquisitive* how the disease began, and when, and what *fits it* hath, and where and in what manner it holdeth him, B and *inform* himself every other way as fully as he can in *the true state of the body*, that so he may proportion the remedies accordingly without errour: so ought every *Magistrate*, in causes of Justice, before he pronounce *sentence*, or give his determination; whether in matters [a] *judicial* or *criminal*; to hear both *parties* with equal patience, to examine *witnesses* and other *evidences* advisedly and throughly, to consider and wisely lay together all *allegations* and *circumstances*, to put in *quæres* and doubts upon the by, and use all possible expedient means for the boulting out of *the truth*; that so he may do that which is equal and right with- C out errour.

a *Omnia judicia aut dirimendarum controversiarum, aut puniendorum maleficiorum causâ reperta sunt.* Cic. pro Cecin.

14.

A duty not without both *Precept* and *President* in holy Scripture. *Moses* prescribeth it in *Deut.* 17. in the case of Idolatry; [a] *If there be found among you one hath* done thus or thus, &c. *And it be told thee, and thou hast heard of it, and inquired diligently, and behold it to be true, and the thing certain that such abomination is wrought in Israel, Then thou shalt bring forth that man*, &c. *The offender* must be stoned to death; and no eye *pity* him: but it must be done *orderly*, and in *a legal course*; not upon a bare *hear-say*, but upon diligent *examination* and *inquisi-* D *tion*, and upon such full *evidence* given in, as may render *the fact certain*, so far as such cases ordinarily are capable of [b] *certainty*. And the like is again ordered in *Deut.* 19. in the case of false witness, [c] *Both the men between whom the controversie is, shall stand before the Judges, and the Judges shall make diligent inquisition*, &c. And in *Judg.* 19. In the wronged *Levites* case, whose *Concubine* was abused unto death at *Gibeah*; the Tribes of Israel stirred up one another to *do justice* upon the inhabitants thereof; and the *method* they proposed was this, first to [d] *consider* and *consult* of it, and then to *give their opinions*. But the most famous ex- E ample in this kind is that of King *Solomon* in 3 *Kings* 3. in the difficult case of *the* [e] *two Mothers*. Either of them *challenged* the living childe with a like *eagerness*; either of them *accused* other of the same *wrong*, and with the same *allegations*: neither was there *witness* or other *evidence* on either part to give light unto the matter: yet *Solomon* by that wisdome which

a Deut. 17. 2. &c. *See also* Deut. 13. 14.

b -- ἐπὶ τοῦτον παιδεύεσθαι ἐπιζητῶν καθ' ἕκαστον γάρ, ἐν ὅσον ἢ τῶ περιγιγνεσθαι οὐσης ἐπιθέτου. Arist. 1. Ethic. 1.

c Deut. 19. 17, &c.

d Judg. 19. 30.

e 3 King 3. 16. -- 28.

he had obtained from God found a means to *ſearch out the truth* in this difficulty, by making as if he would *cut the child* into halfs, and give either of them *one half*; at the mentioning whereof *the compaſſion* of the right mother betrayed *the falſhood* of her clamorous competitor. And we read in the Apocryphal Story of *Suſanna*, how *Daniel* by [f] examining *the two Elders* ſeverally and apart, found them to differ in one circumſtance of their relation, and thereby *diſcovered* the whole accuſation to be falſe. *Judges* for this reaſon were anciently called *Cognitores*, and in approved Authors [g] *Cognoſcere* is as much as to do the office of a Judge: to teach *Judges*, that one chief point of their care ſhould be to *know the truth*. For if of *private men*, and in *things* of ordinary diſcourſe, that of *Solomon* be true, [h] *He that anſwereth a matter before he heareth it, it is folly and ſhame unto him*; certainly much more is it true of publick *Magiſtrates*, and in *matters* of Juſtice and Judgement: by how much both *the men* are of better note, and *the things* of greater moment. But in difficult and *intricate buſineſſes*, covered with darkneſs and obſcurity, and *perplexed* with many windings and turnings, and cunning and crafty conveyances, to find a *fair iſſue* out, and to ſpye *light* at a narrow hole, and by wiſdome and diligence to *rip up* a foul matter, and *ſearch* a cauſe to the bottome, and make a *diſcovery* of all: is a thing worthy *the labour*, and a thing that will add to *the honour*, I ſay not only of *inferiour governours*, but even of *the ſupreme Magiſtrate*, the King. [i] *It is the glory of God to conceal a thing; but the honour of Kings, is to ſearch out the matter.*

To underſtand the neceſſity of this duty; conſider, *Firſt*, that as ſometimes *Democritus* ſaid, the truth lyeth [a] *in profundo*, and *in abdito*, dark and deep as in the bottom of *a pit*; and it will ask ſome time, yea and cunning too, to find it out and bring it to light. *Secondly*, that through *favour*, *faction*, *envy*, *greedineſs*, *ambition*, and otherwiſe, *innocency* it ſelf is often laden with *falſe accuſations*. You may obſerve in the Scriptures how [b] *Naboth*, [c] *Jeremy*, [d] Saint *Paul*, and others; and you may ſee by too much *experience* in theſe wretched times, how many men of fair and honeſt converſation have been *accuſed* and *troubled* without cauſe: which if *the Magiſtrate* by diligent inquiſition do not either *prevent* or *help* to the utmoſt of his endeavour, he may ſoon unawares wrap himſelf in the guilt of innocent bloud. *Thirdly*, that *informations* are for the moſt part *partial*, every man making *the beſt* of his own tale: and he cannot but often [e] *erre in judgement*, that is eaſily carried away with *the firſt tale*, and doth not *ſuſpend* till he have heard both parties alike. Herein [f] *David* failed, when upon *Ziba*'s falſe information he paſſed a haſty and injurious decree againſt *Mephiboſheth*. *Solomon* ſaith, [g] *He that is firſt in his own tale ſeemeth righteous; but then his neighbour cometh and ſearcheth him out,*

f Dan. 13. 61.

g *Si judicas, cognoſce.* Sen. in Med. 2.

h Prov. 18. 13. See Syrac. 11. 7, 8.

i Prov. 25. 2.

15.

1.

a Cic. 1. Acad. quæſt. in fine. *Involuta veritas in alto latet.* Sen. 7. de benefic. 1.

2.

b 3 Kings 21. 13.

c Jer. 37. 13.

d Acts 24. 5. & 25. 7.

3.

e Ὁ πρωταγωνίσασιν δὲ περὶ ἑκάστου φαῦλος, Αὐτὸς πρῶτος ἑαυτῷ πιστεύσας κακῶς. Menand. apud Stob. Serm 44.

f 2 Sam. 16. 34.

g Prov. 18. 17.

A *out*, Prov. 18. as we ſay commonly, One tale is good, till another be told. *Fourthly*, that if in all other things *haſtineſſe* and precipitancy be hurtfull, then eſpecially matters of *juſtice* would not be *huddled up* hand over-head, but handled with *mature* [h] deliberation, and juſt diligent diſquiſition. [i] *Cunctari judicantem decet; imo oportet*, ſaith *Seneca*: he that is to judge, it is *fit* he ſhould, nay it is neceſſary he ſhould, proceed with convenient *leiſure*. Who judgeth otherwiſe, and without this *due ſearch*, he doth not *judge*, but *gueſſe*. The good Magiſtrate had need of *patience* to hear, and of *diligence* to ſearch, and of *prudence* to ſearch out, whatſoever may make for *the diſcovery* B of the truth in an intricate and difficult cauſe. *The cauſe which I knew not, I ſearched out.* That is the Magiſtrates *third Duty*. There yet remaineth a *fourth* in theſe words, *I brake the jawes of the wicked, and plucked the ſpoyl out of his teeth.*

4.

h *Take heed what you do:*, 2 Chr. 19. 5.

i *Senec. lib. 2. de ira, cap. 23.*

Wherein *Job* alludeth to ravenous and ſalvage beaſts; *beaſts of prey*, that lye in wait for *the ſmaller Cattel*, and when they once catch them in their *paws*, faſten their *teeth* upon them, and tear them in pieces and devour them. Such *Lions*, and *Wolfs*, and *Bears*, and *Tygers*, are the greedy [a] great ones of this world, who are ever *ravening* after the eſtates and the livelihoods of their meaner C neighbours, *ſnatching*, and *biting*, and *devouring*, and at length eating them up and conſuming them. *Job* here ſpeaketh of *Dentes* and *Molares*; *Teeth* and *Jaws*: and he meaneth the ſame thing by both, *Power abuſed to oppreſſion*. But if any will be ſo curiouſly ſubtill, as to diſtinguiſh them, thus he may do it. *Dentes*, they are the long [b] *ſharp teeth*, the fore-teeth; [c] *Dentes eorum arma & ſagittæ*, ſaith *David*, Their teeth are ſpears and arrowes: *Molares à molendo*; ſo called from *grinding*; they are the great *double teeth*, the jaw-teeth. Thoſe are *the Biters*, theſe *the Grinders*: theſe and thoſe together, *Oppreſſors of all ſorts*. *Uſurers*, and *prouling Offi*D *cers*, and *ſlye Merchants*, and *errant Informers*, and ſuch kinde of *Extortioners* as ſell *time*, and truck for *expedition*, and ſnatch and catch at petty advantages; theſe uſe their *teeth* moſt, theſe are *Biters*. The firſt, I know not whether or no the worſt ſort of them, in the holy Hebrew tongue hath his name from Biting. נשך *Naſchak*, that is to *bite*; and נשך *Neſchek*, that is *Uſury*. Beſides theſe *Biters*, there are *Grinders* too; men whoſe teeth are *Lapides Molares*, as the over and the nether mill-ſtone: *Depopulators*, and *racking Landlords*, and ſuch *great ones*, as by heavy preſſures and burdens, and *ſore bargains* break the backs of thoſe they deal with-all. E Theſe firſt by little and little [d] *grind the faces of the poor*, as ſmall as duſt and powder; and when they have done, at length [e] *eat them up* one after another, *as it were bread*: as the Holy Ghoſt hath painted them out under thoſe very phraſes. Now how *the Magiſtrate* ſhould deal with theſe *grinders* and *biters*, *Job* here teacheth him: he ſhould *break their jawes, and pluck the ſpoyl out of their teeth*:

16.

a *Qui pote plus urget: piſces ut ſæpe minutos Magnus comeſt, ut aves enecat accipiter.* Varro in Margopoli--*factus præda majori minor.* Sen. in Hippol. act. 2.

b שן of שבר acuere.

c Pſal. 37. 14. τὰς ὀδόντας, τὰς μὲν ἐμφερεῖς, ὀξεῖς, τὰς δὲ γομφίους, πλατεῖς. Ariſt. 2 Phyſ. tex. 76.

d Eſay 3. 15.

e Pſal. 14. 4.

teeth; that is, quell and cruſh the mighty *Oppreſſor*, and [f] deliver *the Oppreſſed* from his injuries. For, to *break the jaw*, or the *cheek-bone*, or the *teeth*, is in Scripture-phraſe as much as to abate *the pride*, and ſuppreſs *the power*, and curb *the inſolency* of thoſe that uſe their *might* to overbear *right*. So *David* ſaith in the *third Pſalm*, that God had ſaved him by [g] *ſmiting his enemies upon the cheek-bone, and breaking the teeth of the ungodly*. And in *Pſalm* 58. he deſireth God to [h] *break the teeth of the wicked in their mouths, and to break out the great teeth of thoſe young Lions*. In which place it is obſervable, that, as *Job* here, he ſpeaketh both of *Dentes* and *Molares*, *teeth* and *great teeth*: and thoſe wicked great ones, according as *Job* alſo here alludeth, he expreſly compareth unto *young Lions*; luſty and ſtrong, and greedy after the prey.

17. Now to the doing of this, to *the breaking of the jawes* of the wicked, and *plucking the ſpoil* out of his teeth, there is required a ſtout heart, and an undaunted [a] *Courage*, not fearing *the faces of men*, ſhould their faces be as *the faces of Lions*, and their viſages never ſo terrible. And this is *the good Magiſtrates* laſt *Duty* in my Text; without fear to execute juſtice *boldly* upon the ſtouteſt offender, and ſo to curb *the power* of great and wicked men, that *the poor* may live in peace, and keep *their own* by them. It was one part of *Jethro*'s Character of a good Magiſtrate in *Exod.* 18. that he ſhould be [b] *a man of courage*. And it was not for nothing that every [c] ſtep up *Solomons Throne* for judgement was ſupported with *Lions*: to teach Kings and all Magiſtrates, that *a Lion-like courage* and reſolution is neceſſary for all thoſe that ſit upon *the Throne* or *Bench* for Juſtice and for Judgement. When [d] *David* kept his Fathers ſheep, and there came a *Lion* and a *Bear*, and took a *Lamb* out of the flock; he went out after *the Lion* and ſmote him, and took *the Lamb* out of his Mouth, and when *the Lion* roſe againſt him, he took him by the beard, and ſmote him again, and ſlew him: and ſo he did with *the Bear* alſo. Every Magiſtrate is a kinde of [e] *ſhepherd*: and the people they are his *flock*. He muſt do that then in the behalf of his *flock*, that *David* did. Thoſe that begin to make a ſpoyl, though but of the pooreſt *Lamb* of the flock, be they as terrible as *the Lion* and *the bear*, he muſt after them, and ſmite them, and *pluck the ſpoyl* out of their teeth: and though they ſhew their *ſpleen*, and turn again at it, yet he muſt not *ſhrink* for that; but rather take freſh courage, and to them again, and take them by the beard, and ſhake them, and never leave them till he have brought them under, and *broken* their *jawes*, and in ſpite of their *teeth* made them paſt *biting* or *grinding* again in haſte. He is a bare [f] *hireling*, and not worthy the name of a *ſhepherd*, *who when he ſeeth the Wolf coming*, thruſteth his head in a buſh, and *leaveth the poor Cattell* to the ſpoyl. The good *Magiſtrate* muſt put

f *Eripite nos ex faucibus eorum, quorum crudelitas*— Craſſ. apud Cic. 1. de Oratore.

g Pſal. 3. 7.

h Pſal. 58. 6. See alſo Prov. 30. 14. & Joel 1. 6.

a *See* Syrac. 4. 9.

b Exod. 18. 21.

c 3 King. 10. 20.

d 1 Sam. 17. 34, &c.

e Eſay 44. 28. Ἀγαμέμνονα ποιμένα λαῶν, *ſæpe apud* Homer.

f John 10. 12.

A put on his resolution: to go on in this course, and without fear of one or other to *do justice*, upon whosoever dareth *do injustice*, and to *suppresse oppression* even in the greatest.

A resolution necessary; whether we consider *the Law*, *the Magistrate*, or *the Offender*. Necessary, *First*, *in respect of the Lawes*: which, as all experience sheweth, are far better *unmade*, than *unkept*. [a] *Quid vanæ sine moribus Leges proficiunt?* The life of *the Law* is *the Execution*; without which *the Law* is but a *dead letter*: of less use and regard than *scar-crows* are in the corn-fields; whereof *the birds* are a little afraid at the first, but anon after a little B use they grow so bold with them, as to *sit upon* their heads and *defile* them. We see the experience hereof but too much, in the too much suffered insolency of two sorts of people, (than against whom never were *Lawes* either better *made*, or worse *executed*) *Rogues*, and *Recusants*. Now we know *the Lawes* are *generall* in their intents, and include as well the great as the small. The *Magistrate* therefore who is [b] *Lex loquens*, and whose duty it is to see *the Lawes* executed, must proceed as *generally*, and punish transgressors of the Lawes, *the great* as well as *the small*. It is an old complaint, yet groweth out of date but slowly; that, *Lawes* are C like [c] *Cobwebs*, wherein *the smaller flies* are caught, but *great ones* break through. Surely, *Lawes* should not be such; *good Lawes* are not such, of themselves; they do or should intend an [d] *universall* reformation: it is the abuse of bad men, together with *the baseness* or *cowardise* of *sordid* or *sluggish* Magistrates, that maketh them such. And I verily perswade my self, there is no one thing that maketh *good Lawes* so much contemned, even by *mean ones* too at the last, as the not executing them upon *the great ones* in the mean time. Let a *Magistrate* but take to himself that courage which he should doe, and now and then make a D *great man* an example of *Justice*; he shall finde that a few such examples will breathe more *life* into *the Lawes*, and strike more *awe* into *the people*, than the punishment of an hundred *underlings* and inferiour persons.

18.

a Horat. 3. Od. 24.

b Δίκαιον ἔμ-ψυχον. Arist. 5. Ethic. 7.

c Anacharsis, *apud* Plutarch. in Solone: *nonnulli* Zaleuco *tribuunt.*

d *Inde latæ leges, ne fortior omnia posset.* Ovid. 3. Fast.

Again, *in respect of the Magistrate himself*, this courage and resolution is necessary; for the maintenance of that *dignity* and respect which is due to him in his place and calling. Which he cannot more shamefully betray, than by *fearing the faces* of men. Imagine you saw a *goodly tall* fellow, trick'd up with feathers and ribbands, and a glittering sword in his hand, enter the E lists like a *Champion*, and challenge all commers: by and by steppeth in another man perhaps much of his own size, but without either sword or staffe, and doth but shew his *teeth* and stare upon him; whereat my *gay Champion* first trembleth, and anon for very fear letteth his sword fall, and shrinketh himself into the croud. Think what a ridiculous sight this would

19.

be: and juſt ſuch another thing as this, is *a fearfull Magiſtrate.* A
He is adorned with [a] *robes*, the marks and enſigns of his *power.* God hath armed him with a [b] *ſword*; indeed as well to put *courage* into his heart, as *awe* into the peoples. And thus adorned and armed, he ſtandeth in the eye of the world, and as it were upon *the ſtage*; and raiſeth an expectation of himſelf, as if ſure this man would *doe ſomething:* his very appearance threatneth *deſtruction* to whoſoever dareth come within his reach. Now if after all this *braving*, he ſhould be out-dared with the *big looks* and *bug-words* of thoſe that could doe him no harm: how juſtly ſhould he draw upon himſelf ſcorn and contempt, [c] *parturiunt montes!* [d] *Wherefore is there a price*, ſaith *Solomon* of the ſluggard, *in the hands of a fool to buy Wiſdom, and he hath no heart?* So, wherefore is there a *Sword*, may we ſay of the fearfull Magiſtrate, in the hands of a *Coward* to do juſtice, and he hath *no heart?* You that are Magiſtrates, remember *the promiſe* God hath made you, and *the Title* he hath given you. You have an honourable *promiſe*; [[e] *GOD will be with you in the cauſe and in the judgement*, 2 Chronicles 19.] If God be with you, what need you fear who ſhall be againſt you? You have an honourable *Title* too [[f] *I have ſaid ye are Gods*, Pſalm 82.] C
If you be *Gods*, why ſhould you fear *the faces of men?* This is Gods faſhion: he [g] *giveth grace to the humble, but he reſiſteth the proud*; he [h] *exalteth the meek and lowly, but he putteth the mighty out of their ſeats.* If you will deal anſwerably to that high name he hath put upon you, and be indeed as *Gods*; follow the example of God: *lift up* the poor oppreſſed out of the mire, and *tumble down* the confidence of the mighty and proud oppreſſour; when you [i] *receive the Congregation, judge uprightly*, and fear not to ſay *to the wicked*, be they never ſo great, *Lift not up your horn.* So ſhall you vindicate your ſelves from *contempt*: D
ſo ſhall you preſerve your *perſons* and *places* from being *baffelled* and *blurted* by every lewd companion.

20. *Courage* in the Magiſtrate, againſt theſe great Ones eſpecially, is *thirdly* neceſſary *in reſpect of the Offenders.* Theſe wicked ones of whom *Job* ſpeaketh, *the longer teeth* they have, the deeper they *bite*; and *the ſtronger jawes* they have, the ſorer they *grinde*; and *the greater power* they have, the more *miſchief* they doe. And therefore theſe great ones of all other would be well hampered; and have their *teeth* filed, their *jawes* broken, their *power* curbed. I ſay not, *the poor* and the E
ſmall ſhould be ſpared when they offend: good reaſon they ſhould be puniſhed with ſeverity. But you muſt remember I now ſpeak of *Courage*; and a little *Courage* will ſerve to bring under thoſe that are under already. So that if mean men ſcape unpuniſhed when they trangreſs, it is oftner for want of

a *Conſidera qualia de te præſtes, qui tanta authoritate ſubveheris.* Caſſiod. 6. Epiſt. 15.
b Rom. 13. 4.
c *Horat. de art. Poet.*
d Prov. 17. 16.
e 2 Chro. 19. 6.
f Pſal. 82. 6.
g 1 Pet. 5. 5.
h Luke 1. 52.
i Pſal. 75. 2. 4.

A of *care* or *conscience* in the Magistrate, than of *Courage*. But here is the true trial of your *Courage*, when you are to deal with these *great Ones*: men not inferiour to your selves, perhaps your *equals*; yea, and it may be too, your Magistracy set aside, men much greater than your selves: men great in *place*, great in *wealth*, in great *favour*, that have great *friends*; but withal that do great *harm*. Let it be your *honour*, that you dare be *just*, when these dare be *unjust*; and when they dare smite others [a] *with the fist of violence*, that you dare smite them *with* [b] *the sword of justice*; and that you dare *use* B *your power*, when they dare *abuse theirs*. *All* Transgressours should be looked unto; but more, *the greater*, and *the greatest*, most: as a Shepherd should watch his Sheep even from *Flyes and Maukes*; but much more from *Foxes*; most of all from *Wolves*. Sure, he is a *sorry Shepherd*, that is busie to kill *Flyes and Maukes* in his Sheep, but letteth *the Wolf* worry at pleasure: Why, one Wolf will do more mischief in a night, than a thousand of them in a twelve-moneth. And as sure, he is a sorry *Magistrate*, that stocketh, and whippeth, and hangeth *poor Sneaks* when they offend (though that is to be done C too) but letteth the *great Theeves* do what they list, and dareth not meddle with them: like *Saul*, who when God commanded him to destroy all *the Amalekites* both man and beast, slew indeed *the rascality* of both, but spared *the* [c] *greatest* of the men, and *the fattest* of the cattel, and slew them not. The good Magistrate should rather, with *Job* here, *break the jawes of the wicked*, and in the spight of his heart, *pluck the spoil out of his teeth*.

a Esay 58. 4.
b Rom. 13. 4.
c Sam. 15. 3 -- 9.

Thus have you heard the four *duties* or *properties* of a good Magistrate contained in this Scripture, with the *grounds* and D *reasons* of most of them, opened. They are, 1. *A Love and Zeal* to justice. 2. *Compassion* to the poor and distressed, 3. *Pains and Patience* in examination of causes, 4. *Stoutness and Courage* in execution of justice. The *uses* and *inferences* of all these yet remain to be handled now in the last place, and altogether. All which for order and brevities sake, we will reduce unto *three heads*: accordingly as from each of the four mentioned *Duties*, or *Properties*, or *Rules* (call them which you will) there arise *Inferences* of three sorts. *First*, of *Direction*; for the choice and appoint- E ment of Magistrates according to these *four properties*. *Secondly*, of *Reproof*, for a just rebuke of such Magistrates as fail in any of these *four Duties*. *Thirdly*, of *Exhortation*; to those that are, or shall be Magistrates, to carry themselves therein according to these *four Rules*. Wherein what I shall speak of *Magistrates*, ought also to be extended and applyed (the due

21.
1.
2.
3.

due proportion ever obſerved) to all kinds of *officers* whatſoever, any way appertaining unto *Juſtice*. And firſt for *Directions*. A

22. S. *Paul* ſaith, [a] *The powers that are, are ordained of God*: and yet S. *Peter* calleth the Magiſtracy an [b] *humane ordinance*. Certainly the holy Spirit of God, which ſpeaketh in theſe two great Apoſtles, is not contrary to it ſelf. The truth is, the *ſubſtance of the power* of every Magiſtrate is *the Ordinance of God*; and that is S. *Paul*'s meaning: but *the Specification of the circumſtances* thereto belonging, as in regard of places, perſons, titles, continuance, juriſdiction, ſubordination and the reſt, is (as S. *Peter* termeth it) *an humane ordinance*, introduced by *Cuſtome*, or poſitive *Law*. And therefore ſome kindes of *Magiſtracy* are higher, ſome lower, ſome annual or for a ſet time, ſome during life; ſome after one manner, ſome after another: according to the ſeveral *Laws* or *Cuſtomes* whereon they are grounded. As in other circumſtances, ſo in this concerning the deputation of *the Magiſtrates perſon*, there is great difference: ſome having their power by *Succeſſion*, others by *Nomination*, and other ſome by *Election*. As amongſt us, the ſupreme Magiſtrate, *the King*, hath his Power by *ſucceſſion*; ſome inferiour Magiſtrates theirs, by *nomination*, or ſpecial appointment, either immediately, or mediately from the King; as moſt of our *Judges* and *Juſtices*: ſome again by the *elections* and voices of the multitude; as moſt *Offiſers* and *Governours* in our *Cities*, *Corporations*, or *Colledges*. The Directions which I would infer from my Text, cannot reach the *firſt* kind; becauſe ſuch Magiſtrates are *born* to us, not *choſen* by us. They do concern, in ſome ſort, the *ſecond*; but moſt neerly *the third kind*, *viz.* Thoſe that are *choſen* by ſuffrages and voices: and therefore unto this *third kind* only I will apply them. We may not think, becauſe our *voices* are our own, that therefore we may beſtow them as we liſt: neither muſt we ſuffer our ſelves in a matter of this nature to be carried by *favour*, *faction*, *ſpight*, *hope*, *fear*, *importunity*, or any other corrupt and partial reſpect, from thoſe Rules, which ought to level our choice. But we muſt confer our *voices*, and our beſt *furtherance* otherwiſe, upon thoſe whom, all things duly conſidered, we conceive to be *the fitteſt*: and the greater *the place* is, and the more *the power* is we give unto them and from our ſelves; the greater ought our care in *voycing* to be. It is true indeed, when we have uſed all our beſt *care*, and proceeded with the greateſt *caution* we can; we may be deceived, and make an unworthy choice. For we cannot judge of mens fitneſs by any *demonſtrative* certainty: all we can do is to go upon probabilities, B C D E

a Rom. 13. 1.
b 1 Pet. 2. 13

A lities, which can yield at the most but *a conjectural* certainty, full of uncertainty. Men *c ambitious* and in appetite, till they have obtained their desires, use to *dissemble* those *vices* which might make a stop in their preferments; which, having once gotten what they fished for, they *bewray* with greater freedome: and they use likewise to make a *shew* of that *Zeal* and forwardness in them to do good, which afterwards cometh to just nothing. *Absalom* to steal away the hearts of the people, (though he were even then most *unnaturally unjust* in his purposes, against a father, and such a father; yet
B he) made shew of much *compassion* to the injured, and of a great *desire* to do justice. *d O, saith he, that I were made a Judge in the Land, that every man that hath any suite or cause might come unto me, and I would do him justice.* And yet I doubt not, but if things had so come to pass, he would have been as bad as the worst. When *the Roman Souldiers* had in a tumult proclaimed *Galba* Emperour, they thought they had done a good daies work; every man promised himself so much good of *the new Emperour*: But when he was in, he proved no better than those that had
C been before him. One giveth this censure of him, *e Omnium consensu capax imperii, nisi imperasset*: he had been a man in every mans judgement worthy to have been *Emperour*, if he had not been *Emperour*, and so shewed himself unworthy. *f Magistratus indicat virum*, is a common saying, and a true. We may guess upon *likelihoods* what they will be, when we *choose* them: but the thing it self after they are chosen *g* sheweth *the certainty* what they are. But this *uncertainty* should be so far from making us *careless* in our choice; that it should rather add so much the more to our *care*, to put things so hazardous as near as
D we can out of hazard.

Now those very *Rules*, that must direct *them* to *govern*, must direct *us* also to *choose*. And namely an eye would be had to *the four Properties* specified in my Text. The *first*, a *Zeal of Justice*, and a Delight therein. Seest thou a man careless of the *common good*; one that palpably preferreth *his own* before *the publick* weale; one that loveth his *a ease* so well, that he careth not which way things go, backward or forward, so he may sit still, and not be troubled; one that would divide *bon rem ab onere*, be proud of *the honour* and *title*, and
E yet loath to undergoe *the envie* and *burthen* that attendeth them? set him aside. Never think that mans *robes* will do well upon him. A *Justiceship*, or other *office* would sit upon such a mans back as handsomely as *b Saul's armour* did upon *Davids*: unweildy, and sagging about his shoulders; so as he could not tell how to stir and turn himself under it.

c ---*ferè maxima pars morem hunc homines habent: quod sibi volunt Dum id impetrant, boni sunt; sed id ubi jam penes sese habent, Ex bonis pessimi & fraudulentissimi sunt.* Plaut. in Capt. 2, 1. *Omnes candidatos, bonos viros dicimus.* Senec. Epist. 3.

d 2 Sam. 15. 4.

e *Tacit. lib. 1. Histor.*

f ἀρχὴ τὸ ἄνδρα δείξει. *dictum Bianti is apud* Arist. 5. Ethic. 3.

g ὃ δὲ λέγεται μάλιστα πρὸ πάντων ἀνδρὸς ἐπιδεικνύναι καὶ βασανίζειν, ἄρχειν καὶ ἀρχὴν πᾶν παθεῖν, καὶ πᾶσαν ἀπειρίαν ὑπερθέσθαι χαλεπόν. Plutarch. in Cicerone.

22.

1.

a *---nec vulgi cura tyranni, Dum sua sit modò tuta salus.* Valer. Flacc. 5. Argonaut.

b 1 Sam. 17. 39.

He is a fit man to make a Magistrate of, that will *put on righteousness as a garment, and cloathe himself with judgement as with a Robe and a Diadem.* The *second property* is *Compassion on the poor.* Seest thou a man destitute of *counsel* and understanding; a man of forlorn hopes or estate, and in whom there is *no help*; or one that having either *counsel* or *help* in him, is yet a *churle* of either; but especially one that is *fore* in his bargains, *cruel* in his dealings, *hard* to his Tenants, or an *Oppressour* in any kind? Take none of him. Sooner commit a flock of Sheep to a [c] *Wolf*; than a Magistracy or Office of justice to an [d] *Oppressour.* Such a man is more likely to put out *the eyes* of him that seeth, than to be *eyes to the blind*; and to break *the bones* of the strong, than to be *legs to the lame*; and to turn *the fatherless* a begging, than to be *a Father to the poor.* The *third property* is *Diligence to search out the truth.* Seest thou a man hasty, and *rash*, and heady in his own business; a man *impatient* of delay or *pains*; one that cannot [e] *conceal* what is meet till it be seasonable to utter it, but poureth out all his heart at once, and before the time; one that is easily *possest* with what is first told him, or being once possest, will not with any reason be perswaded to the contrary; one that lendeth *ear* so much to some particular *friend* or *follower*, as to believe any *information* from him, not any but from him: one that, to be counted a man of *dispatch*, loveth to make an end of a business before it be ripe; suspect him. He will scarce have the *Conscience*: or if that, yet not *the wit*, or not *the patience*, to *search out the cause which he knoweth not.* The last *Property* is, *Courage to execute.* Seest thou a man *first*; of a [f] *timorous* nature, and cowardly disposition? or *secondly*, of a wavering and *fickle* mind: as we say of children; *won with an apple, and lost with a nut?* or *thirdly*, that is apt to be wrought upon, or moulded into any form, with fair words, friendly invitations, or complemental glozes? or *fourthly*, that *dependeth* upon some great man, whose vassal or creature he is? or *fifthly*; a taker, and one that may be dealt withal (for that is now *the periphrasis* of bribery)? or *sixthly*; guilty of the same *transgressions* he should punish, or of other as foul? Never a man of these is for the turn: not one of these will venture to *break the jawes* or *tusks* of an oppressing Tygre or Boar, and *to pluck the spoil out of his teeth.* The *timorous man* is afraid of every shadow, and if he do but hear of *teeth*, he thinketh it is good sleeping in a whole skin, and so keepeth a-loof off, for fear of biting. [g] The *double minded man*, as S. *James* saith, *is unstable in all his waies:* he beginneth to do something in a sudden heat, when the Fit taketh him; but before one *jaw* can be half-broken, he is not the man he was, he is sorry for what is done; and instead of *breaking* the rest, falleth a *binding up* that which he hath broken; and so seeketh to salve up the matter as well as he can, and no hurt done. The *vain man*, that will be *flattered*

2.

c *O præclarum custodem ovium, ut aiunt, lupum! custosne urbis, an direptor & vexator esset Antonius?* Cic. Philipp. 3.

d Ἁρπαγὴ ἐπὶ ἁρπαγῇ, μαχαίρα ἐπὶ μαχαίρᾳ, ἐπὶ μάχῃ μάχη. *Jamblich. apud* Stob. Serm. 14.

3.

e Prov. 29. 11.

4.

f *Degeneres animos timor arguit.* Virgil. 4. Æneid.

g James 1. 8.

A *flattered*, ſo he get *fair words* himſelf, he careth not who getteth *foul blowes*: and ſo the *beaſt* will but now and then give him a lick with *the tongue*, he letteth him uſe his *teeth* upon others at his pleaſure. The *depending creature* is charmed with a letter or meſſage from his *Lord*, or his *honourable friend*; which to him is as good as a *Superſedeas*, or *Prohibition*. The *taker* hath his fingers ſo *oyled*, that his hand *ſlippeth off* when he ſhould *pluck away* the ſpoyl, and ſo he leaveth it undone. The *guilty* man by no means liketh this *breaking of jawes*: he thinketh it may be his own caſe another day.

24.

B You ſee, when you are to *chooſe Magiſtrates*, here is *refuſe* enough, to be caſt by. But by that all theſe be diſcarded, and thrown out of the bunch; poſſibly the whole lump will be neer ſpent, and there will be little or no choyce left. Indeed if we ſhould look for abſolute perfection, there would be abſolutely no choyce at all: [a] *There is none that doth good, no not one.* We muſt not be ſo dainty in our *choyce* then, as to find one in every reſpect ſuch as hath been charactred. We live not [b] *in Republica Platonis*, but *in fæce ſeculi*; and it is well, if we can find one in ſome *good mediocrity* ſo qualified. Amid the common corruptions of mankind, he is to be accounted *a tolerably good* man, that is not *intolerably bad*: and C among ſo many infirmities and defects, as I have now reckoned, we may well voyce him for *a Magiſtrate*; not that is free from them all, but that hath *the* [c] *feweſt* and *leaſt*. And we make a happy *choyce*, if from among thoſe we have to chooſe of, we take ſuch a one as is likely to prove in ſome reaſonable mediocrity *zealous* of juſtice, *ſenſible* of the wrongs of poor men, *carefull* to ſearch out the truth of cauſes, and reſolute to execute what he knoweth is juſt.

a Pſal. 14. 3.

b--*dicit enim tanquam in Platonis πολιτεία, non tanquam in Romuli fæce, ſententiam.* de Catone, *Cic.* 2. *ad Attic* 1.

c--*Vitiis nemo ſine naſcitur: optimus ille eſt, Qui minimis urgetur.* Hor. 1. ſerm. Sat. 3.

25.

That for *Direction*. I am next to infer from *the four duties* in my Text, a juſt *reproof*, and withall, a *complaint* of the common iniquity of theſe times; wherein men in *the Magiſtracy* and in *offices of Juſtice*, are D generally ſo faulty and delinquent in ſome, or all of theſe *duties*. And *firſt*, as for *zeal to juſtice*: alas that there were not too much cauſe to complain. It is grief to ſpeak it (and yet we all ſee it and know it) there is grown among us of this Land, within the ſpace of not many years, a general and ſenſible declination in our *zeal* both to *Religion* and *Juſtice*; the two main Pillars and ſupporters of *Church* and *State*. And it ſeemeth to be with us in theſe regards, as with *decaying Merchants* almoſt become deſperate; who when *Creditors* call faſt upon them, being hopeleſs of *paying all*, grow careleſs of all, and *pay none*: ſo abuſes and diſorders encreaſe ſo faſt among us; E that hopeleſs to *reform all*, our *Magiſtrates* begin to *neglect all*, and in a manner reform nothing. How few are there of them that ſit in the ſeat of *juſtice*, whoſe conſciences can prompt them a comfortable anſwer to that Queſtion of *David*, Pſal. 58. [a] *Are your minds ſet upon righteouſneſſe, O ye Congregation?* Rather are they not almoſt all of *Gallio*'s temper, *Act.* 18. who, though there were a foul out-

1.

a Pſal. 58. 1.

outrage committed even under his noſe, and in the ſight of *the Bench*, yet the Text ſaith, [b] *he cared for none of thoſe things?* as if they had their names given them by an *Antiphraſis*: like *Diogenes* his man; *Manes à manendo*, becauſe he would be now and then running away; ſo theſe *Juſtices à juſtitia*, becauſe they neither do nor care to do *Juſtice*. Peradventure here and there one or two in a whole ſide of a Countrey to be found, that make a conſcience of their duty more than the reſt, and are forward to do the beſt good they can: Gods bleſſing reſt upon their heads for it. But what cometh of it? The reſt, glad of their *forwardneſs*, make onely this uſe of it to themſelves; even to ſlip their own necks out of *the yoke*, and leave all *the burden* upon them: and ſo at length even tire out them too, by making *common pack-horſes* of them. A little it may be is done by the reſt, for *faſhion*, but to little purpoſe; ſometimes more to ſhew their *Juſticeſhip*, than to do *juſtice*: and a little more it may be is wrung from them by *importunity*, as *the poor* [c] *widow* in the parable by her *clamorouſneſs* wrung a piece of *juſtice* with much ado from *the Judge that neither feared God, nor regarded man*. Alas, Beloved, if all were right within, if there were generally that *zeal* that ſhould be in *Magiſtrates*: good *Laws* would not thus languiſh as they do for want of *execution*; there would not be that inſolency of *Popiſh Recuſants*, that licenſe of *Rogues* and *wanderers*, that prouling of *Officers*, that enhaunſing of *fees*, that delay of *ſuits*, that countenancing of *abuſes*, thoſe carkaſes of *depopulated Towns*, infinite other miſchiefs; which are (*the ſins* ſhall I ſay, or *the plagues?* it is hard to ſay whether more, they are indeed both) *the ſins* and *the plagues* of this land. And as for *Compaſſion to the diſtreſſed*; is there not now juſt cauſe, if ever, to complain? If in theſe hard times, wherein nothing aboundeth but *poverty* and *ſin*; when *the greater ones* of the earth ſhould moſt of all enlarge their *bowels*, and reach out *the hand* to relieve the extreme *neceſſity* of thouſands that are ready to ſtarve: if (I ſay) in theſe times, *great men*, yea and *men of juſtice*, are as throng as ever in pulling down *houſes*, and ſetting up *hedges*; in *unpeopling* Towns, and *creating* beggars; in racking *the backs*, and grinding *the faces* of the poor; how dwelleth the love of GOD, how dwelleth the ſpirit of *compaſſion* in theſe men? Are theſe, *eyes to the blind, feet to the lame, and fathers to the poor*, as *Job* was? I know your hearts cannot but riſe in deteſtation of theſe things, at the very mentioning of them. But what would you ſay, if as it was ſaid to *Ezekiel*, ſo I ſhould bid you [d] *turn again, and behold yet greater, and yet greater abominations*; of the lamentable *oppreſſions* of the poor by them and their inſtruments, who ſtand bound in all conſcience, and in regard of their places, to *protect* them from the injuries and oppreſſions of others? But I forbear to do that; and chooſe rather out of one paſſage in the Prophet *Amos*, to give you ſome ſhort intimation both of the faults,

b Acts 18. 17.

c Luk. 18. 4, 5.

2.

d Ezek. 8. 6, 13, 15.

A B C D E

faults, and of the reason of my forbearance. It is in *Amos* 5. v. 12, 13. *I know your manifold transgressions, and your* [e] *mighty sins: they afflict the just, they take a bribe, and they turn aside the poor in the gate from their right: Therefore the prudent shall keep silence in that time; for it is an evil time.* And as for *searching out the truth in mens causes*, which is *the third Duty*: *First*, those *Sycophants* deserve a rebuke, who by false accusations, and cunningly devised tales, (ἐξ ὑπερφιάλων ψεύδεα, πυκιλοις μύθοις) of purpose *involve* the truth of things to set a *fair colour* upon *a bad matter*, or to take away the righteousness of the innocent from him. And yet how many are there such as these in most of our *Courts* of justice? *Informing*, and *promoting*, and *pettifogging* makebates. Now it were a lamentable thing if these men should be *known*, and yet *suffered*: but what if *countenanced*, and encouraged, and underhand maintained by *the Magistrates* of those Courts, of purpose to bring *Moulter* to their own *Mills*? *Secondly*, since *Magistrates* must be content (for they are but men, and cannot be every where at once) in many things to see with *other mens eyes*, and to hear with *other mens ears*, and to proceed upon *information*: those men deserve a rebuke, who being by their office to *ripen* causes for *judgement*, and to *facilitate* the Magistrates care and pains for *inquisition*; do yet either for fear, or favour, or negligence, or a fee, *keep back* true and necessary informations; or else for spight or gain, *clog the Courts* with false or trifling ones. But most of all *the Magistrates* themselves deserve a rebuke, if either they be hasty to *acquit* a man upon his own bare *denial* or protestation (for *si inficiari sufficiet, ecquis eris nocens?* as the [g] Oratour pleaded before *Julian* the Emperour; if *a denial* may serve the turn, none shall be *guilty*,) or if hasty to *condemn* a man upon anothers bare *accusation* (for *si accusasse sufficiet, ecquis erit innocens?* as the Emperour excellently replyed upon that *Oratour*; if an *accusation* may serve the turn, none shall be *innocent*;) or if they suffer themselves to be possessed with *prejudice*, and not keep one *ear open* (as they write of *Alexander the Great*) for the *contrary party*, that they may stand *indifferent* till the truth be throughly canvassed; or if to keep causes long in their hands, they either delay to search the truth out, that they may know it, or to *decide* the cause according to the truth, when they have found it. And as for *Courage to execute Justice*, which is the last Duty: what need we trouble our selves to seek out *the causes*, when we see *the effects* so daily and plainly before our eyes? whether it be through his own *cowardise* or inconstancy, that he *keepeth* off; or that a fair word *whistleth* him off; or that a great mans letter *staveth* him off; or that his own guilty conscience *doggeth* him off; or that his hands are *manacled*

[e] Amos 5. 12, 13. *fortia peccata* vulg. ibid.

3.

[f] Pindar *Olymp.* 1.

[g] *Delphidius Orator contra Numerium*; *apud* Ammian. Marcell. l. 18.

4.

cled with a bribe, that he cannot fasten; or whatsoever other matter there is in it: sure we are, *the Magistrate* too often letteth the wicked carry away *the spoyle*, without *breaking* a *jaw* of him, or so much as offering to *pick his teeth*. It was not well in *David*'s time, (and yet *David* a *Godly King*) when complaining he asked the Question, [h] *Who will stand up with me against the evil doers?* It was not well in *Solomon*'s time, (and yet *Solomon* a *peaceable King*) when; [i] *considering the Oppressions that were done under the Sun, he saw that on the side of the oppressors there was power*; but as for the oppressed, *they had no comforter*. We live under the happy government of a *godly* and *peaceable King*; Gods holy name be blessed for it: and yet GOD knoweth, and we all know, it is not much better now; nay, God grant, it be not generally even much worse!

h Psal. 94. 16.

i Eccles. 4. 1.

A

B

26. Receive now in the last place, and as *the third* and last *inference*, a word of *Exhortation*; and it shall be but a word. You whom God hath called to any honour, or *office* appertaining to *justice*; as you tender the glory of *God*, and the good of the *Common-wealth*; as you tender the honour of *the King*, and the prosperity of *the Kingdome*; as you tender the peace and tranquillity of *your selves* and *neighbours*; as you tender the comfort of your own *consciences*, and the salvation of your own *souls*: set your selves throughly, and cheerfully, and constantly, and conscionably, to discharge with faithfulness all those *duties* which belong unto you in your several *stations* and *callings*, and to advance to the utmost of your power the due administration and *execution of Justice*. Do not decline those *burdens* which cleave to the *honours* you sustain. Do not *post* off those businesses from your selves to others, which you should *rather do* than they, or at least may *as well do* as they. Stand up with *the zeal* of [a] *Phinees*, and by *executing judgement*, help to turn away those heavy *plagues*, which God hath already begun to bring upon us; and to prevent those yet heavier ones, which having so rightly deserved, we have all just cause to fear. Breathe fresh life into the languishing laws, by mature, and severe, and discreet execution. *Put on Righteousness as a Garment; and cloathe your selves with Judgement, as with a Robe and Diadem*. Among so many *Oppressions*, as in these evil daies are done under the Sun; to whom should *the fatherless*, and *the widow*, and *the wronged* complain but to you? whence seek for relief but from you? Be not you wanting to their necessities. Let your *eyes* be open unto their *miseries*, and your *ears* open unto their *cryes*, and your *hands* open unto their *wants*. Give friendly *Counsel* to those that stand need of your *Direction*: afford convenient *help* to those that stand need of your *assistance*: carry a *Fatherly affection* to all those that stand need of any *comfort*, *protection*, or *relief* from you. *Be eyes to the blind, and feet to the lame: and be you instead of fathers to the poor*. But yet do not countenance, no not [b] *a poor man in his cause*, farther than he hath *equity* on his side. Remem-

a Psal. 106 30.

b Exod. 23. 3.

C

D

E

1.

2.

3.

A member one point of *wisdom*, not to be *too credulous* of every ſuggeſtion and information. But do your beſt to ſpie out *the chinks*, and *ſtarting holes*, and ſecret *conveyances* and *packings* of cunning and crafty companions: and when you have found them out, bring them to light, and do *exemplary juſtice* upon them. Sell not your *ears* to your *ſervants*: nor tie your ſelves to *the informations* of ſome one, or a few, or of him that cometh firſt; but let every party have a *fair* and an *equal* hearing. Examin *proofs*. Conſider *circumſtances*: be content to hear ſimple men tell their tales in ſuch *language* as they have: think no pains, no patience too much
B to *ſift out the truth*. Neither by inconſiderate *haſte*, *prejudice* any mans right: nor *weary* him out of it by torturing *delayes*. *The cauſe which you know not*, uſe all diligence, and convenient both care and ſpeed, *to ſearch it out*. But ever withall remember your ſtanding is ſlippery; and you ſhall have many and ſore *aſſaults*, and very ſhrewd *temptations*: ſo that unleſs you arm your ſelves with invincible *reſolution*, you are gone. The wicked ones of this world will conjure you by your old *friendſhip* and *acquaintance*, and by all the bonds of neighbourhood and kindneſs; bribe your *Wives*, and *Children*, and *Servants*, to corrupt you; procure great mens
C *Letters*, or *Favourites*, as engines to move you; convey a *bribe* into your own boſoms, but *under* a handſomer *name*, and in ſome other *ſhape*, ſo cunningly and ſecretly ſometimes, that your ſelves ſhall not know it to be a *bribe* when you receive it. Harden your faces, and ſtrengthen your reſolutions with a *holy obſtinacy*, againſt theſe and all other like *temptations*. Count him an *enemy*, that will alledge *friendſhip* to pervert *juſtice*. When you ſit in *the place of juſtice*, think you are not now [c] *Husbands*, or *Parents*, or *Neighbours*; but *Judges*. Contemn *the frowns* and *the favours*, and *the letters* of great Ones: in compariſon of that
D truſt, which greater ones than they, *the King* and *State*, and a yet Greater than they, the great *God* of heaven and earth, hath repoſed in you, and expecteth from you. Chaſtiſe him with ſevere [f] *indignation*, if he begin: and if he continue, ſpit *defiance* in his face, who ere he be, that ſhall think you ſo *baſe* as to ſell your [g] freedom for *a bribe*. Gird your *ſword* upon your thigh; and (keeping your ſelves ever within the compaſs of your *Commiſſions* and *Callings*, as *the Sun* in the *Zodiack*) go through ſtitch, right on in the courſe of *Juſtice*, as the *Sun* in *the firmament*, with unreſiſted violence; and as *a Giant* that rejoyceth to run his race, and who
E can ſtop him? Bear not *the* [h] *ſword* in vain: but let your right hand teach you *terrible things*. *Defend* the poor and fatherleſs; and *deliver* the oppreſſed from them that are *mightier* than he: *Smite* through the loyns of thoſe that riſe up to *do wrong*, that they riſe not again: *Break the jaws of the wicked, and pluck the ſpoyl out of his teeth*. Thus if you do, *the wicked* ſhall fear you, *the good*

c μέγιστον ἀπιστεῖν. Nervus eſt ſapientiæ, non citò credere. *dictum Epicharmi, apud* Cic. 1. ad Artic. 16. σοφὸς γὰρ ὁ ἄπιστος· Οὐκ ἔστιν ἄλλη χρησιμώτερον βροτοῖς. *Eurip. in Helen.* The ſimple believe every word. Prov. 14. 15. d τὸν ἀδικούμενον δίκαιον εἶναι, ἱκανῶς λέγειν δ' ἐπαθεῖν. Ariſt. 2. Elench. 10. 4.

e *Qui induit perſonam judicis, exuit amici.* Cicer.

f *Rejecit alto dona nocentium vultu.* Horat. 4. Od. 9.

g *Libertatem arguendi amittit, qui ab eo accipit qui idcò dat ne corrigatur.* Ambr. in 1 Cor. c. 19.

h Rom. 13. 4.

shall bless you, *the poor* shall pray for you, *posterity* shall praise you, your own *hearts* shall cheer you, and the great *God of Heaven* shall reward you. This that you may doe in some good measure, the same God of Heaven enable you: and give you and every of us grace in our several places and callings, to seek *his glory*, and to endeavour the discharge of a *good conscience*. To which God blessed for ever, *Father*, *Sonne*, and *Holy Ghost*, three Persons, and one eternal, invisible, and onely wise God, be ascribed all *the Kingdom*, *Power*, and *Glory*, for ever and ever. AMEN.

AD

AD MAGISTRATUM.

The Second Sermon.

At the Assises at *Lincoln*, 7 March, 1624. at the request of *William Lister* Esq; then high Sheriff of the County.

EXOD. 23. ver. 1.—3.

1. *Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.*
2. *Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause, to decline after many to wrest judgement.*
3. *Neither shalt thou countenance a poor man in his cause.*

THere is no one thing, (*Religion* ever excepted,) that more *secureth* and *adorneth* the State, than *Justice* doth. It is both *Columna*, and *Corona Reipublicæ*: as a *Prop* to make it subsist *firm* in it self; and as a *Crown*, to render it *glorious* in the eyes of others. As *the Cement* in a building, that [a] holdeth all together, so is *Justice* to the publick Body: as whereunto it oweth a great part both of its *strength*, (for *by it the* [b] *throne is established*, in the sixteenth) and of its

1.

a *Jus & æquitas vincula civitatum.* Cic. Parad. 4.

b Prov. 16. 12.

its *height* too; for it [c] *exalteth a Nation*, in the 14th of the Proverbs. As then in a *Building*, when for want of good looking to, *the Matter* getting wet diſſolveth, and *the walls* [d] *belly out*; the houſe cannot but *ſuddenly* apace, and without ſpeedy repairs fall to the ground: ſo there is not a more certain *ſymptome* of a declining, and decaying, and tottering *State*, than is the general [e] *diſſaluting of manners* for want of the due execution and adminiſtration of *Juſtice*.

c Prov. 14. 34.
d *Ventroſi parietes*. P. Bleſ. Ep. 85.
e ὅπου δ' ὑβρίζειν, δ' ἔξω δ' ἀβέλτερα παρεῖν, Ταῦτον νόμιζε τὴν πόλιν χρόν πότε, Εὐσέβειαν Pietas, Fides;

δ' αἰδὼς, οὐδὲ βυδὸν πτεῖν. Soph. in Ajac. *Nec non eſt pudor, Nec cura juris, Sanctitas, Inſtabile regnum eſt.* Sen. in Thyeſt. act. 2.

2.

The more cauſe have we, that are *Gods Miniſters*, by frequent exhortations, admonitions, obſecrations, expoſtulations, even *out of ſeaſon* ſometimes, but eſpecially upon ſuch *ſeaſonable* opportunities as this, *to be inſtant* with all them that have any thing to do in matters of *Juſtice*, but eſpecially with you, who are [a] *Gods Miniſters* too (though in another kind) you who are *in Commiſſion* to ſit upon *the Bench* of judicature, either for *Sentence* or *Aſſiſtance*: to do your God and King *ſervice*, to do your Countrey and Calling *honour*, to do your ſelves and others *right*, by advancing to the utmoſt of your powers the due courſe of *Juſtice*. Wherein as I verily think none dare [b] but *the guilty*, ſo I am well aſſured none can juſtly, miſlike in us *the choice* either of our *Argument* that we beat upon theſe things; or of our *Method*, that we begin firſt with you. For, as we cannot be perſwaded on the one ſide, but that we are bound for the diſcharge of *our duties*, to put you in mind of *yours*: ſo we cannot be perſwaded on the other ſide, but that if there were generally in *the greater ones* that care and conſcience and zeal there ought to be of *the common good*, a thouſand corruptions riſe among *inferiours* would be, if not wholly *reformed*, at leaſtwiſe *practiſed* with leſs *connivence* from you, *confidence* in them, *grievance* to others.

a Rom. 13. 4.

b *Iraſci mihi nemo poterit, niſi qui antè de ſe voluerit conſiteri.* Cic. pro lege Manil. *Frequenter culpa populi redundat in principem, quaſi de majorum negligentia obveniant errata minorum.* Pet. Bleſenſ. Ep. 95.

3.

But right and reaſon will, that [a] *every man bear his own burthen*. And therefore as we may not make you innocent, if you be faulty, by *tranſferring* your faults upon others: ſo, far be it from us to *impute* their faults to you, otherwiſe then as by not doing your beſt to [b] *hinder* them, you make them *yours*. For *Juſtice* we know is an Engine, that moveth upon many hinges. And to the exerciſe of *judicature*, beſides *the Sentence*, which is properly *yours*, there are divers other things required; *Informations*, and *Teſtimonies*, and *Arguings*, and *Inqueſts*, and ſundry *Formalities*, which I am neither able to name, nor yet covetous to learn: wherein you are to reſt much upon the *faithfulneſſe* of other men. In any of whom if there be, as ſometimes there will be, foul and *unfaithfull dealing*, ſuch as you either cannot *ſpie*, or cannot *help*; *wrong ſentence* may proceed from out *your lips*, [c] *without your fault*. As in a curious *Watch* or *Clock* that moveth upon many *wheels*, the finger may point *a wrong hour*, though *the wheel* that next moveth it be moſt exactly true; if but ſome little *pinne*, or *notch* or *ſpring* be out of order in or about any

a Gal. 6. 5.
b *Qui non vetat peccare cum poteſt, jubet.* Senec. in Troad. *In cujus manu eſt ut prohibeat, jubet agi, ſi non prohibet admitti.* Salvian. 7. de provid.
c ἔστι γὰρ ὅτε ἐπὶ διαπίπτουσι μόνῳ τὸ καλῶς ὑπηρετεῖν· διὸ καὶ τὸ κοινὰς ἀρχὰς. Ariſt. 8. Top. 111.

of

A of the baſer and inferiour wheels. What he ſaid of old, [d] *Non fieri poteſt, quin Principes etiam valde boni iniqua faciant*; was then and ever ſince, and yet is, and ever will be, moſt true. For ſay *a Iudge* be never ſo honeſtly minded, never ſo zealous of the truth, never ſo careful to do right: yet if there be *a ſpiteful Accuſer* that will *ſuggeſt* any thing, or an *audacious Witneſs* that will *ſwear* any thing, or a *crafty Pleader* that will *maintain* any thing, or *a tame Iury* that will *ſwallow* any thing or a *craving Clerk* or *Officer* that for a bribe will *foiſt in* any thing; *the Iudge* who is tyed (as it is meet he ſhould) to proceed *ſecundum allegata & probata*, cannot [e] with his beſt care
B and wiſdome prevent it, but that ſometimes juſtice ſhall be *perverted*, innocency *oppreſſed*, and guilty ones *juſtified*.

Out of which conſideration, I the rather deſired for this *Aſſiſe-Aſſembly*, to chooſe *a Text* as neer as I could of equal latitude with *the Aſſiſe-Buſineſs*. For which purpoſe I could not readily think of any other portion of Scripture, ſo proper and full to meet with all ſorts of *perſons* and all ſorts of *abuſes*, as theſe three verſes are. Is there either *Calumny* in the *Accuſer*, or *Perjury* in the *Witneſs*, or *Supinity* in the *Iurer*, or *Sophiſtry* in the *Pleader*, or *Partiality* in any *Officer*; or any cloſe *corruption* any where lurking amid thoſe many
C paſſages and conveyances that belong to *a judicial proceeding*? my Text ſearcheth it out, and enditeth *the offender* at the tribunal of that unpartial Iudge that keepeth *a privy Seſsions* in each mans breaſt.

The words are laid down ſo diſtinctly in five *Rules* or *Precepts*, or rather (being all *negative*) in ſo many *Prohibitions*, that I may ſpare the labour of making other *diviſion* of them. All that I ſhall need to do about them, will be to ſet out the ſeveral portions in ſuch ſort as that every man who hath any part or fellowſhip in this buſineſs may have his due ſhare in them. Art thou *firſt* an *Accuſer* in
D any kind: either as a party in *a judicial controverſie*; or bound over to proſecute for the King in *a criminal cauſe*, or as a voluntary informer upon ſome *penal Statute*? here is ſomething for thee, *Thou ſhalt not raiſe a falſe report*. Art thou ſecondly a *Witneſs*: either fetched in by *Proceſs* to give *publick teſtimony* upon oath; or come *of good or ill will*, privately to ſpeak a *good word* for, or to caſt out *a ſhrewd word* againſt any perſon? here is ſomething for thee too; *Put not thine hand with the wicked to be an unrighteous witneſs*. Art thou thirdly returned to ſerve as a *ſworn man*, in a matter of grand or petty inqueſt? here is ſomething for thee too; *Thou ſhalt not fol-*
E *low a multitude to do evil*. Comeſt thou hither fourthly to *advocate* the cauſe of thy *Client*, who flyeth to thy learning, experience, and authority for ſuccour againſt his adverſary, and commendeth his *ſtate* and *ſuit* to thy care and truſt? here is ſomething for thee too; *Neither ſhalt thou ſpeak in a cauſe to decline after many to wreſt judgement*. Art thou laſtly in any *Office* of truſt, or place of *ſervice* in or about

1. 2. 3. 4. 5.

[d] ὕβρις ἀρχὴ, τῷ τῶν κακῶν ῥᾳθυμῶ, μὴ ὀκ ἀδικεῖν τοὺς ἄρχοντας, ἢν μὴ πάνυ ἀγαθοὶ ὦσιν. *apud* Stob. Ser. 44.

[e] *Ipſos juſtitiarios, quos vulgariter Errantes, vel Itinerantes dicimus, dum errata hominum diligenter explorant, frequenter errare contingit. Exceſſus namque hominum abſconduntur, &c.* Pet. Bleſ. Epiſt. 25.

about *the Courts*, ſo as it may ſometimes fall within thy power or opportunity to do a ſuiter *a favour*, or *a ſpite*: here is ſomething for thee too, *Thou ſhalt not countenance* (no not) *a poor man in his cauſe*. The two firſt in *the firſt*, the two next in *the ſecond*, this laſt in *the third* verſe. A

6. In which diſtribution of *the offices* of juſtice in *my Text*, let none imagine, becauſe I have ſhared out all among them that are *below the Bench*, that therefore there is nothing left for them that *ſit upon it*. Rather as in *dividing* the land of Canaan, *Levi*, who had [a] no diſtinct *plot* by himſelf, having yet (by reaſon of the [b] univerſal uſe of his office) in *every Tribe* ſomething, had in the whole, all things conſidered, a [c] far greater proportion, than any *other Tribe* had: So in this Scripture, *the Judge* hath by ſo much *a larger portion* than any of the reſt, by how much it is more *diffuſed*. Not *concluded* within the narrow bounds of any one; but, as *the blood* in *the body*, temperately *ſpread* throughout *all the parts* and members thereof. Which cometh to paſs not ſo much from the immediate conſtruction of the words (though there have not wanted [d] *Expoſitors* to fit the words to ſuch conſtruction:) as from that generall inſpection, and (if I may ſo ſpeak) *ſuperintendency*, which *the Judge* or *Magiſtrate* ought to have over the carriage of all thoſe other *inferiour ones*. A great part of whoſe *duty* it is, to obſerve how the reſt do theirs: and to find them out, and *check* and *puniſh* them as they deſerve, when they *tranſgreſs*. So that with your patience (Honourable, Worſhipful, and dearly Beloved) I have allowance from my *Text* (if *the time* would as well allow it) to ſpeak unto you of *five* things. Whereof the firſt concerneth *the Accuſer*; the ſecond, *the Witneſs*; the third, *the Furer*; the fourth, *the Lawyer*; the fifth, *the Officer*: and every one of them *the Magiſtrate, Judge*, and *Juſticer*. But having no purpoſe to exceed the hour, (as I muſt needs do if I ſhould ſpeak to all theſe to any purpoſe;) whileſt I ſpeak to *the firſt* only, I ſhall deſire *the reſt* to make application to themſelves, ſo far as it may concern them, of every material paſſage: which they may eaſily do, and with very little change for the moſt part; only if they be willing. B C D

7. To our *firſt Rule* then, which concerneth *the Accuſer* and *the Judge*; in the firſt words of the Text, *Thou ſhalt not raiſe a falſe report*, The Original [a] verb ſignifieth to *take up*; as if we ſhould read it [b] *Thou ſhalt not take up a falſe report*. And it is a word of larger comprehenſion, than moſt Tranſlatours have expreſſed it. The full meaning is, [c] *Thou ſhalt not have to do with any falſe report*: neither by [d] *raiſing* it, as *the Author*, nor by *ſpreading* it, as *the Reporter*, nor by *receiving* it, as *an Approver*. But the firſt fault is in *the Raiſer*: and therefore our tranſlations have done well to retain that rather in the *Text*; yet allowing *the Receiver* a place in *the Margent*. Now falſe reports may be *raiſed* of our brethren by unjuſt ſlanders, detractions, backbitings, whiſperings, as well *out of* the courſe of judgement, as *in it*. E

And

a Num. 18. 20, 21. Deut. 18. 1, &c.

b Deut. 33. 10.

c *See* Numb. 25. 2--83. & Joſ. 21. 1, &c.

d Lyran. hic.

a נשׂא

b H. A. *hic.*

c Old Engliſh tranſlation *hic.*

d *Conſentiendo vel loquendo.* Gloſſ. interlin. hic. *Nè falſi rumoris author, vel adjutor eſto.* Jun. in Annot.

A And the equity of *this Rule* reacheth even to thoſe *extrajudicial Calumnies* alſo. But for that I am not now to ſpeak of extrajudicial Calumny ſo much, as of that *quæ verſatur in foro & in judiciis*, thoſe falſe *ſuggeſtions* and *informations* which are given into *the Courts*, as more proper both to the ſcope of *my Text*, and the occaſion of this *preſent meeting*: Conceive the words for the preſent as ſpoken eſpecially, or at leaſtwiſe as not improperly appliable, to *the Accuſer*. But *the Accuſer* taken [c] at large, for any perſon that impleadeth another *in jure publico vel privato*, in cauſes either *civil* or *criminal*; and theſe again either *capital* or *penal*. No not *the Accuſed* or *Defendant* ex-

B cepted: who although he cannot be called in ſtrict propriety of ſpeech an *Accuſer*; yet if when he is juſtly accuſed, he ſeek to *defend* himſelf by falſe, unjuſt, or impertinent allegations, he is in our preſent intendment to be taken as an *Accuſer*, or as the *Raiſer* and *Taker up* of a falſe report.

But when is a *Report falſe*? or what is it to *raiſe* ſuch a report? and how is it done? As we may conceive of *falſhhood* in a three-fold notion; namely, as it is oppoſed, not only unto *Truth* firſt, but ſecondly alſo unto *Ingenuity*, and thirdly unto *Equity* alſo: accordingly falſe reports may be raiſed three waies. The *firſt* and groſſeſt

C way is, when we [a] feign and deviſe ſomething of our own heads to lay againſt our brother, without any foundation at all, or ground of *truth*: creating (as it were) a tale *ex nihilo*. As it is in the *Pſalm* [b] *They laid to my charge things that I never did*: and as *Nehemiah* ſent word to *Sanballat*, [c] *There are no ſuch things as thou ſayeſt, but thou feigneſt them of thine own heart*. [d] *Crimen domeſticum, & vernaculum*; a meer device: ſuch as was that of *Jezebels* inſtruments againſt [e] *Naboth*, which coſt him his life; and that of *Zibah* againſt [f] *Mephiboſheth*, which had almoſt coſt him all he had. This firſt kind of *Report* is *falſe*; as devoid of *Truth*.

D The *ſecond* way, (which was ſo frequently uſed among *the Roman Accuſers*, that [a] *Cuſtome* had made it not only *excuſable*, but [b] *allowable*; and is at this day of too frequent uſe both in *private* and *publick* calumniations) is, when upon ſome ſmall ground of truth, we run deſcant at pleaſure in our own informations, *interweaving* many untruths among; or *perverting* the ſpeeches and actions of our adverſaries, to make their *matters ill*, when they are not; or otherwiſe *aggravating* them to make them ſeem *worſe* than they are. As tidings came to *David*, when *Amnon* only was ſlain, that [c] *Abſalom* had killed *all the Kings ſons*. It is an eaſie and a common thing, by *miſconſtruction* to

E [d] deprave whatſoever is moſt innocently *done* or *ſpoken*. The *Ammonitiſh* Courtiers dealt ſo with *David*, when he ſent [e] *Ambaſſadors* to *Hanun* in kindneſs, they informed the King as if he had ſent *Spies* to diſcover the ſtrength of the City and Land. And *the* [f] *Jews* enemies dealt ſo with thoſe that of devotion repaired *the Temple* and the Wall of *Jeruſalem*, advertiſing *the State*, as if their purpoſe had been

c *Accuſatorem pro omni actore & petitore appello.* Cic. in partit. Orat.

8.

a -- *ſtruunt de proprio calumnias innocentiæ.* Bern. lib. 1. de Conſid. prope finem.
b Pſal. 35. 11.
c Nehem. 6 8.
d *Cic. act. 2. in Ver. lib.* 3.
e 3 Reg. 21. 10.
f 2 Sam. 16. 3.

9.

a *Non utar iſtâ accuſatoriâ conſuetudine*, &c. Cic. Act. 2. in Ver. lib. 5.
b -- *quæ quoniam accuſatorio more & jure ſunt facta, reprehendere non poſſumus.* Cic. pro Flacco.
c 2 Sam. 13. 30.
d *They daily wreſt my words.* Pſal. 56. 5. -- *Nihil eſt Quin malè narrando poſſit depravarier.* Terent. in Phorm.
e 2 Sam. 10. 2.
f Neh. 6. 6, 7 & Ezra 4. 12.

been to fortifie themselves for *a Rebellion*. Yea and the malicious *Jewes* dealt so with *Christ* himself; taking hold of some words of his, about the destroying and building of *the Temple*, which he understood of *the* g *temple of his body*, and so h wresting them to the fabrick of *the Material Temple*, as to make them serve to give colour to one of the strongest *accusations* they had against him. This *second* kind of *Report* is *false*, as devoid of *Ingenuity*.

g Joh. 2. 10. 21.
h Mat. 26. 61.

10. The *third* way is, when taking advantage of the *Law*, we prosecute *the extremity* thereof against our brother, who perhaps hath done something contrary to *the letter of the Law*, but not violated *the intent of the Law-giver*, or offended either against *common Equity*, which ought to be the a measure of just *Lawes*, or against *the common good*, which is in some sort the b measure of *Equity*. In that multitude of *Laws*, which for the repressing of *disorders*, and for the maintenance of *peace* and *tranquillity* among men, must needs be in every well-governed Common-wealth, it cannot be avoided, but that honest men, especially if they have much dealings in the world, may have sometimes just and necessary cause to do that, which in regard of *the thing done* may bring them within the compass of some *Statute* or branch of *a statute*; yet such as, *circumstances* duly considered, no wise and indifferent man but would well approve of. Now, if in such cases alwaies *rigour* should be used, *Lawes* intended for *the benefit*, should by such hard construction become *the bane* of humane society. As *Solomon* saith, c *Qui torquet nasum, elicit sanguinem*; He that wringeth the nose too hard, forceth bloud. Guilty this way are not only those *contentious spirits*, whereof there are too many in the world; with whom there is no more adoe, but a *Word* and an *Action*, a *Trespass* and a *Process*: But most of our *common Informers* withal, *Sycophants* you may call them (for that was their old name) like *Verres* his d *bloud-hounds* in *Tully*, that lye in the wind for game, and if they can but trip any man upon any breach of a *penal Statute*, there they fasten their *teeth*, and tugg him into *the Courts* without help; unless he will *dare offam Cerbero*, (for that is it they look for) give them *a sop*, and then they are charmed for that time. *Zacheus*, besides that he was a *Publicane*, was it seemeth such a kind of *Informer*; c εἴ τινος ἐσυκοφάντησα, is the word *Luk.* 19. If I have played the *Sycophant* with any man, if I have wronged any may by *forged cavillation*, or wrung any thing from him by *false accusation*. A *report* of this *third* kind is *false*, as devoid of *equity*.

a νόμοι ἀληθῶς λεγόμενοι, ὅτ' ἂν δίκαιοι ὦσι. Epictet. apud Stob. Serm. 143. *Nos legem bonam à mala nullâ aliâ nisi naturali normâ dividere possumus.* Cic. lib. 1. de legib. *Quod fit injustè, nec jure fieri potest. Non enim jura dicenda sunt, vel putanda, iniqua hominum constituta.* Aug. l. 9. de Civit. 21.
b *Atque ipsa utilitas justi propè mater & aqui.* Horat. 1. serm. 3. --*ex æquo & bono jus constat, quod ad veritatem & utilitatem communem videtur pertinere.* Cic. ad Herenn. lib. 2.
c Prov. 30 33.
d *Canes venatici.* Cic. in Verrinis sæpe.
e Luke 19. 8. *Si quid cui per calumniam eripui.* apud Tert. 4. cont. Marc. 37.

11. But it may be thought I injure these men, in making them *raisers of false reports*; and am my self a *false accuser* of them, whilest I seek to make them *false accusers* of others: when as they dare appeal to the world, they report not any thing but what is *most true*, and what they shall be well able to *prove* so to be. At once to answer them, and clear my self; know, that in Gods estimation, and *to common intendment* in the language of *Scripture*, it is all one to speak an *untruth*, and

A and to ſpeak a *truth* in undue time, and place, and manner, and with *undue circumſtances*. One inſtance ſhall make all this moſt cleer. *Doeg* the Edomite, one of the [a] ſervants of the houſe of *Saul*, ſaw when *David* went into the houſe of *Abimelech* the Prieſt, and how *Abimelech* there entertained him, and what kindneſs he did for him: of all which he [b] afterwards gave *Saul* particular *information*, in every point according to what he had ſeen. Wherein, though he ſpake no more than what was *true*, and what he had *ſeen* with his own eyes: yet becauſe he did it with an intent to bring miſchief upon *Abimelech*, who had done nothing but what well became an honeſt man to do, *David* B chargeth him with telling of *lyes*, and telleth him he had a *falſe tongue* of his own for it, *Pſal.* 50. [[c] *Thy tongue imagineth wickedneſſe, and with lyes thou cutteſt like a ſharp raſour. Thou haſt loved unrighteouſneſſe more then goodneſſe, and to talk of lyes more then righteouſneſs: thou haſt loved all words that may do hurt, O thou falſe tongue.*] Conclude hence; he that telleth *the truth* where it may *do hurt*, but eſpecially if he tell it with that purpoſe, and to that end that it may *do hurt*, he hath a *falſe tongue*, and he telleth a *falſe lye*, and he muſt pardon us if we take him for no better than *the raiſer of a falſe report*.

We ſee what it is to *raiſe a falſe report*: let us now ſee what a fault 12.
C it is. The *firſt Accuſer* that ever was in the world, was *a falſe Accuſer*: and that was *the Devil*. Who as he began *betimes*, for he was a [a] *liar from the beginning*: ſo he began *aloft*; for, the firſt *falſe report* he raiſed, was of *the moſt High*. Unjuſtly *accuſing* God himſelf unto our mother *Eve* in a [b] few words, of no fewer than three great crimes at once, *Falſhood*, *Tyranny*, and *Envy*. He was then a *ſlanderous accuſer* of his *Maker*; and he hath continued ever ſince a *malicious accuſer* of his [c] *Brethren*: *Satan*, *διάβολος*, &c. he hath his name from it in moſt languages, *Slanderers*, and *Backbiters*, and *falſe Accuſers* may here hence learn to take knowledge of *the rock* whence D they were hewn: here they may behold the top of their *pedigree*. We may not deny them the ancienty of their deſcent; though they have ſmall cauſe to boaſt of it; *ſemen ſerpentis*, the ſpawn of the old Serpent; [d] *children of their father the Devil*. And they do not ſhame the ſtore they come of; for *the works of their Father they* readily *do*. That Helliſh *Aphoriſm* they ſo faithfully practiſe, is one of his *Principles*: it was he firſt inſtilled it into them, *Calumniare fortiter, aliquid adhærebit*, [e] *Smite with the tongue*, and be ſure to ſmite home; and then be ſure either *the grief*, or *the blemiſh* of the ſtroke, will ſtick by it.

E A *Deviliſh* practiſe, hatefull both to *God* and *Man*. And that moſt 13.
juſtly; whether we conſider *the ſin*, or *the injury*, or *the miſchief* of it: the Sin in *the Doer*, the Injury to *the Sufferer*, the Miſchief to *the Common-wealth*. Every *falſe report* raiſed in judgement, beſides that it is a *lye*, and every lye is a ſin againſt *the truth*, [a] *ſlaying* the *ſoul* of him that maketh it, and [b] *excluding* him from heaven, and

a 1 Sam. 21. 7.

b 1 Sam. 22. 9, &c.

c Pſal. 52. 2-4.

a John 8. 44.

b Gen. 3. 1, 4, 5.

c Apoc. 19. 6, 10.

d John 8. 44.

e Jer. 18. 18.

a Wiſd. 1. 11.

b Apoc. 22. 15.

binding him over unto [c] *the ſecond death*: it is alſo a *pernicious lye*, and that is the worſt ſort of *lies*; and ſo a ſin both againſt *Charity* and *Juſtice*. Which who ſo committeth, let him never look to [d] *dwell* in the Tabernacle of God, or to reſt upon his holy Mountain: GOD having threatned, *Pſal.* 50. to take ſpecial knowledge of this ſin; and though he ſeem for a time to diſſemble, yet at leſt to *reprove* the bold offender to his face. [[e] *Thou ſatſt and ſpakeſt againſt thy brother: yea and haſt ſlandered thine own mothers ſon. Theſe things haſt thou done, and I held my tongue, and thou thoughteſt wicked ly, that I was even ſuch an one as thy ſelf; but I will reprove thee, and ſet before thee the things that thou haſt done.*]

14. And as for *the Injury* done hereby to *the grieved* party, it is incomparable. If a man have his *houſe* broken, or his *purſe* taken from him by the high way, or ſuſtain any wrong or loſs in his *perſon*, *goods*, or *ſtate* otherwiſe, by *fraud*, or *violence*, or *caſualty*: he may poſſibly either by *good fortune* hear of his own again and recover it, or he may have *reſtitution* and ſatisfaction made him by thoſe that wronged him, or by his good *induſtry* and *providence* he may live to ſee that loſs *repaired*, and be in as *good ſtate* as before. But he that hath his *Name*, and *Credit*, and *Reputation* cauſleſly called into queſtion, ſuſtaineth a loſs by ſo much greater than any theft, by how much [a] *a good Name is better than great riches*. A man may *out-wear* other injuries, or *outlive* them: but a defamed perſon no *acquittall* from *the Judge*, no *ſatisfaction* from *the Accuſer*, no following *endeavours* in *himſelf* can ſo reſtore *in integrum*, but that when *the wound* is healed, he ſhall yet carry the marks and *the ſcarres* of it to his dying day.

15. Great alſo are *the miſchiefs* that hence redound to *the commonwealth*. When no *innocency* can protect an honeſt quiet man, but every buſie baſe fellow that oweth him a ſpite, ſhall be able to *fetch* him into *the Courts*, *draw* him from the neceſſary charge of *his family* and *duties* of *his calling*, to an unneceſſary expence of money and time, *torture* him with endleſs *delayes*, and *expoſe* him to the pillage of every *hungry Officer*. It is one of *the grievances* God had againſt *Jeruſalem*, and, as he calleth them, *abominations*, for which he threatneth to judge her, *Ezek.* 22. *Viri detractores in te.* [a] *In thee are men that carry tales to ſhed blood.*

16. Beware then all you whoſe buſineſs or lot it is at this *Aſſiſes*, or hereafter may be, to be *Plaintiffs*, *Accuſers*, *Informers*, or any way *Parties* in any Court of Juſtice, this or other, *Civil* or *Eccleſiaſtical*: that you ſuffer not the guilt of this prohibition to cleave unto your Conſciences. If you ſhall hereafter be *raiſers of falſe reports*, the words you have heard this day ſhall make you inexcuſable another. You are by what hath been preſently ſpoken, diſabled everlaſtingly from pleading any *Ignorance* either *Facti* or *Furis*; as having been inſtructed both *what it is*, and how great a *fault* it is to raiſe a falſe report. Reſolve therefore, if you be free, never to enter into any

c Apoc. 22. 8.
d Pſal. 15. 1, 3.
e Pſal. 50. 19. --21.
a Prov. 22. 1.
a Ezek. 22. 9.

A any *action* or *ſuit*, wherein you cannot proceed with *comfort*, nor come off without *injuſtice*: or, if already *engaged*, to make as good and ſpeedy an end as you can of *a bad matter*, and to *deſiſt* from farther proſecution. Let that *golden rule*, (commended by the wiſeſt [a] *heathens* as a fundamental *principle* of moral and civil *Juſtice*; yea and propoſed by our bleſſed Saviour himſelf as a full abridgement of the [b] *Law and Prophets*,) be ever in your eye, and ever before your thoughts, to meaſure out all your *actions*, and *accuſations*, and *proceedings* thereby: even to *do ſo to other men*, and no otherwiſe, than as you could be content, or in right reaſon ſhould be content, *they* B *ſhould do to you* and yours, if their caſe were yours. Could any of you take it well at your neighbours hand, ſhould he ſeek your *life* or *livelyhood* by *ſuggeſting* againſt you things which you never had ſo much as the thought to do? or bring you into a peck of troubles, by *wreſting* your *words* and *actions* wherein you meant nothing but well, to a dangerous conſtruction: or *follow the Law* upon you, as if he would not leave you worth a groat, for every *petty treſpaſſe*, ſcarce worth half the money? or fetch you over the hippe upon *a branch* of ſome blind, uncouth and *pretermitted Statute*? He that ſhould deal thus with you and yours, I know what would be ſaid and thought: *Griper*, C *Knave*, *Villain*, *Divel incarnate*; all this and much more would be too little for him. Well, I ſay no more but this, *Quod tibi fieri non vis*, &c. Do as you would be done to. There is your *general Rule*.

But for more *particular direction*, if any man deſire it; ſince in every *evil*, one good ſtep to ſoundneſs is to have diſcovered the right *cauſe* thereof: I know not what better courſe to preſcribe for the preventing of this ſinne of *ſycophancy* and falſe accuſation, than for every man carefully to avoid *the inducing cauſes* thereof, and *the occaſions* of thoſe *cauſes*. There are (God knoweth) in this preſent wicked world, to every kind of evil, *inducements* but too too many. To this D of *falſe accuſation* therefore it is not unlikely, but there may be more: yet we may obſerve that there are *four* things, which are the moſt ordinary and frequent *cauſes* thereof; viz. *Malice*, *Obſequiouſneſſe*, *Coverture*, and *Covetouſneſſe*.

The firſt is *Malice*. Which in ſome men (if I may be allowed to call them *men*, being indeed rather *Monſters*) is univerſal. They love no body: *glad* when they can do any man any *miſchief* in any matter: never at ſo good *quiet*, as when they are moſt *unquiet*. It ſeemeth *David* met with ſome ſuch: men that were [a] *enemies to peace: when he ſpake to them of peace, they made themſelves ready to battel*. Take one of E theſe men, it is *meat* and *drink* to him, which to a well-minded Chriſtian is as *Gall* and *Wormwood*, to be in continual ſuits. [b] *Et ſi non aliqua nocuiſſet, mortuus eſſet*: he could not have kept himſelf in *breath* but by keeping *Termes*; nor have lived to this hour, if he had not been in *Law*. Such *cankered diſpoſitions* as theſe, without the more than ordinary mercy of God, there is little hope to reclaim: unleſs

17.

18.

[a] Pſ. 120. 6, 7.

[b] *Virg. Eclog.* 3.

[a] Ἃ πάσχοντας ἑαυτοὺς ἕτεροι ὀργίζεσθαι, ταῦτα τοῖς ἄλλοις μὴ ποιεῖν. apud Stob. Serm. 2. *Idque per præconem, cùm aliquem emendaret, dici jubebat, Quod tibi fieri noa vis, alteri ne feceris. Quam ſententiam uſque adeò dilexit, ut & in Palatio, & in publicis operibus præſcribi jubaret.* de Alex Severo. Lamprid. in Alex.

[b] Mat. 7. 12.

very *want*, when they have ſpent and undone themſelves with *wrangling* (for that is commonly their end, and the reward of all their toyl) make them hold off, and give over. But there are beſides theſe, others alſo; in whom, although this *malice* reigneth not ſo univerſally, yet are they ſo far carried with *private ſpleen* and hatred againſt ſome *particular men* for ſome perſonal reſpect or other, as to ſeek their *undoing* by all means they can. Out of which hatred and envy they *raiſe falſe reports* of them: that being in their judgements (as it is indeed) the moſt *ſpeedy*, and the moſt *ſpeeding* way, to [c] do miſchief with ſafety. This made the Preſidents and Princes of *Perſia* to [d] *ſeek an accuſation againſt Daniel*; whom they envied becauſe the King had *preferred him above them*. And in all ages of the world, wicked and prophane men have been buſie to *ſuggeſt* the worſt they could, againſt thoſe that have been *faithfull* in their *callings*; eſpecially in the callings of *the Magiſtracy* or *Miniſtry*: that very *faithfulneſſe* of theirs being to the other a ſufficient ground *of malice*. To remedy this, take the Apoſtle's rule, *Heb* 12. [e] *Look diligently leſt any root of bitterneſſe ſpringing up trouble you, and thereby many be defiled*. Submit your ſelves to *the word* and *will* of *God* in *the Miniſtery*; ſubmit your ſelves to *the power* and *ordinance* of God in *the Magiſtracy*; ſubmit your ſelves to the good *pleaſure* and *providence* of God in *diſpoſing* of yours and other mens eſtates: and you ſhall have no cauſe by the grace of God, out of *malice* or *envy* to any of your brethren, to *raiſe falſe reports* of them.

19. The *ſecond* Inducement is *Obſequiouſneſſe*. When either out of a baſe *fear of diſpleaſing* ſome that have power to do us *a diſpleaſure*, or out of a baſer *Ambition* to ſcrue our ſelves into *the ſervice* or *favour* of thoſe that may *advance* us; we are content, though we owe them no private grudge otherwiſe, yet to become *officious accuſers* of thoſe they hate, but would not be ſeen ſo to do: ſo making our ſelves as it were *bawds* unto their *luſt*, and open *inſtruments* of their ſecret *malice*. Out of that baſe *fear*, the [a] Elders of *Jeſreel*, upon the Queens Letter, whom they durſt not diſpleaſe, cauſed *an accuſation* to be framed againſt innocent *Naboth*. And out of this baſe *Ambition*, [b] *Doeg* to pick a thank with *his Maſter*, and to endear himſelf farther into his good opinion, told tales of *David* and *Abimelech*. To remedy this, remember, *the ſervice* and *offices* you owe to the greateſt *Maſters* upon earth, have their *bounds* ſet them which they may not paſs. [c] *Uſque ad aras*: the *Altar-ſtone* that is the *Meere-ſtone*; and *Juſtice* hath her *Altars* too, as well as *Religion* hers. Goe as far then as you can in offices of love and ſervice to your friends and betters, *ſalvis pietate & juſtitiâ*: but not a ſtep farther for a world. If you ſeek to [d] *pleaſe men* beyond this, you cannot be *the ſervants of God*.

20. *Coveture* is *the third* Inducement. And that is, when either to make *our own* cauſe *the better* we ſeek to bring *envy* and *prejudice* upon our adverſarie's, by making his ſeem *worſe*: or, when being our

c *Quare ſolent inimici mentiri? ut potentiam cujuſque minuant de qua mentiuntur.* Aug. Pſal. 65.
d Dan. 6. 3, 5.
e Heb. 12. 15.
a 3 King. 21 11.
b 2 Sam. 22. 9.
c Οὐ μὲ συμπεσεῖσθαι τοῖς εἴκουσι, ἀλλὰ μὴ χεῖρα βαμῶν. Pericles apud Apol. 1. Noct. 3.
d Gal. 1. 10.

A our ſelves *guilty*, we think to [a] cover our own crimes, and to prevent *the accuſations* of others by getting the ſtart of them, and *accuſing* them firſt. As [b] *Potiphars* wife accuſed *Joſeph*, and *the* [c] *Elders Suſannah*, of ſuch crimes, as they were *innocent* of, and themſelves *guilty*. An old trick, by which *C. Verres*, like a cunning Colt often holp himſelf at a pinch, when he was *Prætor of Sicily*; as [d] *Cicero* declareth againſt him by many inſtances, and at large. For ſithence *the Lawes* in moſt caſes rather favour *the Plaintiff*; becauſe it is preſumed men ſhould not *complain* without grievance: we may think perhaps to get this advantage to our ſelves, and ſo rather chooſe to be
B *Plaintiffs* then *Defendants*, becauſe (as *Solomon* ſaith) [e] *He that is firſt in his own tale ſeemeth righteous*. To remedy this; Do nothing but what is *juſt*, and *juſtifiable*: be ſure, your matters be good and right: they will then bear out themſelves well enough, without ſtanding need to ſuch damned ſhifts for ſupport.

But *the fourth* thing is that, which cauſeth more miſchief in this kind, than all the reſt. That which the Apoſtle calleth [a] *the root of all evil*; and which were it not, there could not be the hundreth part of thoſe ſuits, and troubles, and wrongs, which now there are, done under the Sun: Even the greedy worm of *Covetouſneſs*, and the thirſt
C after *filthy lucre*. For though men be wicked enough, and prone to *miſchief* of themſelves but too much: yet are there even in *corrupt nature* ſuch impreſſions of *the common principles* of juſtice and equity, that men would not often do great wrongs [b] *gratis*, and for nothing. If *Zibah* ſlander his *Maſter* falſely and treacherouſly; it is in a hope of getting the living from him. And it was *Naboth's Vineyard*, not *blaſphemy*, that made him guilty. Thoſe ſinners that conſpired againſt the innocent, *Prov.* 1. [c *Come let us lay wait for bloud, let us lurk privily for the innocent without a cauſe: Let us ſwallow them up, &c.*] They had their end in it: and what that was the next follow-
D ing words diſcover, *We ſhall find all precious ſubſtance, we ſhall fill our houſes with ſpoil*. And moſt of our prouling *Informers*, like thoſe old *Sycophants* in *Athens*, or *the Quadruplatores* in *Rome*; do they aim think you ſo much at the execution of *good Lawes*, the puniſhment of *offenders*, and the reformation of *abuſes*, as at *the prey*, and *the booty*, and to get a piece of money to themſelves? For let the offence be what it will, deal but with them: and then no more ſpech of *Lawes* or *Abuſes*, but all is huſht up in a calm ſilence, and no harm done. To remedy this; as *John Baptiſt* ſaid to the Souldiers in *Luke* 3. [d] *Accuſe no man falſly* (συκοφαντήσητε, is the word there too) *and be content*
E *with your wages*: ſo if you would be ſure not to accuſe your neighbour falſly, *content* your ſelves with your own eſtates, and covet not [e] *his Oxe or his Aſſe*, his land or his money, or *any thing that is his*. Reckon nothing *your own*, that is not yours by fair and juſt means: nor think that can *proſper* with you and yours, that was *wrung* from another by *Cavil* or *Calumny*.

I

a *Scelere velandum eſt ſcelus*, Sen in Hippol. Act. 2.
b Gen. 39. 17.
c Dan. 13.
d Cic. in Verr. *paſſim*.
e Prov. 18. 7.

21.

a 1 Tim. 6. 10. --*ſcelerum matrem*: Claud. 2. de laud. Stillic. *Inde ferè ſcelerum cauſæ* -- Juven. Sat. 14.
b *Maximam partem ad injuriam faciendam aggrediuntur nonnulli, ut adipiſcantur ea quæ concupiverunt; In quo vitio latiſſimè patet avaritia.* Cic. li. 1. de offic.
Sic vita hominum eſt, ut ad maleficium nemo conetur ſine ſpe alicujus emolumento accedere. Cic. pro Sex. Roſcio -- *pars viliſſima rerum, Certamen movitis opes.* Lucan. lib. 3.
εἰ μὴ τὸ λαβεῖν ὧδ', ἡ δὲ δοῦναι πόνηρὸς ὧδ'. Diphilus apud Stob. ſerm. 8.
c Pro. 1. 12, 13.
d Luk. 3. 14.
e Exod. 20. 17.

22.

I have now done with you that are *Accuſers*: whoſe care muſt be, according to *the Text-reading*, not to *raiſe a falſe report*. But *the Margent* remembers me, there are others whom this prohibition concerneth *beſides* you, or rather *above* you; whoſe care it muſt be, not to *receive* a falſe report. A thing ſo weighty, and withal ſo pertinent to the general argument of this Scripture, that ſome [a] *Tranſlations* have paſſed it in the *Text*. And the Original word comprehendeth it. For albeit the *Raiſer* indeed be *the firſt taker up*; yet the *Receiver taketh it up* too, at the ſecond hand. As it is commonly ſaid of *ſtollen goods*, There would be no *thieves*, if there were no *receivers*; and therefore ſome *Laws* have made *the* [b] *Receiver* equal thief with *the Stealer*, ὁ κλέπτας μὲν ὁ λήπτας: ſo certainly there would be fewer *falſe reports raiſed* in judgement, if they were more ſparingly *received*. And therefore in this caſe alſo *the Receiver* muſt go *pari paſſu* with *the Raiſer*: who, if he give way or countenance to *a falſe report* when he may refuſe or hinder it, by being an *Acceſſary* maketh himſelf a *Party*; and becometh [c] guilty of the ſame *ſins*, the ſame *wrongs*, the ſame *miſchiefs* with the firſt offender, *the falſe Accuſer*. *David* as he inveigheth againſt *Doeg* in the [d] Pſalm for *telling*: ſo he [e] elſewhere expoſtulateth with *Saul* for *hearing* unjuſt reports of him. *The Raiſer* and *Receiver* are both poſſeſſed with the ſame evil ſpirit: they have the ſame [f] *Devil*, the ſame *Familiar*; only here is the difference, *The Raiſer* hath his *Familiar* in his *tongue*, *the Receiver* in his *ear*. Whoſoever then ſitteth in the place of *Magiſtracy* and publick judicature *in foro externo*, or is by vertue of his calling otherwiſe inveſted with any *juriſdiction* or *power* to hear and examine *the accuſations* of others: I know not how he ſhall be able to diſcharge himſelf *in foro interno* from a kind of *Champerty* (if my ignorance make me not abuſe the word) or at leaſtwiſe from *miſpriſion of Calumny* and unjuſt accuſations; if he be not reaſonably careful of *three things*.

First, let him beware how he taketh *private informations*. Men are *partial*; and will not tell their own tales but with *favour*, and unto *advantage*. And it is ſo with moſt men; *the* [a] *firſt tale* poſſeſſeth them ſo, as they hear the next with *prejudice*: than which there is not a [b] ſorer enemy to right and indifferent judgement. A point ſo material, that ſome *Expoſitors* make it a thing principally intended in this firſt branch of my Text, [c] *Ut non audiatur una pars ſine alia*, ſaith *Lyra*. Suiters will be impudent, to foreſtall the publick hearing by *private informations*: even to *the Judge* himſelf, if the acceſs be eaſie; or at leaſtwiſe (which indeed maketh leſs noyſe, but is nothing leſs pernicious) to his *ſervant* or *favorite* that hath his *ear*, if he have any ſuch noted *ſervant* or *favorite*. He therefore that would reſolve not to *receive a falſe report*, and be ſure to hold his

a ὑπερβλῆξη Septuag. *Non ſuſcipies vocem mendacii.* Vulg. edit. *Thou ſhalt not receive a falſe report.* Genev. -- *hunc ſenſum ſequitur Chaldæus*, Vatabl.

b Ἀμφότεροι κλῶπές εἰσι ὁ λήθων καὶ ὁ λήπτης. Phocyl.

c *Non ſolùm ille reus eſt qui falſum de aliquo proſert; ſed & is qui cito aurem criminibus præbet.* Iſid. l. 3. de ſummo bono.

d Pſal. 52.

e 1 Sam. 24. 9.

f Διαβολὰς ὅτε λέγειν πρὸς ἄλλους, ὅτε ἀκούειν ὠμοθυμίας. Thucyd. apud Stob. Serm. 40.

23.

a Prov. 18. 17. *Eſt vitium, cujus ſi te immunem ſentis, inter omnes quos novi, ex his qui Cathedras aſcenduut, ſedebis me judice ſolitarius.* -- *Facilitas credulitatis hæc eſt: cujus callidiſſima vulpeculæ ignorum neminem comperiſſe ver utias* Bern. 2. de conſid. in fine.

b -- *inde eis ipſis pro nihilo iræ multæ, inde innocentium frequens addictio, inde præjudicia in abſentes.* Bernard. ibid.

c *Lyr. hic.*

reſo-

A resolution, let him resolve (so far as he can avoid it) to receive no report in *private*; (for a thousand to one that is a *false* one) or, where he cannot well avoid it, to be ready to receive *the information* of the adverse part withall; either [d] *both* or *neither*, but indeed rather *neither*: to keep himself by all means *equal* and *entire* for a publick hearing. Thus much he may assure himself; there is no man offereth to possess him with a cause *before-hand*, be it right, be it wrong; who doth not either *think* him unjust, or *would have* him so.

d τὸ ἀμφοῖν ἀκεραίους. Demosth. de Coron.

B *Secondly*, let him have *the conscience* first, and then *the patience* too (and yet if he have *the* [a] *conscience*, certainly he will have *the patience*) to make *search* into the truth of things: and not be dainty of his pains herein, though matters *be intricate*, and the labour like to be *long* and *irksome*, to find out if it be possible *the bottome* of a business; and where indeed the fault lieth *first* or *most*. It was a great oversight in a good King, for [b] *David* to give away *Mephibosheths* living from him to his *Accuser*, and that upon the bare credit of *his accusation*. It had been more for his honour, to have done [c] as *Iob* did before him, to have *searched out the cause he knew not*; and as his son [d] *Solomon* did after him in the cause of the two Mothers. *Solomon* well

24.

a The righteous considereth the cause of the poor: but the wicked regardeth not to know it. Prov. 29. 7.

b 2 Sam. 16. 4.

c Job 29. 16, 17.

d 3 King. 3. 23.

C knew, what he hath also taught us, *Prov.* 25. that it was [e] *the honour of Kings to search out a matter*. God as he hath vouchsafed Princes and Magistrates his own [f] *name*: so he hath vouchsafed them his own *example* in this point. An *example* in the story of the *Law*, *Gen.* 18. where he did not presently give judgement against [g] *Sodom* upon the cry of their sins, that was come up before him: but he would *go down* first *and see whether they had done altogether according to that cry; and if not, that he might know it*. An *example* also in the *Gospel-story*, *Luc.* 16. under the parable of *the rich man*: whose first work, when his *Steward* was accused to him for embezeling his goods, was

e Prov. 25. 2.

f Psal. 82. 6.

g Gen. 18. 20, 21. *Quo exemplo moniti, ne ad proferendam sententiam--aut temerè indiligenterque indiscussa quæque quoquo modo judicemus: sed exemplo Domini descendamus, videamus, & justo examine criminosos diligenter perscrutemur.* Concil. Tribur. c. 22.

D not to turn him out of doors, but to [h] *examine* his accounts. What through *Malice*, *Obsequiousness*, *Coverture*, and *Covetousness*, counterfeit reports are daily *raised*: and there is much cunning used by those that *raise* them, much odd *shuffling*, and *packing*, and *combining* to give them *the colour* and face of perfect *truth*. As then a plain Countrey-man, that would not willingly be cousened in his pay, to take a *slip* for a *currant piece*, or *brass* for *silver*, leisurely turneth over every piece he receiveth; and if he suspect any one more than the rest, *vieweth* it, and *ringeth* it, and *smelleth* to it, and *bendeth* it, and *rubbeth*

h Luk. 16. 2.

E it, so making up of all his senses as it were one *natural touch-stone*, whereby to try it: such *jealousie* should the Magistrate use, and such *industry*, especially where there appeareth cause of suspition, by all means to *sift* and to bolt out *the truth*, if he would not be cheated with a *false report* instead of a true.

Thirdly, let him take heed he do not give countenance or encouragement, more than right and reason requireth, to *contentious per-*

25.

sons, known *Sycophants*, and common *Informers*. If there should be no *Accusers* to make complaints, *Offenders* would be no *offenders*, for want of due *Correction*; and *Laws* would be no *Laws*, for want of due *Execution*. *Informers* then are [a] necessary in a Common-wealth, as *Dogs* are about your houses and yards. If any man mislike the comparison, let him know it is [b] *Cicero*'s simily, and not mine. It is not amiss, saith that great and wise Oratour, there should be some store of *Dogs* about the house, where many *goods* are laid up to be safe kept, and many false *knaves* haunt to do mischief; to *guard those*, and to *watch these* the better. But if those [c] *Dogs* should make at *the throat* of every man that cometh near the house, at honest mens hours, and upon honest mens business: it is but needful they of the house should sometimes *rate* them off, and if that will not serve the turn, well favouredly *beat* them off, yea, and (if after all that they still continue mankeen) *knock* out their *teeth*, or *break their legs*, to prevent a worse mischief. *Magistrates* are *petty Gods*, God hath lent them his name, [d] *Dixi Dii, I have said ye are Gods*, Psal. 82. and *false Accusers* are *petty Devils*; the Devil hath borrowed their name, *Sathan*, διάβολος, *the Accuser of his brethren*. For a *Ruler* then or *Magistrate* to countenance a *Sycophant*, what is it else but as it were to pervert the course of nature, and to make *God* take the *Devils* part? And then besides, where such things are done; what is *the common cry*? People, as they are suspicious, will be talking parlously, and after their manner: Sure, say they, the *Magistrates* are *sharers* with these fellows in the adventure; these are but their *setters*, to bring them in gain, their Instruments and *Emissaries* to toll grist to their mills for the increasing of their moulter. He then that in the place of *Magistracy* would decline both *the fault* and *suspition* of such unworthy *Collusion*; it standeth him upon, with all his best endeavours, by *chaining* and *muzling* these beasts to prevent them from *biting* where they should not; and, if they have *fastned* already, then by delivering the oppressed (with *Job*) [f] *To pluck the prey from between their teeth*, and by exercising just severity upon them *to break their jawes* for doing farther harm.

a *Accusatores multos esse in civitate utile est, ut metu contineatur audacia: verumtamen hoc ita est utile, ut non plane illudamur ab accusatoribus.* Ibid.

b *Nihil mali est, Canes ibi quamplurimas esse, ubi permulti observandi, multaq; servanda sunt.* Cic. pro Sex. Roscio.

c *Canes aluntur in Capitolio, ut significent si fures venerint. Quod si luce quoq; canes latrent, cùm Deos salutatum aliqui venerint: opinor iis crura suffringantur*, &c. Ibid.

d Psal. 82. 6.

e Apoc. 12. 9, 10. *De ipso etiam nomine Diaboli delatorem.* Tertul. de anima. c. 35.

f Job. 29. 17.

26. I am not able to prescribe (nor is it meet I should to my Betters) by what means all this might best be done. For I know not how far the *subordinate Magistrates* power, which must be bounded by his *Commission*, and by the *Laws*, may extend this way. Yet some few things there are, which I cannot but propose, as likely *good Helps* in all reason and in themselves, for the discountenancing of *false Accusers*, and the lessening both of their number and insolency. Let every good *Magistrate* take it into his proper consideration; whether his *Commission* and the *Laws* give him power to use them all, or no, and how far.

27. And *first*; for the avoiding of *Malicious suits*, and that men should not be brought into trouble upon *slight informations*: I find that among

among the [a] *Romans*, the Accuſer in moſt caſes might not be admitted to put in *his libell*, untill he had firſt taken his *corporal oath* before *the Prator*, that he was free from all malicious and *Calumnious* intent. Certain it is, as dayly experience ſheweth, that many men who make no conſcience of a *lye*, do yet take ſome [b] bog at an *Oath*. And it cannot but open a wide gap to *the raiſing* and *receiving* of falſe reports, and to many other abuſes of very noyſome conſequence in the Common-weal; if *the Magiſtrate* when he may help it, to enrich himſelf or his officers, or for any other indirect end, ſhall ſuffer men to be impleaded and brought into trouble upon *Bills* and *Preſentments* tendered without Oath.

a Cæl. ad Cic. l. 8. Fam. Epiſt. 8. *vide* l. 7 & l. 13. Sect. qui damni ff. de damno inſect. *In omnibus cauſis, ſive-- ſancimus non aliter-- Niſi prius qui eas expoſcunt, juramentum de calumnia præſtiterint, quod non*, &c. l.

Unic. Cod. de jurejurando propter calumn. b *Nam ſacramenti timore contentioſa litigantium inſtantia compeſcitur.* Ibidem. ἔρως ὃ θεσπιδὴς ἐπιμελείας ψυχὴ κατέχει. Sophocl.

Secondly, ſince *Lawes* cannot be ſo conceived, but that through the infinite variety of humane occurrences, they may ſometimes fall heavy upon *particular men*: and yet for the preventing of more *generall inconveniences* it is neceſſary there ſhould be *Lawes* (for better a *miſchief* ſometimes, than alwayes an *Inconvenience*:) there hath been left, for any thing I find to the contrary, in all well-governed Polities, a kind of *latitude* more or leſs, and *power* in the Magiſtrates, even in thoſe Courts that were *ſtrictiſſimi juris*, upon fit occaſion to qualifie and to [a] mitigate ſomething *the rigour* of *the Laws* by *the Rules* of *Equity*. For I know not any extremity of [b] *Wrong* beyond the extremity of *Right*: when *Lawes* intended for *fences*, are made *ſnares*, and are calumniouſly wreſted to *oppreſſe* that innocency which they ſhould *protect*. And this is moſt properly [c] *Calumny* in the prime notion of the word, for a man upon a meer trick or quillet from *the* [d] *letters* and ſyllables of *the Law*, or other *writing*, or *evidence*, preſſed with advantage, to bring his *action*, or lay his *accuſation* againſt another man; who yet *bonâ fide*, and in Equity and Conſcience, hath done nothing worthy to bring him into ſuch trouble. Now if *the Magiſtrate* of Juſtice ſhall uſe his *full power*, by interpreting *the Law* in *rigour* where he ſhould not, to ſecond *the boldneſſe* of a calumnious *Accuſer*: or if he ſhall not uſe his *full power*, by affording his lawfull *favour* in due time and place, to ſuccour *the innocency* of the ſo *accuſed*: he ſhall thereby but give encouragement to *the Raiſers*, and he muſt look to anſwer for it one day, as *the Receiver of a falſe report*.

28.

a *Solio cudire in poteſtate eſſe judicis mollire ſententiam, & mitius vindicare quam jubeant leges.* Aug. Epiſt. 158.

b *Summum jus, ſumma injuria.* ib. ἔστι δὲ ὁ ἄρχων, εὐλαξ τῶ δικαίω, εἰ δὲ τῶ δικαίω, καὶ τῶ ἴσω. Ariſt. 5. Eth. 10.

c *Exiſtunt etiam ſæpe injuriæ calumniâ quadam, & nimis callidâ, ſed malitioſa interpretatione.* Cic. l. 1. de offic.

d *Scriptum ſequi, calumniatoris eſſe; boni judicis, voluntatem ſcriptoris, authoritatemque defendere.* Id. pro A. Cecin.

Thirdly, ſince that *Juſtice* which eſpecially ſupporteth *the Common-weale*, conſiſteth in nothing more than in the right diſtribution of *rewards* and *puniſhments*: many Law givers have been carefull, by propoſing *rewards*, to encourage men to give in *true* and *needfull* informations, and on the contrary to ſuppreſs thoſe that are *falſe* or *idle*, by propoſing *puniſhments*. For, *the informers* office, though it be (as we heard) a *neceſſary*, yet it is in truth a very *thankleſſe* office: and men would be loth, without ſpecial grievance, to undergoe *the hatred*

d *Aucupia verborum, & literarum tenicula.* Cic. pro A. Cecinn.

29.

tred and *envy*, which commonly attendeth ſuch as are *officious* that way; unleſs there were ſome *profit* mixt withall, to ſweeten that *hatred*, and to countervail that *envy*. For which cauſe, in moſt *Penal Statutes*, a *moity*, or a *third*, or [a] *fourth* (which was the uſual proportion in *Rome*, whence the name of [b] *quadruplatores* came) or ſome other greater or leſſer part of the *fine*, *penalty*, or *forfeiture* expreſſed in *the Law*, is by the ſaid Law allowed to *the Informer*, by way of recompence for *the ſervice* he hath done *the State* by his information. And if he be *faithfull* and *conſcionable* in his Office, good reaſon he ſhould have it. For he that hath an *Office* in any *Lawfull Calling* (and *the Informers calling* is ſuch; howſoever through the iniquity of thoſe that have uſually exerciſed it, it hath long laboured of an [c] *ill name*:) but he that hath ſuch *an office*; as it is meet he ſhould *attend* it, ſo it is meet it ſhould *maintain* him, for, [d] *Who goeth to warfare at any time of his own coſt?* But if ſuch an *Informer* ſhall *indict one man* for an offence, pretending it to be done to the great hurt of the Common-weal, and yet for favour, fear, or a fee, *balk* [e] *another man*, whom he knoweth to have committed the ſame offence, or a greater; or, if having entred his complaint in *the open Court*, he ſhall afterwards let the ſuit fall, and take up the matter in a *private Chamber*: this is [f] *Colluſion*; and ſo far forth a *falſe report*, as every thing may be called *falſe* when it is *partial*, and ſhould be *entire*. And *the Magiſtrate*, if he have power to chaſtiſe ſuch an *Informer*, ſome ſemblance whereof there was in that [g] *Judicium Prævaricationis* in *Rome*, he ſhall do the Common-wealth good ſervice, and himſelf much honour, now and then to uſe it.

a *Quartam accuſatoribus ſecundum accepti ſtudiaem legis.* Tacit. lib. 4. Annal.

b *Quadruplatores, accuſatores ſeu delatores criminum Publicorum ſub pœna quadrupli, ſive quod ipſi ex damnatorum bonis quos accuſaverant, quartam partem conſequebantur.* Aſcon. in Ver. *See* Feſt. in Quadruplatore; Turneb. 3. Adver. 9. Lipſ. in Lib. 4. Ann. Taciti Biſciol. 14. ſubſeſ. 15.

c *Quadruplator, ut breviter deſcribam, capitalis eſt. Eſt enim improbus & peſtifer civis.* Cic. lib. 2. ad Heren.

d 1 Cor. 9. 7.

e *Æquitas in paribus cauſis paria jura deſiderat.* Cic. in Top. *Quis hoc ſtatuit, quod æquum ſit in Quintium, id iniquum eſſe in Nevium?* Id. pro Quinct. f *Prævaricatio eſt accuſatoris corruptela ab reo.* Cic. in partit. orat. --*Prævaricatorem eum eſſe oſtendimus qui collusit cum reo, & tranſlatitiè munere accuſandi defungitur.* Mar. in lib. 1. ff. ad Senatuſc. Turpil.

g V. Plin. 3. Epiſt. 9. lib. 1. ff. ad Senatuſ. Turpil. Roſin. 9. Antiqu. Rom. 25.

30. *Fourthly*, ſince nothing is ſo powerfull to repreſs audacious *Accuſers*, as ſevere *Puniſhment* is; it is obſervable, what care and caution was uſed among *the Romans* whileſt that State flouriſhed, to deterre men from unjuſt Calumniations. In *private and civil Controverſies*, for tryal of right between party and party, they had their [a] *Sponſiones*: which was a ſumme of Money, in ſome proportionable rate to the value of the thing in Queſtion; which *the Plaintiffe* entred bond to pay to *the Defendant* in caſe he ſhould not be able to *prove* his *Action*; *the Defendant* alſo making the like *ſponſion*, and entring the like bond, in caſe he ſhould *be caſt*. But in *publick and criminal matters*, whether *Capital* or *Penal*, if for want of due proof on *the Accuſers* part, the party *accuſed* were quit in judgement; there went a tryal upon *the Accuſer*, at the ſuit of *the Accuſed*, which they called *Judicium Calumniæ*: wherein they examined the original ground and foundation of *the Accuſation*. [b] Which if it appeared to have proceeded from ſome juſt error or miſtake *bonâ fide*, it excuſed him: but if it ſhould appear,

a V. Aſcon. in Verrin. 3.

b v. lib. 1. Sect 2, &c. ff. ad Senatuſc. Turpil. Roſin. 9. Antiqu. Rom 25.

A pear, *the accuſation* to have proceeded from ſome *left-handed* reſpect, as *Malice, Envy, Gain*, &c. he was then condemned of *Calumny*. And his ordinary puniſhment then was, whereunto he had virtually bound himſelf by ſubſcribing his libel, *Pœna talionis*, the ſame kind of puniſhment whatſoever it was, which by *the Laws* had been due to the party accuſed, if *the libell* had been proved againſt him. Yea and for his farther ſhame it was provided by [c] *one Law*, that he ſhould be burnt in the forehead with the *Letter K.* to proclaim him a *Calumniator* to the world: that, in old Orthography, being the firſt letter of the word *Kalumnia*. The ſame letter would ſerve the turn very well
B with us alſo, though we uſe it to ſignifie another thing; and yet not ſo much another thing, as a thing more general, but comprehending this as one ſpecies of it. But, as I ſaid, I may not preſcribe, eſpecially beyond Law. The thing for which I mention all this, is this: If all that *care* and *ſeverity* in them could not prevent it, but that ſtill *unjuſt actions* would be brought, and *falſe accuſations* raiſed, what a world of unconſcionable *ſuits* and *wrongfull informations* may we think there would be, if contentious *Plaintiffs* and calumnious *Sycophants*, when they have *failed* their proof, ſhould yet *get off* eaſily, and eſcape out of the Courts without *Cenſure* or *Puniſhment*, or at the
C moſt but with ſome *light check*; and the poor *injured innocent* the while be held in as in a priſon, till he have paid *the utmoſt farthing*? I ſay not of what is *due*, but of what ſhall be *demanded* by every man that hath but a piece of an office about the Courts. It is a ſtrong heartning to *Accuſers*, and multiplieth *falſe reports* beyond belief; when they that are *wrongfully accuſed*, though the cauſe go with them ſhall yet have *the worſt* of the day: and ſhall have cauſe to anſwer the congratulations of their friends, as [d] *Pyrrhus* did his, after he had gotten two famous *victories* over the *Romans*, that if they
D ſhould get a few more ſuch *victories*, it would be to their utter *undoing*. If *the Magiſtrate* had power to make the wronged party *full reſtitution*, allowing him all *coſts* and *dammages* to a half-penny; nay if he had power to allow him *double* or *treble* out of his unjuſt adverſaries eſtate: it were all little enough, and but too little. *Zacheus* took himſelf bound to do more: when for this very ſin of *falſe accuſation* he impoſed upon himſelf, as a kind of ſatisfactory penance, [e] *a four-fold reſtitution*, *Luk.* 19. Here was a right *Quadruplator* indeed; and in the beſt ſenſe: you ſhall not lightly read of ſuch another.

E *Laſtly*, men have not [a] *feneſtrata pectora*, that we can ſee them throughly and within: yet there want not means of probable diſcovery. Of ordinary private men we make conjecture, by their *geſtures*, by their *ſpeeches*, by their *companions*. But *Magiſtrates* and great ones, who live more in the eye of the world, and are ever as it were upon *the ſtage*, and ſo do *perſonati incedere*, walk under a continual diſguiſe in reſpect of their *outward deportment*; are not ſo well diſ-

c *Lege Romniâ* v. l. 1. ſec. 2. ff. ad Senatuſc. Turpil. & Gothified. in annot. ibi; Roſin. 8. Antiqu. Rom. part. 2. cap. 22. *---literam illam ita vehementer ad caput affigent*, &c. Cicer. pro Sext. Roſc.

d Ἄνευ μέν μαχῶν Ῥωμαίους νικήσομαι, ἀποθνήσκων δὲ πανταλῶς. Plutarch. in Pyrrho.

e Luke 19 8.

31.

a *Lucian* in *de mort.*

coverable by thoſe means. They are beſt known by their [b] *ſervants* and *retinue*, by their *favourites* and *officers*, by thoſe they *keep* about them, or *employ* under them. If theſe be plain and down-right, if theſe be juſt and upright, if theſe be free and conſcionable: *Sycophants* will pluck in their horns, and be out of heart and hope to find *the Maſters* of ſuch ſervants facile to give way to their *falſe Calumniations*. But if theſe be inſolent and hungry companions, if theſe be impudent and ſhameleſs exactors: it is preſently [c] thought they are then but brokers for *the Maſter*; and there is no queſtion then made, but that *falſe reports* will be *received* as faſt as they can be *raiſed*, and entertained with both arms. We have learned from [d] *Salomon*, Pro. 29. that *if a Ruler hearken to lies, then all his ſervants are wicked*: They durſt not be ſo openly *wicked*, if they were not firſt ſure of him. It was but a [e] *ſorry* one, when it was at beſt, but is now withall grown a *ſtale excuſe*; for *great ones* to impute their own wilfull overſights to the fault or negligence of their *ſervants*. *Caius Verres*, (whom I cannot but now and then mention, becauſe there is ſcarce to be found ſuch another *compleat Exemplar* of a wicked Magiſtrate;) would uſually [f] *complain*, that he was unjuſtly oppreſſed, not with *his own*, but with the crimes of his *followers*. But why then did he keep ſuch a *kennel of ſharks* about him? why did he not either ſpeedily *reform* them, or utterly *diſcard* them? It were indeed an unrighteous thing to condemn *the Maſter* for *the Servants* fault; and an uncharitable inference, becauſe *the ſervant* is naught, to conclude ſtraight *the Maſter* is little better. For, a *juſt Maſter* may have an *unconſcionable Servant*; and if he have a *numerous* Family, and keep *many*, it is a rare thing if he have not *ſome bad*: as in a great herd there will be ſome *raſcal Deer*. But then it is but *one* or a *few*; and they play their priſes *cleſely*, without their *Maſters* privity; and they are not a little ſolicitous to carry matters ſo fairly outward, that their *Maſter* ſhall be *the* [g] *laſt man* ſhall hear of their falſe dealing, and when he heareth of it, ſhall ſcarce believe it for the good opinion he hath of them. But when in *the generality* they are ſuch; when they are openly and *impudently* ſuch; when every body ſeeth, and ſaith, *the Maſter* cannot chooſe but know they are ſuch: it cannot be thought, but *the Maſter* is well enough content they ſhould be ſuch. [i] *Even their ſervants bear rule over the people*, ſaith good *Nehemiah* of the Governours that were before him: *but ſo did not I, becauſe of the fear of God, Neh.* 5. What? did not *Nehemiah* bear rule over the people? yes, that he did: there is nothing ſurer. His meaning then muſt be, (*ſo did not I*, that is,) I did not ſuffer *my ſervants* ſo to do as they did theirs: implying, that when *the ſervants* of the former governours *oppreſſed* the people, it was their *Maſters doing*, at leaſtwiſe their *Maſters ſuffering*; [*Even their ſervants bare rule over the people: but ſo did not I, becauſe of the fear of God.*] *The Magiſtrate* therefore that would ſpeedily ſmoke away theſe *Gnats* that ſwarm about *the Courts of juſtice*, and will be offe-

b Sirac. 10. 2.
c εἰς ἀρχὴν καταστὰς μηδενὶ χρῶ πονηρῷ φύσει διοικήσεις· ὃν γὰρ ἂν ἐκεῖνος ἁμάρτῃ, σοὶ τὰς αἰτίας ἀναθήσουσι. Isocr. apud Stob. ſerm. 44.
Si innocentes exiſtimari volumus non ſolùm ab abſtinentes, ſed etiam noſtros comites præſtare debemus. Cic. 2. in Verr. 2.
d Prov. 29. 12.
e *Nemo unquam tam reus, tam nocens adducetur, qui iſtâ defenſione non poſſit uti.* Cic. 2. in Verr. 2.
f *Aiunt eum queri ſolere nonnunquam, ſe miſerum, quòd non ſuis ſed ſuorum commitum peccatis & criminibus prematur.* Cic. Ibid.
g *In tantâ felicitate nemo poteſt eſſe in magnâ familiâ, qui neminem æque ſervum neque libertum improbum habeat.* Cic. pro Sex. Roſcio.
h *Dedecus ille domûs ſciet ultimus.* Juvenal. Satyr. 10.
i Neh. 5. 15.

A offering at his ear, to *buz false reports* thereinto: he ſhall do well to begin his reformation *at home*; and if he have a *ſervant* that heareth not well deſervedly, to pack him away out of hand, and to get an honeſter in his room. Say he be of never ſo ſerviceable qualities, and uſeful abilities otherwiſe, ſo as *the Maſter* might almoſt as well ſpare his *right eye*, or his *right hand*, as forgoe his ſervice: yet in this caſe he muſt not ſpare him. Our Saviours ſpeech is peremptory [k] *Erue, Abſcinde, Projice*; if either *eye* or *hand* cauſe or tempt thee to offend, *pull out* that *eye*, *cut off* that *hand*, *caſt them* both from thee with indignation: rather *want* both, than *ſuffer* corruption B in either. *David*'s reſolution was excellent in *Pſal.* 101. and worthy thy imitation. [l] *Who ſo privily ſlandereth his neighbour, him will I deſtroy: whoſo hath a proud look, and high ſtomach, I will not ſuffer him. Mine eyes look to ſuch as be faithful in the Land, that they may dwell with me: whoſo leadeth a godly life, he ſhall be my ſervant. There ſhall no deceitful perſon dwell in my houſe: he that telleth lies ſhall not tarry in my ſight.* He that will thus reſolve, and thus do, it may be preſumed he will not knowingly give either *way* to a *falſe report*, or *countenance* to *the reporter*. And ſo much for our *firſt* Rule; *Thou ſhalt not raiſe a falſe report.*

k Mat. 29. 30.

l Pſal. 101. 5, &c.

C My firſt purpoſe I confeſs was to have ſpoken alſo to *the Witneſs*, and to *the Juror*, and to *the Pleader*, and to *the Officer*, from the other 4 *Rules* in my Text, as punctually and particularly as to *the Accuſer* from this *firſt*; for I therefore made choice of *a Text* that taketh them all in, that I might ſpeak to them all alike. But if I ſhould enlarge my ſelf upon the reſt, as I have done in this; my meditations would ſwell to the proportion rather of a *Treatiſe* than a *Sermon*: and what patience were able to ſit them out? Therefore I muſt not do it. And indeed, if what I have ſpoken to this *firſt point* were duly conſidered, and conſcionably practiſed; I ſhould the leſs need to do it. For it is D *the Accuſer* that layeth *the firſt ſtone*: the reſt do but *build* upon his *foundation*. And if there were no *falſe* reports *raiſed* or *received*: there would be the leſs uſe of, and the leſs work for, falſe and ſuborned *Witneſſes*; ignorant or packt *Juries*; crafty and ſlie *Pleaders*; cogging and extorting *Officers*. But unto theſe I have no more to ſay at this time; but only to deſire each of them to lay that portion of *my Text* to their hearts, which in the firſt diviſion was allotted them as their proper ſhare: and withall to make application (*mutatis mutandis*) unto themſelves, of whatſoever hath been preſently ſpoken to *the Accuſer*, and to *the Magiſtrate* from this *firſt Rule*. Whereof, E (for the better furtherance of their *Application*, and relief of all our *memories*) the ſum in brief is thus. *Firſt*, concerning *the Accuſer*, (and that is every party in a cauſe or trial,) he muſt take heed he do not *raiſe a falſe report*: which is done, *firſt*, by forging a meer *untruth*; and *ſecondly*, by perverting or aggravating *a truth*; and *thirdly*, by taking advantage of *ſtrict Law* againſt Equity. Any of which who-

32.

who ever doth; he *first* committeth a haynous *sin* himself, and *secondly* grievously *wrongeth* his neighbour, and *thirdly* bringeth a great deal of *mischief* to the Common-weal. All which evils are best avoided: *first*, by considering how we would others should deal with us, and resolving so to deal with them; and *secondly* by avoiding, as all other inducements and occasions, so especially those *four things*, which ordinarily engage men in unjust quarrels; *Malice*, *Obsequiousness*, *Coverture*, and *Greediness*. Next, concerning *the Judge*, or *Magistrate*; he must take heed he do not *receive a false report*. Which he shall hardly avoid, unless he beware, *first*, of taking private informations; *secondly*, of passing over causes slightly without mature disquisition; and *thirdly*, of countenancing accusers more than is meet. For whose discountenancing and deterring, he may consider, whether or no these *five* may not be good helps: so far as it lyeth in his power, and the Laws will permit; *first*, to reject *informations* tendred without Oath; *secondly*, to give such *interpretations* as may stand with *Equity* as well as Law; *thirdly*, to chastise *Informers* that use partiality or collusion; *fourthly*, to allow the wronged party a liberal *satisfaction* from his adversary; *fifthly*, to carry a sharp *eye*, and a strait *hand*, over his own *Servants*, *Followers*, and *Officers*. Now what remaineth, but that the several premises earnestly recommended to the godly *consideration*, and conscionable *practice* of every one of you whom they may concern; and all your *persons* and *affairs* both in the present weighty businesses, and ever hereafter, to the good *guidance* and *providence* of Almighty God: we should humbly beseech him of his gracious goodness to give a blessing to that which hath been spoken agreeably to his Word, that it may bring forth in us the fruits of *Godliness*, *Charity*, and *Justice*; to *the glory* of his grace, *the good* of our brethren, and *the comfort* of our own souls; even for his blessed Son's sake, our blessed Saviour Jesus Christ. To whom with, &c.

AD

AD MAGISTRATUM.

The Third Sermon.

At the Assises at *Lincoln*, 4. Aug. 1625. at the request of the High Sheriff aforesaid, *William Lister* Esquire.

PSAL. 106. 30.

Then stood up Phinehes, *and executed judgement; and the plague was stayed.*

THe abridgement is short, which some have made of *the whole Book of Psalms*, but into two words, *Hosannah*, and *Hallelujah*: most of *the Psalms* spending themselves, as in their proper arguments, either in *Supplication*, praying unto God for his blessings, and that is *Hosannah*; or in *Thanksgiving*, blessing God for his goodness and that is *Hallelujah*. This Psalm is of the later sort. The word *Hallelujah*, both prefixed in *the title*, and repeated in *the close* of it, sufficiently giveth it to be *a Psalm of Thanksgiving*: as are also the three next before it, and the next after it. All which five Psalms together as they agree in the same *general argument*, the magnifying of Gods holy name: so they differ every one from other in choyce of those *special* and *topical arguments*, whereby the praises of God are set forth therein. In the rest, the Psalmist draweth his argu-

1. *The Argument* a Cited out of *Guevara.*

argument from other *conſiderations*: in this, from *the conſideration* of Gods merciful *removal* of thoſe *judgements* he had in his juſt wrath brought upon his own people *Iſrael* for their *ſins*, upon their *repentance*.

2. *and matter of this Pſalm.*

For this purpoſe there are ſundry *inſtances* given in *the Pſalm*, taken out *of the Hiſtories* of former times: out of which there is framed as it were a *Catalogue*, though not of all, yet of ſundry the moſt famous *rebellions* of that people againſt their God, and of Gods both *juſtice* and *mercy* abundantly manifeſted in *his proceedings* with them thereupon. In all which we may obſerve *the paſſages* betwixt God and them, in the ordinary courſe of things, ever to have ſtood in this order. Firſt, *he preventeth* them with *undeſerved favours*: *they* unmindful of his benefits, *provoke* him by their *rebellions*: *he* in his juſt wrath *chaſtiſeth* them with heavie *plagues*: *they* humbled under the rod, *ſeek* to him for eaſe: *he* upon their ſubmiſſion *withdraweth* his *judgements* from them. The Pſalmiſt hath wrapped all theſe five together in *Verſ.* 43, 44. *Many times did he deliver them: but they provoked him with their Counſels, and were brought low for their iniquity*: the three firſt. *Nevertheleſs he regarded their affliction, when he heard their cry*: the other two.

3. *The Coherence, Scope,*

The particular *rebellions* of the people in this *Pſalm* inſtanced in, are *many*; ſome *before*, and ſome *after* the verſe of my *Text*. For brevity ſake, thoſe that are in the following verſes I wholly omit; and but name the reſt. Which are, their wretched *infidelity and cowardice* upon the firſt approach of danger at the Red Sea, *verſe* 7.

1. Their *tempting of God* in the deſart, when loathing *Manna* they luſted for fleſh, *verſe* 13.
2. Their *ſeditious conſpiracy* under *Corah* and his confederates againſt *Moſes*, *verſ.* 16.
3. Their *groſs Idolatry* at *Horeb*, in making and worſhipping *the golden Calf*, *verſ.* 19.
4. Their *diſtruſtful murmuring* at their portion, in thinking ſcorn of the promiſed *pleaſant Land*, *verſ.* 24.
5. Their *fornicating* both *bodily* with the daughters, and *ſpiritually* with the Idols of *Moab* and of *Midian*, *verſ.* 28.
6. To the proſecution of which laſt mentioned ſtory, the words of my *Text* do appertain. The origine ſtory it ſelf, whereto this part of the Pſalm referreth, is written at full by *Moſes* in *Numb.* 25. and here by *David* but briefly touched, as the preſent purpoſe and occaſion led him. Yet ſo, as that the moſt obſervable paſſages of *the Hiſtory* are here remembred: in three verſes three ſeveral things. *The Sin, the Plague, the Deliverance*. *The Sin*, with *the Aggravation* thereof, *v.* 28. [*They joyned themſelves alſo unto Baal-Peor, and ate the ſacrifices of the dead.*] *The Plague* with *the Efficient* cauſe thereof, both *Impulſive* and *Principal*, *verſ.* 29. [*Thus they provoked him to anger with their inventions, and the Plague brake in upon them.*] *The Deliverance*, with the ſpecial means and *Inſtrument* thereof is this 30. *verſe*. [*Then ſtood up* Phineches, *and executed judgement, and the plague was ſtayed.*]

1. 2. 3. 4. 5. 6.

1. a *Breviter totum dixit: quia non hic neſcientes docet, ſed commemorat ſcientes.* Aug. hic.

A In which words are *three things* especially considerable. *The Person*; *the Action* of that Person; and *the Successe* of that Action. The Person, *Phinehes*. His Action *twofold*: the one preparatory, *he stood up*; the other completory, *he executed judgement*. *The successe*, and issue of both; *the plague was stayed*. The person *holy*, the action *zealous*, the success *happy*. Of each of these I shall endeavour to speak something, applyably to the present *condition* of these heavy *times*, and the present *occasion* of this frequent *assembly*. But because the argument of the whole verse is a *Deliverance*, and that Deliverance supposeth a *plague*, and every plague supposeth a *sin*: I must take leave
B before I enter upon *the particulars* now proposed from the Text, first a little to unfold *the original story*; that so we may have some more distinct knowledge both what Israels *sinne* was, and how they were *plagued*, and upon what occasion and by what means *Phinehes* wrought their *deliverance*.

4. *and Division of the Text.*

When *Israel*, travelling from *the Land of bondage* to *the Land of Promise* through *the wilderneſſe*, were now come as far as [a] *the plains of Moab*, and there encamped: *Balac* the then King of *Moab*, not [b] daring to *encounter* with that people, before whom [c] *two* of his greatest
C neighbour Princes had lately fallen; [d] consulted with the *Midianites*, his neighbours and allies, and after some advice resolved upon this conclusion, to hire [e] *Balaam* a famous *Sorcerer* in those times and quarters, to lend them his assistance: plotting with all their *might*, and his *art*, by all possible means to withdraw *Gods protection* from them; wherein they thought (and they thought right) *the strength* and *safety* of that people lay. But there is no *Counsell* against the Lord; nor [f] *inchantment* against his people. Where he will *blesse*, (and he will *blesse* where he is faithfully obeyed and depended upon;) neither *power* nor *policy* can prevail for a *Curse*. *Balaam* the wicked wretch, though he [g] *loved the wages of unrighteous-*
D *neſſe* with his heart; yet, God not suffering him, he could not pronounce *a Curse* with his lips against *Israel*, but instead of cursing them, [h] *blessed them altogether*.

5. *Balac's Plot;*
a Num. 22. 1.
b *Ibid.* 2. 3.
c *Sihon* K. of the *Amorites*, and *Og* K. of *Basan*. Numb. 21.
d *Ascitos seniores Midiani, qui proximi regno ejus erant, & amici; consuluit, quid facto opus esset.* Hist. Scholast. in Num. c. 32.
e Num. 22. 5.---7.
f Num. 23. 23.
g 2 Pet. 2. 15.
h Num. 23. 11. & 24. 10.

But angry at *Israel*, whom, when fain he would, he could not *curse*; yea and angry at *God* himself, who by restraining his *tongue* had voided his *hopes*, and [a] withheld him from *pay*, and *honour*: the wretched covetous Hypocrite, as if he would at once be avenged both of *him* and *them*, imagineth a mischievous device against them full of cursed villany. He giveth *the Moabites* and *the Midianites* [b] counsel to smother their *hatred* with pretensions of *peace*, and
E by sending the fairest of their *daughters* among them, to enveigle them with their *beauty*, and to entise them first to *corporal*, and after, by that, to *spiritual whoredom*: That so *Israel*, shrinking from *the Love* and *Fear* and *Obedience* of their God, might forfeit the interest they had in his *protection*; and by *sinne* bring themselves under that *wrath* and *curse* of God, which neither those great *Princes* by their *Power*,

6. *and Balaam's policy against Israel.*
a Num. 14. 11.
b Num. 31. 16. Revel. 2. 14. *See also* Joseph 4 Antiquit. Jud. 5.

nor their wiſeſt *Counſellors* by their *Policy*, nor *Balaam* himſelf by his *Sorcery*, could bring upon them.

This damned counſel was *followed* but too ſoon, and *proſpered* but too well. The daughters of *Moab* come into the Tents of *Iſrael*; and by their blandiſhments put out *the eyes*, and ſteal away *the hearts* of Gods people: whom, beſotted once with *luſt*, it was then no hard matter to lead whither they liſted, and by wanton inſinuations to draw them to ſit with them in *the Temples*, and to accompany them at *the* [a] *feaſts*, and to eat with them of *the ſacrifices*, yea and to bow the knees with them to *the honour* of their *Idols*. Inſomuch as Iſrael [b] *joyned themſelves to Baal-Peor, and ate the ſacrifices* of the *dead* and *abominable* Idol at the leaſt (for all Idols are ſuch) if not, as moſt have thought, a [c] *beaſtly* and *obſcene* Idol withall. That was their *ſin*.

And now may *Balak* ſave his *Money*, and *Balaam* ſpare his *pains*: there is no need of hiring, or being hired to curſe *Whoremongers* and *Idolaters*. Theſe are *two plaguy* ſins: and ſuch as will bring a *curſe* upon a people without the help of a *Conjurer*. When that God, who is a [a] *jealous God*, and jealous of nothing more than his [b] *honour*, ſhall ſee that people, whom he had made [c] *choyce of from among all the nations of the earth* to be his own *peculiar people*, and betrothed to himſelf by an everlaſting [d] *Covenant*, to [e] *break* the Covenant of *Wedlock* with him, and to ſtrumpet it with *the daughters* and *Idols of Moab*: what can be expected other, than that his *jealouſie* ſhould be turned into *fury*; and that his *fierce wrath* ſhould [f] *break in* upon them as a deluge, and overwhelm them with a ſudden deſtruction? His *patience* ſo far tempted, and with ſuch an unworthy *provocation*, can ſuffer no longer: But at his command [g] *Moſes* ſtriketh the *Rulers*; and at *Moſes* his command, the *under-rulers* muſt ſtrike each in their ſeveral regiments, thoſe that had offended; and He himſelf alſo ſtriketh with his own hand, by a *plague*, deſtroying of them in one day [h] *three and twenty thouſand*.

If that *Plague* had laſted many dayes, *Iſrael* had not laſted many dayes. But the people, by their *plague* made ſenſible of their *ſinne*, humbled themſelves (as it ſhould ſeem. the very *firſt day* of the plague) in a ſolemn and [a] general Aſſembly, *weeping* and mourning both for *Sin* and *Plague*, *Before the door of the Tabernacle of the Congregation*. And they were now in the heat of their holy ſorrow and devotions; when lo, [b] *Zimri, a Prince of a chief houſe* in one of their Tribes, in the heat of his *pride* and *luſt*, cometh openly in *the* [c] *face of Moſes and all the Congregation*, and bringeth his Minion with him, *Cosbi* the daughter of one of the [d] *five Kings of Midian*, into his Tent, there to commit filthineſs with her.

Doubtleſs, *Moſes* the Captain, and *Eleazar* the Prieſt, and all *Iſrael*, that ſaw this ſhameleſs prank of that lewd couple, ſaw it with *grief* enough. But, *Phinehes* enraged with a Pious *indignation* to ſee ſuch

7. *with the ſucceſs thereof; both in their Sinne.*
a Numb. 25.
b Pſal. 106. 28.
c *quem Græcia Priapum dixit.* Hiſt. Scholaſt. in Num. 34. *& alii ſecuti Hieronym. in c. 9. Oſee; & 1. cont. Io. 12.* See *Vatabl. in* Num. 25. 3. *Selden Syat. 1. de* DIS *Syr. c. 5. Læl. Biſciol. 3. hor. ſubceſ. 20.*

8. *and Puniſhment.*
a Exod. 20 5.
b Eſa. 42. 8.
c Deut. 7. 6.
d Ezek. 16. 8.
e Ibid. 38.
f Pſal. 106. 29.
g Num. 25. 4, 5.
h 1 Cor. 10. 8, 9. *the other thouſand* (Num. 25 9.) *it ſeemeth were thoſe that were hanged up by Moſes, and ſlain by the Rulers.*

9. *Zimri's provocation.*
a Num. 25. 6.
b Ibid. 14.
c Ibid. 6.
d *Compare* Numb. 25. 15. *with* Numb. 31. 8.

10. *and his execution.*

A such a foul affront given to *God*, and *the Magistrate*, and *the Congregation*, at such a *heavy time*, and in such *open manner*, and for *that very sinne* for which they then lay under Gods hand; thought there was something more to be done than *bare weeping*: and therefore, his *blood* warmed with an holy *zeal*, he [a] *starteth* up forthwith, *maketh* to the Tent where these two great Personages were, and as they were *in the act* of their filthiness, speedeth them both at once, and *nayleth* them to the place with his Javeline. And the next thing we hear, is, God well pleased with *the* [b] *zeal* of his *servant*, and *the execution* of those *malefactors*, *is appeased toward his people*, and
B withdraweth his *hand* and his *plague* from them. And of that deliverance my Text speaketh; (*Then stood up Phinehes, and executed judgement, and so the Plague was stayed.*)

The Person, the instrument to work this deliverance for *Israel*, was *Phinehes*. He was the son of *Eleazar*, who was then *High-Priest* in immediate succession to his father *Aaron*, not long before deceased: and did himself afterward succeed in the *High-Priesthood* unto *Eleazar* his Father. A wise, a godly, and a zealous man: employed afterwards by *the State of Israel* in the greatest affairs, both of [a] *War* and [b] *Ambassie*. But it was this *Heroical act* of his, in doing
C *execution* upon those two great *audacious Offenders*, which got him the first, and the greatest, and the lastingest renown. Of which *Act* more anon, when we come to it. In his *Person*, we will consider only what his *calling* and *condition* was; and what congruity there might be between what he *was*, and what he *did*. He was of *the Tribe of Levi*: and that whole *Tribe* was set apart for *the* [c] *service of the Tabernacle*. And he was of *the sons of Aaron*, and so *in ipsis decretalibus*, of the Family and Linage of the High-Priests: and *the Priests* office was to *offer sacrifices*, and to *burn incense*, and to *pray*, *and make atonement* for the People. Neither *Levite* nor *Priest* had to intermeddle
D with matters of *Judicature*, unless in some few causes, and those for the most part concerning matters either *meerly*, or *mixtly Ecclesiastical*; but neither to give *sentence*, nor to do *execution*, in matters and causes *meerly Civil*, as by any right or vertue of his *Levitical* or *Priestly* Office.

The more unreasonable is *the High-Priest of Rome*, to challenge to himself any temporal or *Civil jurisdiction*, as virtually annexed to his *spiritual power*, or necessarily derived thence. *Templum* and *Pratorium*, *the Chair* and *the Throne*, *the Altar* and *the Bench*, *the Sheephook* and *the Scepter*, *the Keyes* and *the Sword*, though they may
E sometimes concurre upon *the same person*, yet the *Powers* remain perpetually distinct and independant, and such as do not of necessity inferre the one the other. Our Saviours [a] *Vos autem non sic*, hath fully decided the Controversie; and for ever cut off all claim of *temporal jurisdiction*, as by any vertue annexed to *the Keyes*. If *the Bishops of Rome* could have contented themselves to have enjoyed

a Num. 25. 7, 8.

b Ibid. 11.

II.
The Person of Phinehes considered.

a Num. 31. 6.
b Josh. 22. 13, 31, 32.

c Num. 1. 19, &c.

12.
The Spiritual power doth not include the Temporal.

a Luke 22. 26.

those *Temporalties*, wherewith the bounty of *Christian Emperours* had endowed that *Sea* (whether *well* or *ill*, whether *too much* or *no*, I now inquire not,) but if they could have been content to have holden them upon the same terms they first had them, without seeking to change *the old tenure*; and to have acknowledged them, as many of their *fellow-Bishops* do, to have issued not at all by necessary derivation from their *spiritual Power*, but meerly and altogether from the **free and voluntary indult* of temporal Princes: *the Christian Church* had not had so just cause of complaint against the unsufferable tyrannies and usurpations of *the Papacy*; nor had *the Christian world* been embroyled in so many unchristian and bloudy quarrels, as these and former ages have brought forth. Yet *the Canonists*, and they of *the Congregation of the Oratory*, like down right flatterers, give *the Pope the Temporal Monarchy* of the world, *absolutely* and [b] *directly*, as adhering inseparably to his *Sea*, and as a branch of that Charter which *Christ gave to Peter*, when he made him *Head of the Church*, for himself and his successors for ever. *The Jesuites* more subtle than they, not *daring* to deny *the Pope* any part of that *Power*, which any other profession of men have dared to give him, and yet *unable* to assert such a *vast power* from those inconveniencies which follow upon *the Canonists* opinion, have found out a means to put into the *Popes* hands the exercise of as much *temporal power* as they bluntly and grosly give him, and that to all effects and purposes as full, and in as ample manner as they: yet by a more learned and refined flattery, as resulting from his *spiritual Power*, not *directly* and *per se*, but [c] *obliquely* and *indirectly* and *in ordine ad spirituale*. *The Man* himself, though he pretend to be *supreme infallible judge* of all Controversies, yet heareth both parties, and taketh advantage of what either give him, as best sorteth with his present occasions, and suffereth them to fall foul each upon other, these accounting them *grosse flatterers*, and they again these [d] *wicked Politicians*: but dareth not for his life determine whether side is in the right; lest, if he should be put to make good his determination by sufficient proof, both should appear to be in the wrong, and he lose all; which, whilest they quarrell, he still holdeth. It is a certain thing; *The spiritual Power* conferred in *Holy Orders*, doth not include *the Power* of *Temporal jurisdiction*. If *Phinehes* here execute judgement upon *a Prince of Israel*; it is indeed a *good fruit* of his *zeal*, but no *proper act* of his *Priesthood*.

Let it go for a *non sequitur* then, as it is no better; because *Phinehes*, a Priest, or Priests son, executed judgement; that therefore *the Priestly* includeth [a] *Judicatory* Power. Yet from such an *act*, done by such a *Person*, at least thus much will follow, that *the Priesthood* doth not exclude *the exercise of Judicature*; and that there is no such repugnancy and inconsistency between *the Temporal* and *Spiritual Powers*, but that they may without incongruity concurre and reside

* *Nec in quenquam Presbyterum, Episcopum, sive Papam convenit coactivam in hoc seculo jurisdictionem sibi habere; nisi eadem sibi per humanum legislatorem concessa fuerit, in cujus potestate est hanc ab ipsis semper revocare.* Marsil. Patav. 2. defens. Pacis 5.

b *Papa jure divino est directè dominus Orbis.* Pesant. de immunit. Eccles. p. 45. *idem defendunt* Baronius, Bosii duo, Zecchus, Caretius, alii.

c *See* Bellarm. 5 de Rom. Pontif. 6.

d *aduersus impios Politicos.* Cater. de potest. in titulo libri.

13. *nor yet exclude it.*

a *i. e. Regis quidem hæc munia esse jussit, primum, ut sacerdotum & sacrificiorum principatum haberet.* Dionys. Halicar. lib. 2.

A reſide both together in *the ſame perſon*. When I find anciently, that not only among the [a] *Heathens*, but even among *Gods own people*, the ſame man might be a *King* and a *Prieſt*, (*Rex idem hominum Phœbique Sacerdos,*) as *Melchiſedec* was both a [c] *Prieſt of the moſt High God, and King of Salem*: when I ſee it conſented by all, that ſo long as the Church was *Patriarchal*, *the Prieſtly* and *the Judicatory* Power were both ſetled upon one and *the ſame Perſon*, the Perſon of *the* [d] *firſt-born*: when I read of *Eli the Prieſt*, of the ſons of *Aaron* [e] judging Iſrael 40 years, and of *Samuel*, certainly a *Levite* (though not, as [f] ſome have thought, [g] a *Prieſt*) both going circuit, as a B [h] *Judge itinerant* in Iſrael, & doing execution too with his own hands upon [i] *Agag*; and of [k] *Chenaniah* and his ſons, *Izharites*, and *Haſhabiah* and his brethren *Hebronites*, and others of the families of *Levi*, appointed by King *David* to be Judges and Officers, not only in all *the buſineſs of the Lord*, but alſo for [l] *outward buſineſs over Iſrael*, and in things that concerned *the ſervice of the King*: when I obſerve in the Church-ſtories of all ages, ever ſince the world had Chriſtian Princes, how *Eccleſiaſtical perſons* have been imployed by their *Soveraigns* in their weightieſt *conſultations* and *affairs* of State; I cannot but wonder at the inconſiderate raſhneſs of ſome forward C ones in theſe daies, who yet think themſelves (and would be thought by others) to be of the wiſeſt men, that ſuffer their tongues to run riot againſt *the Prelacy* of our Church, and have ſtudied to approve themſelves eloquent in no other argument ſo much, as in inveighing againg *the Courts*, and *the Power*, and *the Juriſdiction*, and *the Temporalities* of Biſhops and other Eccleſiaſtical perſons. I ſpeak it not to juſtifie *the abuſes of men*, but to maintain the *lawfulneſs of the thing*. If therefore any Eccleſiaſtical perſon *ſeek* any *Temporal office or power* by indirect, ambitious and prepoſterous courſes: if he *exerciſe* it otherwiſe than well; inſolently, cruelly, corruptly, partially; if he *claim* it by any other than the right title, the free D bounty and grace of *the ſupreme Magiſtrate*; let him bear his own burden: I know not any honeſt Miniſter that will plead for him. But ſince there is no incapacity in a *Clergy-man*, by reaſon of his *ſpiritual Calling*, but he may exerciſe *temporal Power*, if he be called to it by his *Prince*, as well as he may enjoy *temporal Land* if he be heir to it from his *Father*: I ſee not but it behooveth us all, if we be good *Subjects* and ſober *Chriſtians*, to pray that ſuch as have the power of *Judicature* more or leſs in any kind or degree committed unto them, may exerciſe that power wherewith they are entruſted, E with *zeal*, and *prudence*, and *equity*, rather than out of envy at the preferment of *a Church-man* take upon us little leſs than to quarrel the diſcretion of *our Soveraigns*. *Phinehes*, though he could not challenge to *execute judgement* by vertue of his *Prieſthood*; yet his *prieſthood* diſabled him not from *executing judgement*.

That for *the Perſon*. Followeth his *Action*: and that twofold: *He ſtood*

14. Phinehes *his fact examined.*

See alſo Cic. 1. de divin. ὁι βασιλεῖς, καὶ ἱερεῖς ὄντες. *de* Ægyptius. Plutarch. lib. de Iſ. & Oſir.

b Virg. 3. neid.

c Gen. 14. 17.

d *Sacerdotium fuit annexum primogenituræ uſque ad legem datam per Moſen.* Lyran. in Gen. 14. 18.

e *See alſo* Lyr. in Num. 3. 12. & 8. 16, &c. 1 Sam. 4. 18.

f Aug. 17. *de* civit. 4. & in Pſal. 98. Sulpit. Sever. lib. 1 Hiſt. ſacra.

g *Levita Samuel, non Sacerdos, non Pontifex fuit.* Hieron. lib. cont. Jovin. *v.* Druſ. not. ad Sulpit. Hiſt. p. 154.

h 1 Sam. 7. 16.

i 1 Sam. 15. 33.

k 1 Chron. 26. 29--32.

l *In omni negotio divino & humano.* Vatab. in 1. Parab. 26.

stood up, He executed judgement. Of the former first; which, though I call it *an Action*, yet is indeed a *Gesture* properly, and not *an Action*. But, being no necessity to bind me to strict propriety of speech, be it *Action*, or *Gesture*, or what else you will call it; *the circumstance* and phrase, since it seemeth to import some *material thing*, may not be passed over without some consideration. [*Then stood up Phinehes.*] Which clause may denote unto us, either that *extraordinary spirit* whereby *Phinehes* was moved to do judgement upon those shameless offenders; or that *forwardness of zeal*, in the heat whereof he did it; or both. *Phinehes* was indeed *the High-Priests son*, as we heard; but yet a *private man* and no ordinary *Magistrate*: and what had any *private man* to do, to *draw* the sword of justice, or but to *sentence* a malefactor to dye? Or, say he had been a *Magistrate*; he ought yet to have *proceeded* in a legal and judicial course, to have *convented* the parties, and when they had been *convicted* in a fair trial and by sufficient witness, than to have *adjudged* them according to *the Law*; and not to have come suddenly upon them *in fraganti*, as they were acting their villany, and thrust them thorow *uncondemned*. I have [a] elsewhere delivered it as a collection not altogether improbable from the circumstances of the original story, that *Phinehes* had *warrant* for this execution from the expres command of *Moses* the supreme Magistrate, and namely by vertue of that *Proclamation*, whereby he authorized the [b] *Under-Rulers to slay every one his men that were joyned unto Baal-Peor*, *Num.* 25. 5. And I since find that conjecture confirmed by the judgements of some learned men: insomuch as an eminent Writer in our Church saith, that [c] *By vertue of that Commission every Israelite was made a Magistrate* for this execution. But looking more neerly into *the Text*, and considering that *the Commission Moses* there gave, was *first* only to *the Rulers*, and so could be no warrant for *Phinehes*, unless he were such *a Ruler*, which appeareth not; and *secondly*, concerned only those men that were under *their several governments*, and so was too short to reach *Zimri*, who being himself *a Prince*, and that *of another Tribe* too, *the Tribe of* [d] *Simeon*, could not be under the government of *Phinehes*, who was of the *Tribe of Levi*: how probable soever that other collection may be, yet I hold it the safer resolution which is commonly given by Divines for the justification of this fact of *Phinehes*, that he had an *extraordinary motion* and a peculiar secret instinct of *the Spirit of God*, powerfully working in him and prompting him to this *Heroical Act*.

15. *and justified.*

Certainly, God will not *approve* that work which himself hath not *wrought*. But to this Action of *Phinehes* God hath given large approbation, both by *staying* the plague thereupon, and by *rewarding Phinehes* with an [a] *everlasting Priesthood* therefore, and by *giving* express testimony of his zeal and righteousness therein: as it is said in the next verse after my Text, [b] *And it was accounted to him*

a *Serm.* 2. *ad Cler.* Sect. 30.

b Numb. 25. 5.

c *Hall* 7. *Contempl.* 4.

d Num. 25. 5.

a Num. 25. 12, 13.

b Psal. 106. 31.

A *him for righteouſneſs.*] Which words in the judgement of learned Expoſitors, are not to be underſtood barely of *the righteouſneſs of Faith*, as it is ſaid of *Abraham*, that [c] *he believed God, and it was imputed to him for righteouſneſs* (as if *the zeal* of *Phinehes* in this act had been a good evidence of that *faith* in Gods promiſes, whereby he was *juſtified*, and his *Perſon* accepted with God;) though that alſo: but they do withal import *the juſtification of the Action*, at leaſt thus far, that howſoever meaſured by *the common rules* of life it might ſeem *an unjuſt action*; and a *raſh attempt* at the leaſt, if not *an haynous murder*, as being done by *a private man* without the warrant
B of *authority*; yet was it indeed, not only in regard of *the intent* a *zealous* action, as done for the honour of God, but alſo, for the ground and *warrant* of it, as done by the ſpecial *ſecret direction* of Gods holy Spirit, a *juſt* and a *righteous* action. Poſſibly, this very word of *ſtanding up* importeth that *extraordinary ſpirit*. For of thoſe *Worthies*, whom God at ſeveral times endowed with *Heroical ſpirits*, to attempt ſome *ſpecial work* for the delivery of his Church, the Scriptures uſe to ſpeak in words and phraſes much like this. It is often ſaid in the book of Judges, that God [d] *raiſed up* ſuch and ſuch to judge Iſrael, and that *Deborah*, and *Jair*, and others [e] *roſe up*
C to defend Iſrael: that is, [f] *The Spirit of God came upon them*, as is ſaid of *Othoniel*, *Judg.* 3. and by a ſecret, but powerful *inſtinct*, put them upon thoſe brave and *noble attempts*, they undertook and effected for the good of his Church. Raiſed by the impulſion of that *powerful Spirit*, which [g] admitteth no ſlow debatements, *Phinehes ſtandeth up*: and feeling himſelf called not to *deliberate*, but *act*; without *caſting* of *ſcruples*, or *fore-caſting* of *dangers*, or *expecting commiſſion* from men when he had his *warrant* ſealed within, he taketh his weapon, diſpatching his errand, and leaveth the event to the providence of God.

D Let no man now, unleſs he be able to demonſtrate *Phinehes ſpirit*, preſume to imitate his *fact*. Thoſe *Opera liberi ſpiritûs*, as Divines call them, as they proceed from *an extraordinary ſpirit*, ſo they were done for *ſpecial purpoſes*: but were never intended, either by *God* that inſpired them, or by thoſe *Worthies* that did them, for *ordinary* or *general* examples. The errour is dangerous, from *the priviledged examples* of ſome few exempted ones to take liberty to tranſgreſs *the common rules* of Life and of Lawes. It is moſt true indeed, the Spirit of God is a *free Spirit*, and not tied to ſtrictneſs of *rule*, nor limited by any bounds of *Lawes*. But yet that *free ſpirit*
E hath aſtricted thee to a *regular* courſe of life, and bounded thee with *Lawes*: which if thou ſhalt *tranſgreſs*, no pretenſion of *the Spirit* can either *excuſe* thee from *ſin*, or *exempt* thee from *puniſhment*. It is not now every way, as it was before *the coming of Chriſt*, and the ſealing up of *the Scripture-Canon*: God having now ſetled a perpetual form of *government* in his Church; and given us a perfect and

c Gen. 15.6. *applied by Saint Paul*, Rom. 4 3.

d Jud. 3.9,15, &c. & 2.16,18.

e Jud. 5.7, & 10. 1, 33 &c.

f Jud. 3. 10.

g *Neſcit tarda molimina Spiritûs Sancti gratia.* Ambr. 2. in Luc. 3.

16. *yet not to be imitated,*

conſtant rule, whereby to walk, even his *holy word*. And we are not therefore now vainly to *expect*, nor boaſtingly to *pretend a private ſpirit*, to lead us *againſt*, or *beyond*, or but *beſide* the common rule: nay we are commanded to try all pretenſions of *private ſpirits* by that common rule, [a] *Ad legem & ad teſtimonium*, To the Law, and to the Teſtimony: at this Teſt, examine and [b] *Try the ſpirits whether they are of God*, or no. If any thing *within us*, if any thing *without us*, exalt it ſelf againſt the obedience of *this Rule*; it is no ſweet *impulſion* of the holy *Spirit of God*, but a ſtrong *deluſion* of the lying *ſpirit of Satan*.

a Eſay 8. 20.
b 1 Joh. 4. 1.

17. *but with limitation*

But is not all that is written, written for our *Example*? or why elſe is *Phinehes* act recorded and commended, if it may not be followed? Firſt, indeed Saint *Paul* ſaith, [a] *All that is written, is written for our learning*: but *Learning* is one thing, and *Example* is another; and we may *learn* ſomething from that which we may not *follow*. Beſides, there are *Examples* for [b] *Admonition*, as well as for *Imitation*. Malefactors at the place of execution, when they wiſh the by-ſtanders to *take example* by them, bequeath them not *the Imitation* of their courſes, what to do; but *Admonition* from their puniſhments, what to *ſhun*: Yea *thirdly*, even the commended actions of good men are not ever *exemplary* in the very *ſubſtance* of *the action* it ſelf; but in ſome vertuous and gracious *affections*, that give life and luſtre thereunto. And ſo this act of *Phinehes* is imitable: Not that either any *private man* ſhould dare by his example to uſurp *the Magiſtrates* office, and to do juſtice upon *Malefactors* without a *Calling*; or that any *Magiſtrate* ſhould dare, by his *Example*, to cut off *graceleſs offenders* without a due *judicial courſe*: but that every man who is by vertue of his *Calling* endued with lawful *authority* to execute juſtice upon tranſgreſſors, ſhould ſet himſelf to it with that *ſtoutneſs*, and *courage*, and *zeal*, which was in *Phinehes*.

1. a Rom. 15. 4.
2. b 1 Cor. 10. 11.
3.

18. *unto his zeal*;

If you will needs then *imitate Phinehes*, imitate him in that for which he is *commended* and *rewarded* by God, and for which he is *renowned* amongſt men: and that is not barely *the action*, the thing done; but *the Affection*, the zeal wherewith it was done. For that *zeal*, God *commendeth* him, *Numb.* 25. *verſ.* 11. [a Phinehes *the ſon of* Eleazar, *the ſon of* Aaron *the Prieſt, hath turned away my wrath from the children of Iſrael, whileſt he was zealous for my ſake among them.*] And for that *zeal* God *rewardeth* him, *Ibid. ver.* 13. [b *He ſhall have, and his ſeed after him, the Covenant of an everlaſting Prieſthood, becauſe he was zealous for his God.*] And for that *zeal* did Poſterity *praiſe* him: the wiſe [c] *ſon of Sirac*, *Eccl.* 45. and good old [d] *Mattathias* upon his death-bed, 1 *Macc.* 2. And may not this phraſe of ſpeech, *He ſtood up* and executed judgement, very well imply that forwardneſs and heat of *zeal*? To my ſeeming, it may. For whereas *Moſes* and all the Congregation *ſate weeping* (a geſture often accompanying *ſorrow*,) or perhaps, yet more to expreſs their ſorrow, *lay*

a Num. 25. 11.
b Ibid. 13.
c Sirac. 45. 23.
d 1 Mac. 2. 54.
e *As* Neh. 1. 4. Job 2. 13 Pſal. 137. 1. Eſay 47. 1, 8.

A *lay grovelling* upon the Earth, mourning and ſorrowing for their *ſin*, and for *the Plague*: it could not be but the bold lewdneſs of *Zimri* in bringing his ſtrumpet with ſuch impudence before their noſes, muſt needs add much *to the grief*, and bring freſh *vexation* to the ſouls of all that were righteous among them. But the reſt continued, though with *double grief*, yet in the ſame courſe of humiliation, and in *the ſame poſture* of body, as before. Only *Phinehes*, burning with an holy *indignation*, thought it was now no time to *ſit ſtill*, and *weep*: but rowzing up himſelf and his ſpirits with *zeal* as hot as fire, [f] *he ſtood up* from the place where he was, and made haſte to *execute judgement*.

B Here is a rich *example* for all you to *imitate*, whom it doth concern: I ſpeak not only, nor indeed ſo much, to you the Honourable and reverend *Judge* of this Circuit; of whoſe *zeal* to do juſtice and judgment, I am by ſo much the better perſwaded, by how much *the eminency* of your *place*, and *the weight* of your *charge*, and *the expectation* of the *people* doth with greater importunity [a] exact it at your hands: But I ſpeak withall, and moſt eſpecially to all you, that are in *Commiſſion of the Peace*, and whoſe daily and continual care it ſhould be, to ſee the wholſom *lawes of the Realm* duely and ſeaſonably *executed*. Yea, and to all you alſo that have any *office* appertaining to *juſtice*, or any *buſineſs* about *theſe Courts*, ſo as it may lie in

C you to give any kind of furtherance to the ſpeeding either of *Juſtice* in *Civil*, or of *judgement* in *Criminal* cauſes. Look upon *the zeal* of *Phinehes*: obſerve what *approbation* it had from God; what a *bleſſing* it procured to his ſeed after him; what glorious *renown* it hath won him with all after-ages; what *eaſe* it did, and what *good* it wrought for *the preſent ſtate*: and think if it be not worthy your imitation. [b] *It is good*, ſaith the Apoſtle, *to be zealouſly affected alwayes in a good thing*. And is it not a good thing to do *juſtice*, and to execute *judgement*? nay, *Religion* excepted (and the care of that is a

D branch of *juſtice* too) do you know any better thing? any thing you can do, more acceptable to *God*, more ſerviceable to the *State*, more comfortable to your own *ſouls*? If you be called to *the Magiſtracy*; it is [c] *your own buſineſs*, as the proper work of your *Calling*: and men account him no wiſer than he ſhould be, that ſluggeth in his *own buſineſſe*, or goeth heartleſly about it. It is *the Kings buſineſſe*, who hath entruſted you with it: and he is ſcarce *a good ſubject* that ſlackeneth *the Kings buſineſſe*, or doth it to the halves. Nay, it is [d] *the Lords buſineſſe*; for [*Ye judge not for man, but for the Lord, who is with you in the cauſe and in the judgement:*] and [e] *Curſed is he that doth the*

E *Lords buſineſs negligently*. That you may therefore do (all under one) *your own* buſineſs, and *the Kings* buſineſs, and *the Lords* buſineſs, with that *zeal* and forwardneſs which becometh you in ſo weighty an affair; lay this *pattern* before your eyes and hearts! *See* what *Phinehes* did: and thereby both *examine* what hitherto you *have done*, and *learn* what henceforth you *ſhould do*.

f *Verbum ipſum ſolliditatem mentis oſtendit.* Caſſiodorus; *Conſtanter.* Lyranus; *Conſtantiâ mentis & audaciâ operis.* Ludolfus hic. *He had zeal in the fear of the Lord, and ſtood up with good courage of heart.* Sirac. 45. 23.

19. *Manifeſted by executing Judgement.*

a *Majora populus ſempor à ſummo exigit.* Senec. in Octav. Act. 2.

b Gal. 4 18.

c 3 King. 9.

d 2 Chro. 19. 6.

e Jer. 48. 10.

20.
1. *Perſonally;*

Firſt; *Phinehes* doth not poſt off the matter to *others*: the fervency of his *zeal* made him willing to be *himſelf* the Actor. He harboured no ſuch *cool thoughts* as too many *Magiſtrates* do. [Here is *a ſhamefull crime* committed, by *a ſhameleſſe perſon*, and in *a ſhameleſſe manner*: pity ſuch *an audacious offender* ſhould go unpuniſhed. My heart riſeth againſt him; and much adoe I have to refrain from being my ſelf his *executioner*, rather than he ſhould carry it away thus. But why ſhould I derive *the envy* of the fact upon my ſelf, and but gain the imputation of a *buſie officious* fellow, in being more *forward* than others? A thouſand more ſaw it as well as I; whom it concerneth as neerly as it doth me: and if none of them will ſtirre in it, why ſhould I? Doubtleſs my unkle *Moſes*, and my father *Eleazar*, and they that are *in place of Authority* will not let it paſs ſo; but will call him to account for it, and give him condigne puniſhment. If I ſhould do it, it would be thought but the attempt of a *raſh young fellow*. It will be better *diſcretion* therefore to *forbear*, and to give my betters leave to go before me.] Such pretenſions as theſe, would have kept off *Phinehes* from this noble Exploit, if he had been of the temper of ſome of ours: who owe it to nothing ſo much as their *lukewarmneſſe*, that they have at leaſt ſome reputation of being *moderate* and *diſcreet* men. But true *zeal* is more *forward* than *mannerly*: and will not loſe *the opportunity* of doing what it ought, for waiting till others begin. Alas, if every man ſhould be ſo *ſqueamiſh*, as many are; nothing at all would be done. And therefore *the good Magiſtrate* muſt conſider, not what others *do*, but what both he and they are in conſcience *bound to do*: and though there ſhould be many more joyned with him in *the ſame common care*, and with *equal power*, yet he muſt reſolve to take that *common affair* no otherwiſe into his *ſpecial care*, than if he were left *alone* therein, and the whole burden lay upon his ſhoulders. As when ſundry perſons are ſo bound in one *common bond* for the payment of one entire ſumme *conjunctim & diviſim*, every one *per ſe in toto & in ſolidum*, that every particular perſon by himſelf is as well liable to the payment of the whole, as they altogether are. Admit looſe or idle people (for who can hold their tongues?) ſhall for thy diligence ſay, thou art an *hard* and *auſtere* man, or *buſieſt* thy ſelf more than thou haſt thank for thy labour. *Firſt*, that man never cared to do well, that is afraid to hear ill, [a] *He that obſerveth the winde*, ſaith *Salomon*, *ſhall not ſow*; and the words (eſpecially of idle people) are no better. *Secondly*, He maketh an ill purchaſe, that forgoeth the leaſt part of his *duty*, to gain a little *popularity*: the breath of the people being but a ſorry plaiſter for a wounded conſcience. *Thirdly*, what a man by ſtrict and ſevere *execution of Juſtice* loſeth in *the breadth*, he commonly gaineth it all and more in *the weight*, and in *the length* of his Credit. *A kind quiet Man*; that carrieth it *for the preſent*, and in the voice of *the multitude*: but it is more *ſolid*, and

1. 2. 3.
[a] Eccleſ. 11. 4

the

A the more *laſting praiſe*, to be reputed, in the opinion of the better and the wiſer ſort, a *Juſt man*, and *a good Patriot*, or Common-wealths-man. *Fourthly*, if all ſhould condemn thee for that wherein thou haſt done but [b] well, thy comfort is, thine own *conſcience* ſhall beſtead thee more than a *thouſand witneſſes*, and ſtand for thee againſt ten thouſand tongues, at that laſt day, when [c] *the hearts of all men ſhall be made manifeſt, and every man* that hath deſerved well, *ſhall have praiſe of God*, and not of man.

Secondly, *Phinehes* as he did not poſt off this execution to *other men*, ſo he did not put it off to *another day*. *Phinehes* might have B thought thus, [We are now in a *religious* work, *humbling* our ſelves in a publick, ſolemn, and frequent aſſembly, *before the face of God*, to appeaſe his juſt wrath againſt us for our ſins: [a] *Et quod nunc inſtat agamus.* It would be unſeaſonable leaving this work now: *another time* may ſerve as well to inflict deſerved *puniſhment* upon that wicked miſcreant.] But *zeal* will admit no [b] *put-offs*; it is all *upon the ſpur*, till it be doing what it conceiveth fit to be done. There are no *paſſions* of the mind ſo impetuous, and ſo impatient of delay as [c] *Love* and [d] *Anger*: and [e] theſe *two* are the prime ingredients of true *zeal*. If any man ſhould have interpoſed for *Zimri*, and taken upon him C to have mediated with *Phinehes* for his *reprival*: I verily think, in that heat he might ſooner have *provoked his own*, than have *prorogued Zimri's execution*. Delayes in any thing that is good, are ill: and in the beſt things, worſt. As *Wax* when it is *chafed*, and *Iron* when it is *hot*, will take impreſſions: but if *the Seal* or *Stamp* be not ſpeedily put to, the heat abateth, and they return to their former hardneſs: ſo the *beſt affections* of the *beſt men*, if they be not taken in the heat, *abate*, and *leſſen*, and *dye*. In the adminiſtration then of *Juſtice*, and the execution of *Judgement*, where there is *Zeal*, there will be *Expedition*: and the beſt way to preſerve *Zeal* where it is, is D to uſe *Expedition*. I am not able to ſay where the want is, or where ſpecially; but certainly a great want there is generally in this Kingdom of *Zeal to Juſtice*, in ſome that ſhould have it, if that complaint be as juſt, as it is common among men that have had ſuits in the Courts, that they have been [f] *wronged* with far leſs damage than they have been *righted*: there have been ſo many [g] *fruſtratoriæ* and *venatoriæ dilationes* (as Saint *Bernard* in his time called them) ſo many lingring and coſtly delayes uſed. And for *Executing judgement* upon Malefactors; if *Phinehes* had ſuffered *Zimri* to have lived but a day longer, for any thing we know *the plague* might have E laſted alſo a day longer: and why might not *to morrow* have been as *yeſterday* with them, and leſſened the peoples number *twenty three thouſand* more? eſpecially their former crying ſins having received a new acceſſion of *a double guilt*, the guilt of *Zimri's fact*, and the guilt of *their connivence*. No rack ſhould make me confeſs that man to be truly *zealous of judgement*, who when he hath power to cut

4.

b *Regium eſt, cùm rectè feceris, audire malè.*

c 1 Cor. 4. 5.

21.

2. *Speedily*;

a Virgil. Eclog. 9.

b *Qui tardè fecit, diu noluit.* Senec. 1. de benef. 1.

c *Odit verus amor, nec patitur moras.* Senec. in Herc. fur. act. 2.

d *Dum pœnas odio per vim feſtinat in ultè.* Horat 1. Epiſt. 2.

e *Nunc ira amó. que cauſam junxêre: quid ſequetur?* Senec. in Med act. 4.

f *Sæpè cauſas tantùm differunt, quòd litigantibus plus quàm totum auferunt; quia major eſt expenſarum ſumptus quam ſententiæ fructus.* Innocent.

g Bern. lib. 1. de conſid.

cut him ſhort, ſhall but ſo much as *reprive* a foul and notorious *Malefactor*; or grant him any reſpite or liberty to make his friends, and to ſue a pardon. *Salomon* hath told us, and we finde it but too true, h *Becauſe ſentence againſt an evil work is not executed ſpeedily, therefore the heart of the ſonnes of men is fully ſet in them to do evil.*

h Eccl. 8. 11.

22. 3. *Reſolutely.*

Thirdly; *Phinehes* was nothing retarded in his reſolution by forecaſting what *ill-will* he might purchaſe, or into what *dangers* he might caſt himſelf, by executing judgement upon two ſuch *great Perſonages*. The times were ſuch, as wherein ſin had gotten head, and was countenanced both with *might* and *multitude*: *Zimri* was a mighty man, a a *Prince of a chief houſe*; and he that ſhould dare to touch him, ſhould be like to pull upon himſelf the enmity of the whole *Tribe of Simeon*. It ſeemeth he was confident that his might and popularity in his own *Tribe*, would priviledge him from the enquiry of *the Magiſtrate*; how durſt he elſe have ſo braved *Moſes*, and the whole *Congregation*? And the woman alſo was the daughter of one of *the* b *Five Kings of Midian*: and could *Phinehes* think, that the death of two ſuch *great perſons* could go unrevenged? All this *Phinehes* either *forecaſteth* not, or *regardeth* not. His eye was ſo fixed upon *the glory of God*, that it did not ſo much as reflect upon his *own ſafety*: and his thoughts ſtrongly poſſeſſed with zeal of *the common good*, had not any leiſure to think of *private dangers*. Zeal is c ever *courageous*; and therefore *Jethro* thought none worthy to be *Magiſtrates*, but ſuch as were d *Men of courage*: And he hath neither *Courage* nor *Zeal* in him befitting a *Magiſtrate*, that is afraid to doe juſtice upon a great offender. e *The ſluggard ſaith, there is a Lion in the way*: and then he ſteppeth backward and keepeth aloof off. But *the worthy Magiſtrate* would meet with ſuch a *Lion* to chooſe; that he might win awe to *Gods Ordinance*, and make the way paſſable for others, by tearing *ſuch a beaſt* in pieces: and would no more fear to make a *Worſhipfull theef*, or a *Right worſhipfull murtherer* (if ſuch a one ſhould come in his *Circuit*) an example of Juſtice, than to twitch up a poor *ſheep-ſtealer*. *Great ones* will ſoon preſume of *impunity*, and *mean ones* too by their example in time learn to kick at *authority*; if *Magiſtrates* be not forward to maintain *the dignity* of their places, by executing *good Laws* without *favour* or *fear*. Hitherto of *the ſpirit* and *Zeal* of *Phinehes*; by occaſion of this his former *Action* or geſture of *ſtanding up*: There yet remain to be conſidered the other *action*, and *the ſucceſs* of it; *He executed judgement, and the plague was ſtayed*. Both which, becauſe I would not be long, I will joyn together in the handling; when I ſhall have firſt a little cleered *the tranſlation*.

a Num. 25. 14.

b Num. 25. 15. *compared with* Num. 31. 8.

c *Amor timere neminem verus poteſt.* Senec. in Med. act. 3. d אנשי חיל *vivos virtutis.* Exod. 8. 21. *Juſtum eſſe facile eſt cui vacat pectus metu* Senec. in Oct. Act. 2.

e Prov. 22. 13. & 26. 13.

23. *Executing of judgement.*

" The Hebrew פלל here uſed, is a word that hath three diffe-
" rent ſignifications: to *Judge*, to *Pray*, to *Appeaſe*. And Interpre-
" ters have taken liberty to make choice of any of the three in tranſla-
" ting this place. The *Greek* rendreth it [ἐξιλάσατο] and *the vulgar*
" *Latine*,

A "*Latine*, which for the moſt part followeth *the Septuagint*, [*Placavit*:] as if we ſhould read it thus, *Then ſtood up Phinehes, and made* "*an atonement*, or appeaſed God. And the thing is true, God himſelf "teſtifying of *Phinehes*, *Numb.* 25. that [a] *By being zealous for God* "*he had turned away his wrath*, and [b] *Made atonement for the chil-* "*dren of Iſrael. The Chaldee* interpretteth it by *Vetſalle*; and the "ordinary Engliſh tranſlation of the Pſalms uſually read in our "Churches, accordingly, [*Then ſtood up* Phinehes, *and prayed.*] But "*Hierome*, and *Vatablus*, and the beſt tranſlators render it, accord-"ing to the moſt proper ſignification of the word, and moſt ful-
B "ly to the ſtory it ſelf, [*Dijudicavit, He executed judgement.*] "Verily, *prayer* is a ſpecial means to *appeaſe* Gods wrath, and "to remove his Plagues; and *prayer* is as *the ſalt of the Sacrifice*, "ſanctifying and ſeaſoning every Action we undertake: and I "doubt not but *Phinehes*, when he did lift up his *hand* to execute "*judgement* upon *Zimri* and *Cosbi*, did withal lift up his *heart* to "God to bleſs that action, and to turn it to good. In which re-"ſpects, (eſpecially if the word withal will bear it, as it ſeemeth "it will,) ſome men ſhould have done well not to have ſhewn ſo "much willingneſs to quarrel at the Church-tranſlations in our
C "*Service-book*, by being clamorous againſt this very place as *a groſs* "*corruption*, aud ſufficient to juſtifie their *refuſal of ſubſcription* to "the Book.

But I will not now trouble either you or my ſelf, with farther curioſity in examining Tranſlations: becauſe howſoever other Tranſlations, that render it, *praying*, or *appeaſing*, may be allowed either as *tolerably* good, or at leaſt *excuſably* ill; yet this that rendreth it by *Executing Judgement*, is certainly the beſt, whether we conſider the courſe of *the Story* it ſelf, or the propriety of *the word* in the Original, or *the intent* of the *Holy Ghoſt* in this Scripture. And
D this *Action* of *Phinehes* in doing judgement upon ſuch a pair of great and bold offenders was ſo well pleaſing unto God, that his *wrath* was *turned away* from Iſrael, and the *plague* which had broken in upon them in a ſudden and fearful manner, was immediately *ſtayed* thereupon.

Oh how acceptable a *ſacrifice* to God, above the bloud of Bulls and of Goats, is *the death of a Malefactor* ſlaughtered by the hand of *Juſtice*! When the *Magiſtrate*, who is [a] λειτουργὸς θεοῦ, the *Miniſter* and *Prieſt* of *God* for this very thing, putteth his *knife* to *the throat* of the beaſt, and with *the fire* of an holy *Zeal* for GOD and againſt ſin
E offereth him up *in Holocauſtum* for a *Whole-burnt-offering*, and for a *peace-offering*, unto the Lord. *Samuel* ſaith, that [b] *to obey is better than ſacrifice*: and *Solomon*, that [c] *to do juſtice and judgement is more acceptable to the Lord than ſacrifice. Obedience*, that is *the prime*, and *the beſt* ſacrifice: and *the ſecond beſt* is the puniſhment of *Diſobedience*. There is no readier way to appeaſe Gods wrath againſt

24.
appeaſed the wrath of God;

a Num. 25. 11.
b Ibid. 13.
a Rom. 13. 4.
b 1 Sam. 15. 22.
c Prov. 21. 3.

ſin,

ſin, than is the rooting out of *ſinners*: nor can his deputies by any other courſe turn away his *juſt judgements* ſo effectually, as by faithful executing of *Juſtice* and *judgement* themſelves.

25. *and ſtayed the Plague.*

When *Phinehes* did this act, the publick *body* of Iſrael was in a *weak* ſtate, and ſtood in need of a *preſent* and *ſharp* remedy. In ſome former diſtempers of *the State*, it may be they had found ſome eaſe by *diet* in [a] *humbling their ſouls by faſting*; or by an *iſſue* at the *tongue* or eye, in an humble *confeſſion* of their ſins, and in *weeping* and *mourning* for them with tears of repentance. And they did well now to make trial of thoſe *remedies* again, wherein they had found ſo much help in former times: eſpecially the remedies being *proper* for the malady, and ſuch as often may do good, but never can do harm. But alas, *faſting*, and *weeping* and *mourning* before the door of the Tabernacle of the Congregration had not ſtrength enough againſt thoſe more *prevalent corruptions*, wherewith *the State of Iſrael* was then peſtered. This *Phinehes* ſaw; who well perceived, that (as in a dangerous *pleuriſie* the party cannot live unleſs he *bleed*; ſo) if there were any good to be done upon *Iſrael* in this their little leſs than deſperate eſtate, a *vein* muſt be opened, and ſome of the *rank blood* let out for the preſervation of the reſt of the body. This courſe therefore he tries: and languiſhing *Iſrael* findeth preſent eaſe in it. As ſoon as the *blood* ran, inſtantly *the grief* ceaſed: *He executed judgement, and the plague was ſtayed.*

a Pſal. 35. 13.

26. *Englands Plague.*

As God brought upon that people for their ſins a fearful *deſtruction*: ſo he hath in his juſt wrath ſent his *deſtroying Angel* againſt us for ours. The ſins that brought that *Plague* upon them were, *Whoredome* and *Idolatry*. I cannot ſay, the very ſame ſins have cauſed ours. For although the execution of good Lawes againſt both *incontinent* and *idolatrous* perſons, hath been of late years, and yet is (we all know) to ſay no more, ſlack enough: yet, (Gods holy name be bleſſed for it) neither *Idolatry* nor *Whoredome* are at that height of ſhameleſs impudency and impunity among us, that they dare *brave* our *Moſeſes*, and *out-face* whole *Congregations*, as it was in *Iſrael*. But ſtill this is ſure, no *plague* but for *ſin*: nor *national Plagues*, but for *National ſins*. So that albeit none of us may dare to take upon us to be ſo far *of Gods counſel*, as to ſay for what *very ſins* moſt this plague is ſent among us: yet none of us can be ignorant, but that, beſides thoſe ſecret *perſonal corruptions* which are in every one of us, and whereunto every mans own heart is privy, there are many publick and *national ſins*, whereof the people of this Land are generally guilty, abundantly ſufficient to juſtifie GOD in his dealings towards us, and to [a] *clear him when he is judged*. Our wretched *unthankfulneſs* unto GOD for the long continuance of his *Goſpel*, and our *peace*: our *carnal confidence* and ſecurity in the ſtrength

a Pſal. 51. 4.

A strength of our *wooden* and *watry* walls: our *riot* and *excess* (the noted proper sin of this Nation) and much *intemperate abuse* of the good creatures of GOD in our *meats*, and *drinks*, and *disports*, and other provisions and comforts of this life: our *incompassion* to our brethren miserably wasted with *War* and *Famine* in other parts of the world: our heavy *Oppression* of our brethren at home, in *racking* the rents, and *cracking* the backs, and [b] *Grinding the faces of the poor*: our cheap and *irreverent regard* unto Gods holy ordinances of his *Word*, and *Sacraments*, and *Sabbaths*, and *Ministers*: our *Wantonness* and Toyishness of understanding, in B corrupting the simplicity of our *Christian Faith*, and troubling *the peace of the Church* with a thousand *niceties*, and *novelties*, and unnecessary *wranglings* in matters of Religion: and (to reckon no more) that universal *Corruption* which is in those which (because they should be such) we call *the Courts of Justice*, by sale of *offices*, enhauncing of *fees*, devising new subtilties both for *delay* and *evasion*, trucking for *expedition*, making *Traps* of petty *penal Statutes*, and but *Cobwebs* of the most weighty and *material Lawes*. I doubt not but by the mercy of God *many* of his servants in this Land are free from *some*, and *some* from *all* of these com- C mon crimes in some good measure: but, I fear me, not *the best* of us all, not a *man* of us all, but are guilty of *all* or *some* of them, at least thus far, that we have not *mourned* for the corruptions of the times so *feelingly*, nor *endeavoured* the reformation of them to our power so *faithfully*, as we *might* and *ought* to have done.

By these and other *sins* we have *provoked* Gods heavy *judgement* against us, and *the Plague* is grievously *broken in* upon us: and now it would be good for us to know, by what *means* we might best *appease* his *wrath*, and *stay* this *Plague*. Publick *Humiliations* D have ever been thought, and so they are, *proper Remedies* against *Publick judgements*: [a] To *turn unto the Lord our God with all our heart, and with Fasting, and with Weeping, and with Mourning, to sanctifie a Fast, and call a solemn Assembly, and gather the people and Elders together; and weep before the door of the Tabernacle of the Congregation*; and to *let the Priests the Ministers of the Lord weep between the Porch and the Altar, and to pray the Lord to spare his people, and not be angry with them for ever*. Never did people thus humble themselves with *true lowly penitent and obedient hearts*, who found E not *comfort* by it in the mean time, and in the end *benefit*. And blessed be God who hath put it into the heart of our *Moses*, with the consent of *the Elders* of out *Israel*, by his *royal example* first, and then by his [b] *royal command*, to lay upon us a *double* necessity of this so *religious* and *profitable* a course.

27. *to be stayed, by adding to our humiliations*

a Joel 2. 12, 15, &c & Num. 25. 6.

b Proclamation for a weekly fast, with a form of divine Service, and other directions; published 1625.

28. But as our *Saviour* told the young man in *the Goſpel*, who ſaid he had kept the whole *Law*, [a] *Unum tibi deeſt*, *One thing is wanting*: ſo when we have done our beſt and utmoſt, *faſted*, and *wept*, and *prayed* as conſtantly, and frequently, and fervently as we can; unleſs you *the Magiſtrates* and *Officers* of juſtice be good unto us, *one thing* will be wanting ſtill; *One* main *ingredient* of ſingular vertue, without which the whole *receipt* beſides, as *precious* and *ſoveraign* as it is, may be *taken*, and yet fail *the cure*. And that is, the ſevere, and fearleſs, and impartial *Execution of judgement*. Till we ſee a care in *the Gods on earth* faithfully to *execute* theirs; our hopes can be but faint, that *the God of Heaven* will in mercy *remove* his *judgements*. If God ſend a [b] *famine* into the land; let holy *David* do what he can otherwiſe, it will continue *year after year*: ſo long as judgement is not done upon *the bloudy houſe of Saul*, for his cruelty in ſlaying *the Gibeonites*, God will not be [c] *entreated for the land*. One known *Achan*, that hath got a wedge of gold by *ſacriledge* or *injuſtice*, if ſuffered, is able to [d] *trouble* a whole *Iſrael*: and the Lord will [e] *not turn from the fierceneſs of his anger*, till he have deſerved judgement done upon him. If [f] *Iſrael have joyned himſelf unto Baal-Peor, ſo as the anger of the Lord be kindled againſt them*; he will not be appeaſed by any means, until *Moſes take the heads of the people, and hang them up before the Lord againſt the Sun*. If the Land be *defiled with bloud*, it is in vain to think of any other courſe, when God himſelf hath pronounced it impoſſible that the Land ſhould be [g] *Purged from the bloud that is ſhed in it, otherwiſe then by the bloud of him that ſhed it*.

29. Up then with *the zeal* of *Phinehes*, up for the love of God and of his people, all you that are in place of authority. *Gird your ſwords upon your thigh*, and with your *javelins* in your hand purſue *the Idolater*, and *the Adulterer*, and *the Murtherer*, and *the Oppreſſour*, and every known *offender* into his Tent, and nail him to the Earth, that he never riſe again to do more miſchief. Let it appear what [a] *love* you bear to *the State*, by your *hatred* to *them*: and ſhew your *pity to us*, by ſhewing *none to them*. The *deſtroying Angel* of God attendeth upon you for his *diſpatch*: if you would but ſet in ſtoutly, he would ſoon be gone. Why ſhould either *ſloth*, or *fear*, or any partial or corrupt *reſpect* whatſoever, make you *cruel* to the good, in *ſparing* the bad? or why ſhould you ſuffer your ſelves, for want of *courage* and *zeal* to execute judgement, to loſe either *the opportunity*, or *the glory*, of being the inſtruments to appeaſe Gods *wrath*, and to ſtay his *plagues*?

30. But, for that matters appertaining to *Juſtice* and *Judgement*, muſt paſs through *many hands* before they come to *yours*; and there may be ſo much *juggling* uſed in conveighing them from hand to hand, that they may be repreſented unto you *many* times in much *different forms* from what they were *in truth* and *at the firſt*: That your

[a] Mark 10.21.

[b] 2 Sam. 21.1, &c.

[c] Ibid. verſ. 14.

[d] Joſh. 7. 25, 26.

[e] *I will not be with you any more, except you deſtroy the accurſed from among you*, v. 12.

[f] Num. 25. 3, 4.

[g] Num. 35. 33.

[a] ὁι μὲ κολάζοντες τὺς κακὺς, βέλονται δίκαιοι τὺς ἀγαθές. Lyſias apud Stob. Serm. 44.

with particular applications to

A your *care* and *zeal* to execute *Justice and Judgement* faithfully according to your knowledge, may not, through the fault and miscarriage of other men, fail the blessed end and success that *Phinehes* found; I desire that every of them also, as well as you, would receive the word of *Exhortation*, each in his place and office to set himself uprightly and unpartially, as in the sight of God, to advance to the utmost of his power the due course and administration of *Justice*. And for this purpose, by occasion of *this Scripture*, which pointeth us to *the End* of these Assemblies; I shall crave leave to reflect upon *another*, which giveth us sundry particular *directions*
B conducing to that *End*. And it is *that Scripture* whereinto we made some entrance *the last Assizes*, and would have now proceeded farther, had not *the heavie hand* of God upon us in this his grievous visitation led me to make choice rather of *this Text*, as the more seasonable. That other is written in *Exodus* 23. the three first verses. [*Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness. Thou shalt not follow a multitude to do evil: neither shalt thou speak in a cause to decline after many to wrest judgements. Neither shalt thou countenance a poor man in his cause.*] Wherein were noted *five* special *Rules*, shared
C out among *five sorts* of persons; *the Accuser, the Witness, the Juror, the Pleader, the Officer*. I will but give each of them some brief intimation of their *duty*, from their several *proper rules*; and conclude.

If thou comest hither then as a *Plaintiff*, or other Party in a *civil cause*, or to give voluntary *Information* upon a *Statute*, or to prosecute against a *Malefactor*, or any way in the nature of an *Accuser*: Let neither the hope of *gain*, or of any other *advantage* to thy self; not secret *malice* or *envie* against thine adversary, nor thy desire to give satisfaction to any *third party*, sway thee beyond the bounds of
D *truth* and *equity*, no not a little; either to *devise* an untruth against thy neighbour of thine own head, or by an hard *construction* to *deprave*, the harmless actions or speeches of others, or to make them worse than they are by unjust *aggravations*; or to take advantage of *letters* and *syllables* to entrap innocency without a fault. When thou art to open thy mouth against thy brother, set *the first Rule* of that Text as a watch before the door of thy lips, *Thou shalt not raise a false report.*

If thou comest hither, *secondly*, to be used as a *Witness*; perhaps
E [a] *Græcâ fide*, like a down-right *Knight of the post*, that maketh of an [b] Oath a jest, and a pastime of a Deposition; or dealt withall by a *bribe*, or suborned by thy *Land-lord* or great *Neighbour*, or egged on with thine own *spleen* or *malice*, to swear and forswear as these shall prompt thee; or to [c] *enterchange* deposition with thy friend as they use to do in *Greece*, *Hodie mihi, cras tibi*, (Swear thou for me to day, Ile swear for thee to morrow;) or tempted with any cor-

31. *the Accuser*;

32. *the Witness.*

a See Cic. pro Flac. although Turneb. 13 ad vers. 14. interpret the Proverb otherwise, *Græcâ fide, id est optimâ.*

b -- *quibus jusjurandum locus est, testimonium ludus: laus, merces, gratia, gratulatio proposita est* -- Cic. pro Flac.

c *Δὰσεσον μοι μαρτυρεσον. dictum solenne Græcorum.*

rupt reſpect whatſoever, by thy *word* or *oath* to ſtrengthen a falſe and unrighteous report. When thou comeſt to lay thy hand upon the book, lay *the ſecond Rule in* that Text to thy heart, *Put not thy hand with the wicked to be an unrighteous witneſs.* Though hand joyn in [d] hand, *The falſe witneſs ſhall not be unpuniſhed.*

d Prov. 19. 5. & 9.

33. *the Jurer.*

If thou comeſt hither, *thirdly*, to ſerve for the *King* upon *the Grand Inqueſt*, or between *party* and *party*, in any cauſe whatſoever (like thoſe [a] *Jelecti judices* among the *Romans*, whom *the Prætor*, for the year being, was to nominate, and that upon oath, out of the moſt able and ſerviceable men in his judgement, both for *eſtate*, *underſtanding*, and *integrity*;) or to ſerve upon *the Tales*, perhaps at thine own ſuit to get ſomething toward bearing charges for thy journey; or yoked with *a crafty* or *a wilful foreman* that is made before-hand, and a meſs of *tame after-men* withall that dare not think of being wiſer than their leader; or unwilling to ſtickle againſt a *major part*, whether they go right or wrong; or reſolved already upon *the Verdict*, no matter what *the Evidence* be: Conſider what is the *weight* and *religion* of an *Oath*. Remember that he ſinneth not leſs that ſinneth with company. Whatſoever the reſt do, reſolve thou to do no otherwiſe than as God ſhall put into thy heart, and as *the evidence* ſhall lead thee. *The third Rule* in that Text muſt be thy rule; *Thou ſhalt not follow a multitude to do evil.* They are ſilly, that in point either of *Religion* or *Juſtice*, would teach us to meaſure either *Truth*, or *Right*, by multitudes.

a -- deinde Prætores urbani, qui jurati debent optimum quemque in ſelectos judices referre. Cic. pro Cluent. *Unum ex ſelectis judicibus objiciebat.* Horat. 1. Serm. ſat. 4.

34 *the Pleader;*

If thou comeſt hither, *fourthly*, as to thine harveſt, to reap ſome fruit of thy long and expenceful ſtudy in *the Lawes*, and to aſſiſt thy *Client* and his *cauſe* with thy *Counſel*, *Learning*, and *Eloquence*: think not; becauſe thou ſpeakeſt for thy *Fee*, that therefore thy *tongue* is *not thine own*, but thou muſt ſpeak what thy *Client* will have thee ſpeak, be it true or falſe; neither think, becauſe thou haſt *the liberty of the Court*, and perhaps *the favour of the Judge*, that therefore thy tongue is *thine own*, and thou mayeſt ſpeak thy pleaſure to the prejudice of the Adverſaries *perſon* or *cauſe*: Seek not prepoſterouſly to win the name of a *good Lawyer*, by wreſting and perverting *good Lawes*: or the opinion of *the beſt Counſellor*, by giving *the worſt* and the ſhrewdeſt *Counſel*. Count it not as *Protagoras* did, the glory of thy profeſſion, by ſubtilty of wit, and volubility of tongue to [a] *make the worſe cauſe the better*: but like a [b] *good man*, as well as *good Oratour*, uſe the power of thy tongue and wit to *ſhame* impudence, and *protect* innocency, to cruſh oppreſſours, and *ſuccour* the afflicted, to *advance* Juſtice and Equity, and to help them to right that ſuffer wrong. Let it be as a *Ruled caſe* to thee in all thy pleadings, *not to ſpeak in any cauſe to wreſt judgement.*

a τὸν ἥττω λόγον κρείττω ποιεῖν. A. Gel 5. Noct. Att. 5.

b *Vir bonus dicendi peritus.* Cicero.

35. *the Officer,*

If *laſtly*, thou art in any place or office of *ſervice*, or *truſt*, or *command*, or *attendance* about the Courts: rejoyce not as if it were

A were now in thy power to do a friend a *courteſie*, or a foe a *ſpite*. Do not ſhew a *caſt of thy office*, for the promiſe or hope of a *reward*, in helping *a great offender* out of the Bryars. Compel not men that have been long weather-beaten in *the maine*, and are now arrived at the *Haven* of their buſineſs, to *wether* for their paſports, until they have offered ſome *ſacrifice* to that great Diana, *Expedition*. Let no *fear*, or *hope*, or *bribe*, or *letter*, or *envie*, or *favour*, no not *charity* it ſelf and compaſſion to the poverty or diſtreſſednes of any make you partial for *the Perſon* to diſregard the *Cauſe*. If you would be charitable to the poor, *give* them *from your own*, but do not *carve* B them from another's *trencher*. To relieve a poor man in his wants, is the proper office of *Charity*: but *Juſtice* muſt have no *eyes* to ſee, nor bowels to yern at the wants of any man. Be he *rich* or *poor* that bringeth his cauſe hither; *Curat lex*, Let him *find* ſuch as he *bringeth*; Let him have as his cauſe deſerveth. The laſt of thoſe *Rules* muſt be thine, *Thou ſhalt not countenance, no not a poor man in his cauſe.*

If any of theſe to whom I have now ſpoken, *Accuſers*, *Witneſſes*, *Jurers*, *Pleaders*, *Officers*, ſhall tranſgreſs theſe rules, to the perverting of *Juſtice*: our refuge muſt be next under God to you that are C *the Magiſtrates* of Juſtice, and ſit upon *the Bench* of Judicature. At your gravity and authority we muſt take *ſanctuary*, againſt them that purſue us wrongfully, as at *the horns of the Altar*. It is your *Duty*, (or if it be, as to moſt men it is, a more pleaſing thing, to be remembred of their *Power* than of their *Duty*) it is in your *power*, if not to *reform* all the abuſes and corruptions of theſe perſons; yet to *curb* their open *inſolencies*, and to contain them at leaſt within *modeſt* bounds. Nay, ſince I have begun to magnifie your *power*: let me ſpeak it with all the due reverence to God and *the King*, there is no *power* ſo great, over which (in a qualified ſenſe) you have D not a *greater power*. It is in your power, to [a] *bear up the pillars* of the State when *the land is even diſſolved*, and the pillars thereof grown weak: for that is done by *judging the Congregation according to right*, *Pſal.* 75. In yours; to make this yet flouriſhing Countrey and Kingdome *glorious* or *deſpicable*: for [b] *righteouſneſs exalteth a Nation, but ſin is a reproach to any people*, *Prov.* 14. In yours, to *ſettle the Throne* upon the King, and to *entail* it by a kinde of *perpetuity* unto the right heir for many ſucceeding generations: for [c] *The Throne is eſtabliſhed by juſtice*, *Prov.* 16. In yours; to diſcharge Gods *puniſhing Angel*, who now *deſtroyeth* E us with a grievous deſtruction, and by *unſheathing* your Sword to make him *ſheath* his: as here in my Text, *Phinehes ſtood up, and executed judgement, and the plague ceaſed.* In yours; though you be but *Gods* on Earth, and in *theſe Courts*, mortal and *petty gods*, yet to ſend *prohibitions* into the *Court of Heaven*, and there to *ſtop the judgements* of the great and Eternal GOD before they come forth;

36. *and the Judge.*

a Pſal. 75. 2, 3.

b Prov. 14. 34.

c Prov. 16. 12.

yea, and when *the decree* is gone forth, to *stay execution*. In a word, as it was said to *Jeremy*, but in another sense, you are [d] *Set over Nations, and over Kingdomes to root out, and to destroy, to build, and to plant*. Only then be intreated, to use that *power* God hath given you, unto *edification*, and not unto *destruction*. And now I have done my message. God grant unto all of us, that by our hearty sorrow and *repentance* for our sins past, by our stedfast *resolutions* of future amendment, and by setting our selves *faithfully* and uprightly in our severall places and *callings* to do *God* and *the King* and our *Country* service, in beating down *sin*, and rooting out *sinners*; we may by his good grace and mercy obtain *pardon* of our *sins*, and *deliverance* from his *wrath*, and be preserved by his power through faith unto salvation. Now to God the Father, the Son, &c.

d Jer. 1. 10.

FINIS.

AD POPULUM.

The First Sermon.

At Grantham Linc. *Octob.* 3. 1620.

3 KINGS 21. 29.

Seest thou how Ahab *humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his daies: but in his sons daies will I bring the evil upon his house.*

THE History of this whole Chapter affordeth matter of much *Variety* and *Use*: but no passage in it so much either of *Wonder* or *Comfort*, as this in the close of the whole both Story and Chapter. That there should be *Mighty-ones sick*, with longing after their meaner neighbours Vineyards; That there should be *crafty heads* to contrive for *greedy Great-ones* what they unjustly desire; That there should be *officious Instruments* to do a piece of *legal injustice*, upon a Great mans letter; That there should be *knights of the Post* to depose any *thing* though never so *false*, in any *cause* though never so *bad*, against any *man* though never so *innocent*; That an *honest man* cannot

1. *The coherence.*

not be ſecure of his *life*, ſo long as he hath any thing elſe [a] worth the loſing: There is inſtance in *the fore-part* of the Chapter, of all this, in [b] *Ahab* ſickning, and [c] *Jeſabel* plotting, and *the* [d] *Elders* obeying, and *the* [e] *Witneſſes* accuſing, and poor [f] *Naboth* ſuffering. But what is there in all this, ſingularly either *Strange* or *Comfortable*? All is but *Oppreſſion*: *Active*, in the reſt; *Paſſive*, in *Naboth*. And what wonder in either of theſe? [g] -- *ſupet hæc, qui jam poſt terga reliquit Sexaginta annos?* himſelf may paſs for *a wonder*, if he be of any ſtanding, or experience in the world, that taketh either of theſe for *a wonder*. And as for matter of *Comfort*: there is matter indeed, but of *Deteſtation* in the one, of *Pity* in the other, in neither of *Comfort*.

2. *Argument*,

To paſs by the other *Occurrents* alſo in *the latter* part of the Chapter, as, That a *great Oppreſſour* ſhould hug himſelf in the *cleanly carriage* and *fortunate ſucceſs* of his damned plots and witty villanies; That *a weak Prophet* ſhould have *heart* and *face* enough to proclaim judgement againſt an *Oppreſſing King* in the prime of his Jollity; That *a bloudy Tyrant* ſhould tremble at the voice of *a poor Prophet*; and the reſt (ſome of which we ſhall have occaſion to take in incidentally in our paſſage along): mark we well but this *cloſe* of the Chapter in the words of *my Text*; And it will be hard to ſay, whether it contain matter more *Strange*, or more *Comfortable*.

Comfortable: in that *Gods mercy* is ſo exceedingly magnified, and ſuch ſtrong aſſurance given to *the truly penitent*, of finding gracious *acceptance* at the hands of their God, when they find him ſo apprehenſive of but an *outward* enforced ſemblance of *contrition* from the hands of an *Hypocrite*. *Strange*: in that Gods *Mercy* is here magnified, even to the hazard of other his divine perfections; his *Holineſs*, his *Truth*, his *Juſtice*. For each of theſe is made in ſome ſort *queſtionable*, that ſo his *Mercy* might ſtand clear and *unqueſtioned*. A rotten-hearted *Hypocrite humbleth* himſelf outwardly, but *repenteth* not truly: and God *accepteth* him, and *rewardeth* him. Here is *Gods mercy*; in giving reſpect to one that ill deſerved it: but where is his *Holineſs* the while, (being [h] *a God of pure eyes*, that requireth [i] *Truth in the inward parts*, and *will not behold iniquity*;) thus to grace *Sin*, and countenance *Hypocriſie*?

1.

2.

A fearful judgement is denounced againſt *Ahab*'s houſe for his *Oppreſſion*; but upon his *humiliation*, the ſentence, (at leaſt, part of it) is reverſed. Here is *Mercy* ſtill; in revoking a ſentence of deſtruction: and if ſomewhat may be ſaid for his *Holineſs* too, becauſe it was but a *temporal* and *temporary* favour; yet where is his *Truth* the while, (being a [k] *God that cannot lye*, and [l] *With whom is no variableneſs, neither* ſo much as the bare *ſhadow of turning*) thus to *ſay*, and *unſay*, and to alter the thing that is gone out of his lips? A *Judgement* is deſerved by *the Father*: upon

3.

a *Sic rem ille fere eſt, de quo victoria lucro Eſſe poteſt* --- Ovid. de nuce.
b Ver. 4 hic.
c Ver. 11.
e f Ver. 13.
g Juven. Satyr. 13.
h Hab. 1. 13.
i Pſal. 51. 6.
k Tit. 1. 2.
l James 1 17.

A on his humiliation, the execution is *ſuſpended* during his life, and lighteth upon *the Son*. Here is yet more *Mercy*; in not ſtriking the *Guilty*: and if ſomewhat may be ſaid for *Gods truth* too, becauſe what was *threatned*, (though not *preſently*,) is yet [a] *at laſt performed*; yet, Where is his *Juſtice* the while, (being a [b] *God that without reſpect of perſons rendreth to every man according to his* own *works*, and will (c) *Not acquit the guilty, neither condemn the innocent*;) thus to ſever *the Guilt* and *the Puniſhment*, and to lay *the Judgement* which he ſpareth from *the Father* upon *the Son*, from *the more wicked* Father upon *the leſs wicked* Son?

B Thus *God*, to magnifie the riches of his *Mercy*, is content to put his *Holineſs*, and his *Truth*, and his *Juſtice* to a kind of venture. That ſo his *afflicted ones* might know, on what *object* eſpecially to faſten the eyes of their ſouls: not on his *Holineſs*, not on his *Truth*, not on his *Juſtice*; not only, nor chiefly on theſe, but on his *Mercy*. He ſeeketh more *general glory* in, and would have us take more *ſpecial knowledge* of, and affordeth us more *ſingular comfort* from his *Mercy*, than any of the reſt: as if he deſired we ſhould eſteem him *unholy*, or *untrue*, or *unjuſt*, or any thing, rather than *unmerciful*. Yet is he neither *unholy*, nor *untrue*, nor C *unjuſt*, in any of his proceedings with the ſons of men: but [d] *Righteous in all his waies, and holy in all his works*, and *true* in all his *words*. And in this particular of his proceedings with *King Ahab* at this time, I hope by his bleſſed aſſiſtance ſo to acquit his *Holineſs*, and *Truth*, and *Juſtice*, from all ſiniſter imputations; as that he may be, not only *magnified* in his *mercy*, but *juſtified* alſo in the reſt, and [e] *Clear when he is judged*: as we ſhall be thereunto occaſioned now and hereafter in the handling of this Scripture. Wherein are *three* main things conſiderable. *Firſt*, the *Ground*, or rather the *Occaſion* of *Gods* dealing ſo favourably with D *Ahab*; namely *Ahab's humiliation*; [*Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not*, &c.] *Secondly*, the great *Favour* ſhewed to *Ahab* thereupon; namely, *the ſuſpenſion* of a Judgement denounced; [*I will not bring the evil in his daies.*] *Thirdly*, the *Limitation* of that favour; it is but a *ſuſpenſion* for a time, no utter *removal* of the judgement; [*But in his ſons daies will I bring the evil upon his houſe.*] Wherein we ſhall be occaſioned to enquire; how *the firſt* of theſe may ſtand with *Gods holineſs*; *the ſecond*, with his *Truth*; *the third*, with his *Juſtice*. And firſt, of *Ahab's humiliation: Seeſt thou how Ahab humbleth himſelf before me?*

E This *Ahab* was King of *Iſrael*, that is, King over thoſe *ten Tribes* which revolted from *Rehoboam* the Son of *Salomon*, and clave to *Jeroboam* the ſon of *Nebat*. Search the whole ſacred ſtory in the books of *Kings* and *Chronicles*; and (unleſs we will be ſo very charitable, as notwithſtanding many ſtrong preſumptions of his

a 1 Kin 10. 10.
b 1 Pet. 1. 17.
c Exod. 34. 7.

3. *and Diviſion of the Text.*

d Pſal. 145. 17.
e Pſal. 51. 4.

1.
2.
3.

4. *Ahab's perſon conſidered*

[a] *See* 4. King. 10. 31.

[a] *Hypocriſie*, to exempt *Jehu* the ſon of *Nimſhi*, and that is but one of *twenty*;) we ſhall not find in the whole *Liſt* and *Catalogue* of the Kings of Iſrael, one good one, that clave unto the Lord with an upright heart. *Twenty Kings* of Iſrael; and not *one*, (or but *one*,) good: and yet than this *Ahab*, of *the twenty*, ſcarce *one* worſe. It is ſaid in the ſixteenth Chapter of this Book, that

[b] 3 King. 16. 30.

[b] *Ahab the ſon of Omri did evil in the ſight of the Lord above all that were before him*; at verſe 30. and at verſe 33. that

[c] Ibid. 33.

[c] *He did more to provoke the Lord God of Iſrael to anger, than all the Kings of Iſrael that were before him*: and at verſe 25. of this Chapter, that

[d] Ver. 27. hic.

[d] *There was none like unto Ahab, which did ſell himſelf to work wickedneſs in the ſight of the Lord.* An *Oppreſſour* he was, and a *Murderer*, and an *Idolater*, and a *Perſecuter* of that holy *Truth*, which God had plentifully *revealed* by his *Prophets*, and powerfully *confirmed* by *Miracles*, and mercifully *declared* by many gracious *deliverances* (even to him) in ſuch manner, as that he could not but know it to be *the Truth*; and therefore an *Hypocrite*, and, in all likelihood, an *obſtinate ſinner* againſt the holy Ghoſt, and a *Caſt-away*.

5. *and his carriage; with the Obſervations thence.*

This is *Ahab*: this the man. But what is his *carriage?* what doth he? he *humbleth himſelf* before the Lord. [*Seeſt thou how Ahab humbleth himſelf before me?*] The manner and occaſion of his *humbling*, is ſet down a little before; at V. 27. *And it came to paſs, when Ahab heard thoſe words* (the words of

[e] Verſ. 20. 24. hic.

[e] *Elijah the Prophet*, dealing plainly and roundly with him for his hateful *Oppreſſion* and *Murther*) *that he rent his cloathes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went ſoftly.* And that is *the humbling* here ſpoken and allowed of: and for which God here promiſeth that he will *not bring the evil in his daies.* Lay all this together; *the man* and his ill *conditions*, and his preſent *carriage*, with *the occaſion* and *ſucceſs* of it: and it offereth *three notable* things to

1. our *conſideration*. See *firſt*, how far an *Hypocrite*, a Caſt-away, may go in *the outward performance* of holy duties, and particularly in the practice of *Repentance*: here is *Ahab* humbled; ſuch a *man*, and

2. yet ſo *penitent*. See again *ſecondly*; how deep *Gods Word*, though in the mouth but of *weak inſtruments*, when he is pleaſed to give ſtrength unto it, *pierceth* into *the conſciences* of obſtinate ſinners, and bringeth the proudeſt of them upon their *knees* in deſpight of their *hearts*: here is *Ahab* quelled by *Elijah*; ſuch *a great one*, by ſuch *a*

3. *weak one*. See yet again *thirdly*; how *prone God* is to *mercy*, and how ready to apprehend any advantage (as it were) and occaſion to ſhew compaſſion: here is *Ahab* humbled, and his *judgement* adjourned; ſuch a real ſubſtantial *favour*, and yet upon ſuch an empty ſhadow of *Repentance*. Of theſe *three* at this time in their order: and of the firſt, firſt.

6. Obſervat. I. *How far an*

An Hypocrite may go very far in the outward performances of holy duties. For the right conceiving of which aſſertion; Note *firſt*, that

A that I ſpeak not now of *the common graces* of Illumination, and Edification, and good dexterity for the practiſing of ſome particular Calling; which *gifts*, with ſundry other like, are oftentimes found even in ſuch apparently wicked and prophane men, as have not ſo much as [a] *the form* (much leſs *the power*) *of Godlineſſe*: but I ſpeak even of thoſe *Graces*, which *de tota ſpecie* (if they be true and ſincere) are the undoubted bleſſed *fruits* of *Gods* holy *renewing Spirit* of ſanctification; ſuch as are, *Repentance, Faith, Hope, Joy, Humility, Patience, Temperance, Meekneſſe, Zeal, Reformation, &c.* in ſuch as theſe, *Hypocrites* may go very far, as to *the*

B *outward* ſemblance, and performance. Note *ſecondly*, that I ſpeak not, of *the inward power* and *reality* of theſe graces; for Caſt-aways and Hypocrites, not having *union* with *God* by a lively faith in his *Son*, not *communion* with him by the effectual working of his *Spirit*, have no part nor fellowſhip in theſe things, which are *proper* to *the choſen* and *called* of God, and *peculiar* to thoſe that are his [b] *peculiar people*: but I ſpeak only of *the outward performances*, and exerciſes of ſuch actions, as may ſeem to flow from ſuch *ſpiritual graces* habitually rooted in the heart; when as yet they may ſpring alſo (and, when they are found in *unregenerate* men, do ſo ſpring)

C from *Nature*, perhaps *moralized*, or otherwiſe *reſtrained*, but yet *unrenewed* by ſaving and ſanctifying grace. Note *thirdly*, that when I ſay an *Hypocrite* may go very far in ſuch outward performances; by *the Hypocrite* is meant not only the *groſſe* or *formal Hypocrite*, but every *natural* and *unregenerate* man, (including alſo *the Elect* of God before their effectual *calling* and *converſion*,) as alſo *Reprobates* and *Caſt-aways* for the whole time of their lives: all of which may have ſuch fair *ſemblances* of the forenamed *Graces*, and of other like them, as not only others (who are to judge the beſt by *the Law of Charity*) but themſelves alſo, through the wretched

D *deceitfulneſſe* of their own wicked and corrupt *hearts*, may miſtake for thoſe very *graces* they reſemble.

The Parable of *the ſeed* ſown in *the ſtony ground*, may ſerve for a full both *declaration* and *proof* hereof: which *ſeed* is ſaid to have ſprouted forth immediately, [c] *Springing up forthwith* after it was ſown; but yet never came to good, but ſpeedily *withered away*: becauſe for want of *deepneſſe of earth* it had not [d] *moyſture* enough to feed it to any perfection of growth and ripeneſs. And that branch of *the Parable* our bleſſed Saviour himſelf in his expoſition applieth to ſuch *hearers*; as [e] *when they hear the Word, im-*

E *mediately receive it with gladneſſe*, and, who ſo forward as they to *repent*, and *believe*, and *reform* their lives? but yet all that *forwardneſſe* cometh to nothing, they endure but for a ſhort time, [f] *Becauſe they have no root in themſelves*, but want the ſap and moyſture of *Grace* to give *life* and *laſting* to thoſe beginnings and imperfect *offers* and *eſſayes* of goodneſs, they made ſhew of. Here are *good*

Hypocrite may go in the performance of holy duties,

1.

a 2 Tim. 3.5.

2.

b Tit. 2. 14.

3.

7. *with the application,*

c Mat. 13. 5.

d Luke 8. 6.

e Mat. 13.20. Mark 4. 16.

f Mat. 13.21. & Mar. 4.17.

affections (to ſee to) unto the good Word of God, *they receive it with joy*; it worketh not only upon their *judgements*, but ſeemeth alſo to *rejoyce*, yea after a ſort to *raviſh* their *hearts*, ſo as they feel a kind of tickling pleaſure and delight in it; which the Apoſtle calleth [a] *Taſting of the heavenly gifts, and the good word of God, and the powers of the world to come*, Heb. 6. And as they receive *the ſeed joyfully*, ſo it appeareth *quickly*; it *ſpringeth up* anon in the likeneſs of *Repentance*, and *Faith*, and *Obedience*, and newneſs of life. They may be touched with a *deep feeling* of their ſins; and, with heavy hearts, and many tears, *confeſſe* and *bewail* them; and not only *promiſe*, but alſo *purpoſe* amendment. They may be *ſuperficially affected* with, and find ſome *overly comfort* and refreſhing from the contemplation of thoſe *gracious promiſes* of mercy, and reconciliation, and ſalvation, which are contained in the glorious *Goſpel of our Lord Jeſus Chriſt*; and have ſome degrees of *perſwaſion* that thoſe promiſes are true, and ſome flaſhes of *confidence* withall, of their own *perſonal intereſt* therein. They may *reform themſelves* in the general courſe of their lives in ſundry *particulars*: refraining from ſome *groſſe diſorders*, and avoiding *the occaſions* of them, wherein they have formerly lived and delighted, and *practiſing* many outward duties of *Piety* and *Charity*, conformable to the letter of the Laws of both *Tables*: and miſliking and oppoſing againſt the common *errours* or *corruptions* of the times and places wherein they live; and all this, to their own and others thinking, with as great *zeal* unto Godlineſs, and as thorough *indignation* againſt ſinne, as any others. All this they may do: and yet all the while be *rotten* at the heart; wholly *carnal* and unrenewed; quite empty of ſound *Faith*, and *Repentance*, and *Obedience*, and every good grace; full of damnable *Pride* and *Hypocriſie*; and in the preſent ſtate of damnation, and, in the purpoſe of *God*, *Reprobates* and *Caſt-aways*.

a Heb. 6. 4, 5.

8. *and proof thereof.*

Examples hereof we have, in [b] *Sauls* care for the deſtroying of Witches; in [c] *Jehu's* zeal in killing *Baal's* Prieſts; in [d] *Herod's* hearing of *John Baptiſt* gladly, and doing many things thereafter; and, to omit others, in this wicked *King Ahab's* preſent fit of *Repentance* and *Humiliation*. At all which, and ſundry other like *effects*, we ſhall the leſs need to marvell, if we ſhall ſeriouſly conſider *the Cauſes* and *Reaſons* thereof. I will name but a few of many: and but name them neither.

b 1 Sam. 8, 9.
c 4 King. 10. 16, 28.
d Mark 6. 10.

1. "*Firſt*, "great is the force of *Natural Conſcience*, even in *the moſt wicked* "*men*; eſpecially when it is awakened by *the hand of God* in any "heavy *affliction*, or by *the voice of God* threatning it with *vengeance*.

"It purſueth the guilty ſoul with continual and reſtleſs *clamours*, and he ſeeth that ſomething he muſt needs doe, if he "knew what, to *ſtop the mouth* of Conſcience; and ſo he falleth a "*repent-*

A "*repenting*, and *reforming*, and *resolving* of a new course: which "though it be not *sincere*, and so cannot work a *perfect cure* upon "a wounded conscience, but that still it *rankleth inward*; yet it "giveth some *present ease*, and allayeth the anguish of it for the "time. *Secondly*, God will have *the power* of his own *Ordinance* 2.
"sometimes manifested even upon those that hate it; as he "got himself *honour upon Pharaoh* and *the Ægyptians*: that his a Exod. 14.4.
"own *faithfull ones* may see and admire *the power* of that *holy seed*,
"whereby they are begotten again from the dead; not doubting
B "but that *the Gospel* will prove b *The power of God unto salvation to* b Rom. 1.16.
"*all that believe*, when they behold in it *the power of conviction*
"upon many that believe not. *Thirdly*, God in his most wise and 3.
"unsearchable *providence* so ordereth and disposeth not only *out-*
"*ward things*, but even *the hearts* and wills, and thoughts, and
"actions of men, *permitting* his children to fall *backwards* into
"sins, and *bringing* on his enemies *towards* goodness, so far as
"he thinketh good: as for other *purposes*, so for this *end* also
"among the rest, that man might not be able c from those c See Eccl. 9.1.
"things he seeth *happen* unto other men, or *done* by them, to
"*judge infallibly* of the state of his brother's soul: God reserv-
C "ing this *Royalty* unto himself, to be the only d *Searcher of the* d Jer. 11.20.
"*hearts and reins* of others. For these and sundry other *Reasons*, it & 17. 10.
"cometh to pass, that *Hypocrites* and *Cast-aways*, doe often-
"times goe so far as they doe, in *the outward performances* of
"holy duties.

Now if men may goe thus far, and yet be in the state of damnation: What hope then (*First*) of Heaven, for such *prophane* 9.
ungodly wretches, as are so far from having e *the power*, as *Inferences thence*, 1. *of terrour against prophaneness.*
that they have not so much as the least *shew of godlinesse*? What e 2 Tim. 3. 5.
will become of those that f *Sit them down in the chair of scorners*, f Psal. 1. 1.
D and *despise* the good Word of God, and make a *scoff* of those
men that desire to square their lives by that rule; when some of
them that g *hear it gladly*, and h *receive it with joy*, and are g Mark 6. 20.
content to be ordered by it in *many things*, shall yet goe to hell? h Mat. 13. 20.
Certainly, *Ahab* and *Herod*, and such cursed miscreants, shall rise
up in judgement against these men, and condemn them; and
they shall have i *Their portion with Hypocrites*, shall I say? Alas, i Mat. 24.51.
wofull is their case, if their portion fall but there: but let them
take heed lest their portion be not so good as *the Hypocrites*; and
that it be not *ten times* easier for *Ahab* and *Herod*, and the whole
E crew of such *Hypocrites*, at the day of judgement, than for
them.

Secondly, what a *stark shame* would it be for us, who have re- 10.
ceived *the* k *First fruits of the Spirit*, not to bring forth *the* l *fruits of the Spirit* in some good abundance, in the frequent *2. Of exhortation, to abound in the fruits of godliness.*
and comfortable and *actual exercises* of those *habitual graces* that are k Rom 8. 13.
l Gal. 5. 22.

in us, of *Faith*, *Repentance*, *Love*, *Reformation*, *Zeal*, and the reſt: ſeeing *the Counterfeits* of theſe graces are oftentimes ſo eminent, even in *Hypocrites* and *Caſt-aways*? Shall a piece of *rotten wood*, or a *Glowworm* ſhine ſo *bright* in the dark; and our holy *Lamps*, fed with Oyl from Heaven, burn ſo dim? Nay, a *Let our Lights* alſo, as well as theirs, *ſhine before men*; yea and our ſhine theirs too: *that men may ſee our* truly *good works*, as well as their ſeeming ones, *and glorifie our Father which is in Heaven*. Although all be not *gold* that *gliſtereth*; yet pity it is, that true *gold* ſhould gather *ruſt*, and loſe *the luſtre* for want of uſing; when *Braſſe* and *Copper*, and baſer metals are kept *bright* with ſcowring. Let not *blear-eyed Leah* have cauſe to rejoyce againſt *beautifull Rachel*, or to inſult over her *barrenneſs*; neither let us who profeſs our ſelves to be b *Wiſdoms children*, ſuffer our ſelves to be outſtript by *Natures brats*, in juſtifying our Mother. Rather let their *ſplendida peccata* provoke us to a godly jealouſie and emulation, and ſpur us up to *the quickning* of thoſe graces God hath given us: that *the power of Godlineſs* in us, may be at leaſt as *fruitfull* in all *outward* performances, as *the ſhew* of it is in them.

a Mat. 5. 16.

b Mat. 11. 19.

II. 3. *Of admonition to forbear judging.*

Thirdly, this ſhould teach us *caution* in our *judging* of other mens eſtates. We are apt to offend both wayes. If we ſee a man overtaken with ſome *groſs* ſcandalous ſin; as *Drunkenneſſe*, *Adultery*, *Oppreſſion*, or *Perjury*; but eſpecially if he live long therein: by and by, he is a *Reprobate* with us; or at leaſt he is not yet *in the ſtate of Grace*. Thus we ſpeak, thus we judge: but we conſider not the whileſt, how *far* and how *long* God in his holy wiſdom may ſuffer foul temptations to *prevail* againſt his *choſen ones*. On the other ſide, if we ſee a man forward in the duties of Religion, *charitably* affected to *the poor*, *juſt* and *upright* in his dealings with men, ſtoutly *oppoſing* againſt common corruptions, *ſuffering* for the profeſſion of the truth: by and by he is a *Saint* with us; and we ſtick not ſometimes in our folly to wiſh that our ſouls might ſpeed as that mans ſoul at a venture. But we conſider not the whileſt, how *far* the force of *Natural Conſcience*, and common *Moral Grace* (if you will allow me to ſpeak ſo improperly) may lead a man onward unto all *outward performances*, who was yet never effectually *called*, nor truly *ſanctified*. And yet, buſie fools that we are, we cannot keep our ſelves in our *own bounds*; but we muſt be medling with *Gods Prerogative*, and thruſting our ſelves in his *chair*; and be *judging* of our brethren, whoſe *hearts* we are ſo far from knowing, as that we are ſcarce well acquainted with our own. But what have we to do either with one or other? what *lawfull commiſſion* have we at all to *judge*? or what *certain evidence* have we, whereby to *judge*? *Infallible ſigns* we cannot have from any *outward* things, either of *the want*, or, of *the having* of grace, in other men: yet of the two, farr more

preg-

A pregnant probabilities of *the want*, than of *the having* of grace. Becauſe there may be ſuch an open *courſe* held in *evill* things, as we may juſtly doubt whether ſuch a courſe can ſtand with *grace* or no: whereas there cannot be any *courſe* held in *good* things, *outwardly*, but ſuch as may ſtand with *Hypocriſie*. What are we then to do? Even this: to uſe the judgement of *Probability*, hoping with *cheerfulneſs* that there is *grace*, where we ſee comfortable *ſigns* of it: and to uſe the judgement of *Charity*, ſtill [a] hoping *the beſt* (though not without ſome [b] fear) that there may be *Grace*, where we ſee fearful *ſigns* of the want of it. But for the judge-
B ment of *Infallibility* either *pro* or *con*, what ſinful man dareth challenge that unto himſelf; unleſs it be that [c] *man of ſin*, who hath neſtled himſelf higher than into *Peter's Chair*, into *the Throne of God*, *ſitting in the Temple of God*, and there determining *as God*, and with his breath *damning* and *ſainting* whom he liſteth? But let him go: and let this be our direction in this point. *Think we comfortably*, where we ſee *no reaſon* to the contrary: *hope* we *charitably*, even where we do ſee *ſome reaſon* to the contrary. But *judge* we neither way *peremptorily* and *definitively*, whatſoever *probabilities* we ſee either way: ſith we know not how far a *ſanctified be-*
C *liever* may fall into the ſnares of *ſin*; nor how far a *graceleſs Hypocrite* may go in the ſhew of *Godlineſs*. That is *the third Uſe*.

The *laſt* and main *Inference*, is for *Self-trial*. For if a man may go thus far, and yet be *an Hypocrite*, be a *Caſt-away*: it will concern every one of us, as we deſire to have comfortable, both *aſſurance* of preſent *Grace* that we are not *hypocrites*, and *hope* of future *Glory* that we are not *Caſt-awaies*; ſo to be diſtrict in making *Trial*, whether thoſe *Graces* that ſeem to be in us be *true*, or but *counterfeit*, and whether *the acts* thereof be fruits of *ſincerity*, or but of
D *hypocriſie*. Let us not therefore flatter our ſelves, or be too jolly upon it, if we find in our ſelves ſome *ſhews of Godlineſs*; but let us rather labour to find out, whether there be in us *the power* and *life of Godlineſs* or no. For there is a kind of *righteouſneſs*, ſuch as it is, an *outward formal righteouſneſs*, in *Scribes* and *Phariſees*, and *Hypocrites*: but that will not ſerve the turn; [d] *Unleſs our righteouſneſs exceed theirs, we ſhall in no caſe enter into the Kingdom of Heaven*. Beloved, *Hypocriſie* is ſpun of a fine thread, and is not eaſily diſcernable, without very *diligent* examination. And things are not to be meaſured by the outward *ſhew*, or by *the lump* and *bulk*;
E but by an exacter rule, whether they be true, or no. Doeſt thou *hear* the word of God with *Joy*; doeſt thou bewail thy ſins with *tears*; doeſt thou *avoid* groſs ſins with *care*; doſt thou *oppoſe* againſt common corruptions with *zeal*? Theſe are indeed *comfortable ſigns*, but no *infallible evidences* of Grace: for what is there in all this, which *Ahab*, and *Saul*, and *Herod*, and *Judas*, and other

Hy-

a 1 Cor. 13 7.
b Jude 23.
c 2 Theſ. 2. 3.
d Mat. 5. 20.

12.
4. *Of direction, for the tryal of ſincerity:*

Hypocrites, either have not, or might not have done? But, if not by these *fruits*; by what other means then may a man come to know *the ſanctification* of his heart, and *the ſincerity* of theſe affections? Divines in their Treatiſes and Writings have ſet down ſundry notes and *marks*, whereby to make this trial: but I would eſpecially commend to your obſervation, *two* only out of all that variety, which *two* are indeed as good as a thouſand; namely, *Integrity* and *Conſtancy*: for theſe two are never in *the Hypocrite*.

13. *by the marks* 1. *Of Integrity.*

First, for *Integrity*. The Hypocrite (we heard) might go far in *hearing*, in *believing*, in *ſorrowing*, in *reforming*, in *ſuffering*; but his affections herein, (for ſo much as they ſpring not from true *Faith*, and the conſcience of that *Obedience* he oweth to God, but from other reſpects,) are *partial* in all thoſe *Duties*; and carry him ſo far only, as thoſe *falſe grounds*, which firſt gave *motion* to thoſe *affections*, lead him, and no farther. He receiveth *the word* with joy, ſo far as it tickleth *the ear* with choiſeneſs of phraſe, and variety of elocution; ſo far as it fitteth with his *humour*, and keepeth fair and farr off from medling with his *boſome ſin*: but he is not *equally* delighted with every part, and with every point of Gods word and truth. If the right *ſtring* be touched, if his ſweet *darling-ſin* be ſtirred; that is harſh to him, he findeth no muſick in that: *rub* him where he is *galled*, and he *kicketh* at it. [a] *Herod heard John Baptiſt gladly, and did many things willingly*: but when *his inceſtuous marriage* was medled withal; then *the* [b] *Fox* was uncaſed, and the *Hypocrite* appeared in his own colours, and the *Baptiſt* loſt firſt his *liberty*, and then after his *head* for his labour. And *the young man*, when Chriſt told him what he muſt do to inherit eternal life, in the general, [c] [*Keep the Commandements*, &c.] was no doubt, a jolly jocond man, [*All theſe have I kept from my youth up*]: but when Chriſt hitteth him home, and preſſeth upon his particular Corruption [d] [*One thing is wanting*, &c.] this nipped him in the head, and ſtrook cold to his heart, and (the Text ſaith) [e] *He went away ſorrowful*. And ever mark it, in ſomething or other *the Hypocrite* bewrayeth himſelf what he is; if not to *the obſervation* of others, yet at leaſt ſufficiently for *the conviction* of his own heart, if he would not be wanting to himſelf in the due ſearch and *trial* of his heart. A mans bloud riſeth, when he hearth a *ſtranger ſwear* an Oath: but if the ſame man can hear his *prentice* lye, and equivocate and coſen, and never move at it; let him not be too brag of his *zeal*: his *coldneſs* here diſcovereth the other to have been but a *falſe fire*, and a fruit, not of true *zeal*, but of *Hypocriſie*. A *Jeſuite* maketh ſcruple of *diſcloſing* an intended *treaſon*, revealed to him in *confeſſion*; but he maketh no bones of laying a *powder-plot*, or contriving *the Murther* of an anointed King. A *Phariſee* is very preciſe in [f] *Tithing Mint*

a Mark 6. 20. 17. 27.

b Luke. 13. 32.

c Mat. 19. 17. 20.

d Ibid. ver. 21.

e Ibid. 22.

f Mat. 23. 23.

A *Mint and Cummin*; but balketh *justice and mercy*. One ſtraineth at a [a] *Gnat*, and ſwalloweth a *Camel*; maketh conſcience of ſome *petty ſins*, neglecting *greater*: Another caſteth out a *beam*, but ſeeleth not a *moat*; maketh conſcience of ſome *greater ſins*, neglecteth *ſmaller*. *Shame* of the world, and *the cry* of people, maketh him forbear ſome ſins; an eye had to his own private and ſecret *ends*, other ſome; *fear* of temporal puniſhment, or (it may be) eternal, other ſome; *hope* of ſome advantage another way, as in his *credit*, *profit*, &c. other ſome; *the terrours* of an affrighted conſcience, other ſome: but if in the mean time there be no care, nor ſcruple, nor forbearance of *other ſins*, where there appeareth no hinderance from theſe or the like reſpects; all is naught, all is but counterfeit and damnable *hypocriſie*. The rule never faileth, [b] *Quicquid propter Deum fit, æqualiter fit.* True *obedience*, as it *diſpenſeth* not the command, but obeyeth *cheerfully*; ſo neither doth it *divide* the command, but obeyeth *equally*. *David* had wanted one main aſſurance of *the uprightneſs* of his heart, if he had not had *an equal* and univerſal [c] *Reſpect to all Gods Commandements*. That is *the firſt note* of Sincerity; *Integrity*.

B

The other is *Conſtancy*; continuance, or laſting. The *ſeeming Graces* of Hypocrites may be as *forward*, and *impetuous* for the time, as *the true Graces* of the ſincere believer; nay more forward oftentimes: as in *the* [d] *ſtony ground*, the ſeed ſprang up ſo much *the ſooner*, by how much it had *the leſs depth* of earth. But the very *ſame cauſe*, that made it *put up* ſo ſoon, made it *wither* again as ſoon; even becauſe *it wanted deepneſs of earth*. So *the Hypocrite*, when *the fit* taketh him, he is all *on the ſpur*; there is no way with him, but a new man he will become out of hand, yea that he will; [e] *Momento turbinis*. But he ſetteth on *too violently*, to hold out long: this reformation *ripeneth too faſt*, to be right ſpiritual fruit. As an horſe that is good *at hand*, but naught *at length*, ſo is *the Hypocrite*; free and fiery for a ſpurt, but he jadeth and tyreth in a journey. But *true grace* all to the contrary; as it *ripeneth* for the moſt part by leiſure, ſo it ever [f] *laſteth* longer: as Philoſophers ſay of *Habits*, that as they are *gotten* hardly, ſo they are not *loſt* eaſily. We heard but now, that *the Faith, Repentance, Reformation, Obedience, Joy, Sorrow, Zeal*, and other the graces and affections of *Hypocrites*, had their firſt motion and iſſue from falſe and erroneous grounds: as *Shame, Fear, Hope*, and ſuch reſpects. And it thence cometh to paſs, that where theſe *reſpects* ceaſe, which gave them motion; *the graces* themſelves can no more ſtand, than a *Houſe* can ſtand, when *the foundation* is taken from under it. *The Boy* that goeth to his *book*, no longer than his Maſter holdeth *the rod* over him; the Maſters back once turned, away goeth the *Book*, and he to *play*: and right ſo is it with *the Hypocrite*. Take away *the rod* from *Pharaoh*; and he will be *old Pharaoh* ſtill. And *Aha-*

C

D

E

a Ib. d. 24.

b Op. imperfect. in Mat. hom. 45.

c Pſal. 119. 6.

14.

2 *Of Conſtancy.*

d Mat. 13. 5, 6.

e Perſius.

f *Qualitatis veræ tenor permanet: falſa non durant.* Senec. Epiſt. 120.

hab, here in this Chap. thus *humbled before God* at the voice of his *Prophet*; this fit once paſt, we ſee in the next Chap. regardeth neither *God* nor *Prophet*, but through unbelief [a] *diſobeyeth God*, and *impriſoneth the Prophet*. Now then, here is a wide difference between *the Hypocrite*, and *the godly man*. The one doth all by *fits*, and by *ſtarts*, and by ſudden motions and flaſhes: whereas the other goeth on *fairly* and *ſoberly* in a ſetled *conſtant regular* courſe of humiliation and obedience. [b] *Ariſtotle* hath excellently taught us, to diſtinguiſh between *colours* that ariſe from *paſſion*, and from *complexion*. The one, he ſaith, is ſcarce worth the name of a *Quality* or *colour*; becauſe it ſcarce giveth *denomination* to the ſubject wherein it is. If *Socrates* be of a pale, or an high-coloured *complexion*, to the queſtion, [*Qualis eſt Socrates?* What a like man is *Socrates?*] it may be fitly anſwered (ſaith *Ariſtotle*) that he is a *pale* man, or that he is an *high-coloured* man. But when a man of another complexion, is yet *pale* for *fear*, or *anger*, or *red* with *bluſhing*; we do not uſe to ſay, neither can we ſay properly, that he is a *pale* man, or a *high-coloured* man. Accordingly we are to pronounce of thoſe good things that ſometimes appear in *Hypocrites*. We call them indeed *Graces*, and we do well, (becauſe they *ſeem* to be ſuch, and becauſe we in Charity are to *hope* that they be ſuch, as they ſeem:) but they are in true judgement nothing leſs than *true graces*, neither ſhould they indeed (if we were able to diſcern the falſeneſs of them) give *denomination* to thoſe *Hypocrites* in whom they are found. For why ſhould a man from a ſudden and ſhort fit of *Repentance*, or *Zeal*, or *Charity*, or *Religion*, be called a *Penitent*, or a *Zealous*, or a *Charitable*, or a *Religious* man; more than a man for once or twice *bluſhing*, an *high-coloured* man? Then are *Graces* true, when they are *habitual* and *conſtant*, and equal to themſelves. That is *the ſecond* Note; *Conſtancy*.

15. *Both joyned together for Tryal.*

I will not trouble you with other *Notes*, beſides theſe. Do but lay theſe *two* together; and they will make a perfect good *Rule* for us to judge our own hearts by, and to make *trial of the ſincerity* of thoſe good things, that ſeem to be in us. Meaſure them not by *the preſent heat*, (for that may be as much, perhaps more, in an *hypocrite*, than in a true *believer*;) but by their *Integrity* and *Conſtancy*. A man of a *cold complexion* hath as much *heat* in a ſharp fit of an *Ague*, as he that is of a *hot conſtitution*, and in health; and more too: his bloud is more enflamed, and he burneth more. But whether do you think is the more *kindly heat*; that which cometh from the violence of a *Feaver*, or that which ariſeth from the condition of a mans *Temper?* No man maketh doubt of it, but this is the more *kindly*, though that may be more ſenſible and *intenſe*. Well then; a man findeth himſelf hot in his body, and fain he would know, whether it be *Calor præter naturam*, or no: whether a kindly and natural heat, or elſe the *fore-runner* or *ſymptome* of

a 3 Kin. 22. 27

b In Categ. cap. de qualit.

A of some disease. There is no better way to come to that knowledge, than by these two Notes; *Universality*, and *Constancy*. First for *Universality*; Physicians say of *heat*, and *sweat*, and such like things, *Universalia salutaria, partialia ex morbo.* If a man be *hot* in one part, and *cold* in another; as if *the palms* of his hands burn, and *the soles* of his feet be cold; then all is not right: but if he be of an indifferent *equal heat* all over, that is held a good sign of *health*. Then for *Constancy* and Lasting; if *the heat* come by *fits* and *starts*, and *paroxysms*, leaping eftsoons and suddenly out of one extreme into another, so as the party one while *gloweth* as
B hot as *fire*, another while is *chill* and cold as *ice*, and keepeth not at any certain stay; that is *an ill sign* too, and it is to be feared there is an *Ague* either bred, or in breeding: but if he continue at some reasonable certainty, and within a good mediocrity of *heat* and *cold*; it is thought a good sign of *health*. As men *judge* of the state of their *bodies*; by the like rule *judge* thou of the state of thy *soul*. First, for *integrity* and *universality*; Is thy *Repentance*, thy *Obedience*, thy *Zeal*, thy *Hatred* of sin, other graces in thee *Universal*? equally bent upon *all good*, equally set against *all evil* things? it is a good sign of *Grace* and Sanctification in the heart.
C But if thou *repentest* of one sin, and *persistest* in another; if thou *obeyest* one commandement, and *breakest* another; if thou art *zealous* in one point, and *cool* in another; if thou *hatest* one vice, and *lovest* another: flatter not thy self too much; thou hast reason to suspect all is *not sound* within. Then for *Continuance* and Lasting; I deny not, but in case of *prevailing temptations*, *the godly* may have sometimes uncomfortable and fearfull *intermissions* in the practice of godliness; which yet make him not altogether *Graceless*: as a man may have sometimes *little distempers* in his body, through mis-dyet or otherwise, and yet not be *heart-sick*; or
D *greater distempers* too sometimes to make him sick, and yet be *heart-whole*. But yet, if *for the most part*, and in the ordinary *constant course* of thy life, thou hast the practice of *repentance* and *obedience*, and other fruits of *grace* in some good comfortable measure; it is a good sign of *Grace*, and Sanctification in the heart. But if thou hast these things only by *fits* and *starts*, and sudden *moods*; and art *sometimes* violently *hot* upon them, other *sometimes* again, and oftner, *key-cold*: presume not too much upon shewes, but suspect thy self still of *Hypocrisie*, and *Insincerity*; and never cease by repentance and prayer, and the constant exercise of other good graces,
E to *Physick* and *Dyet* thy soul, till thou hast by Gods goodness put thy self into some reasonable assurance, that thou art the true childe of God, a *sincere believer*, and not an *Hypocrite*; as *Ahab* here, notwithstanding all this his solemn humiliation, was. Here is *Ahab* an Hypocrite; and yet *humbled before the Lord.*

16. *The opening of the second Observation.*

But yet now, this *humiliation* such as it was, what should work it

it in him? That we find declared at *vers.* 27. [*And it came to passe, that when Ahab heard these words, &c.*] There came to him a *message* from *God*, by the hand of *Eliah*; and that was it that *humbled* him. Alas, what was *Eliah* to *Ahab*? a silly plain *Prophet* to a mighty *King*? that he durst thus presume to rush boldly and unsent-for into the presence of such a potent Monarch, who had no less *power*, and withall more *colour*, to take away *his* life, than *Naboth's*? and that when he was in the top of his *jollity*, solacing himself in *the new-taken possession* of his *new-gotten Vineyard*; and there to his face charge him plainly *with*, and shake him up roundly *for*, and denounce Gods judgements powerfully *against*, his bloudy abominable oppressions? We would think, a *Monarch* nusled up in *Idolatry*, and accustomed to *bloud*, and hardened in *Sinne* and *Obstinacy*, should not have brooked that insolency from such a one as *Eliah* was, but have made his life a ransom for his sawcinesse. And yet behold, the words of this *underling* in comparison, how they fall like *thunder* upon the great guilty Offender, and strike *palsie* into his knees, and *trembling* into his joynts, and *tumble* him from the height of his jollity, and *roll* him in sack-cloth and ashes, and cast him into a strong fit of legal humiliation. *Seest thou how Ahab is humbled before me.*

17. Observat. II. *the power of Gods word.*

And here now cometh in our *second Observation*: even, *the power of Gods Word* over the Consciences of obstinate sinners; powerfull to [a] *Cast down strong holds*, and every *high thought* that exalteth it self against God. That which in *Heb.* 4. (if I mistake not the true understanding of that place) is spoken of *the Essential word of God*, the second Person in the ever-blessed Trinity; is also in some analogy true of *the revealed Word of God*, the Scriptures of the Prophets and Apostles; that it [b] is *Quick and powerfull, and* [c] *more cutting than any two-edged sword, piercing even to the dividing asunder of the soul and spirit, and of the joynts and marrow.* [d] *Is not my word like as a fire, saith the Lord? and like a hammer, that breaketh the rock in pieces?* Jer. 23. Like *a soft fire*; to dissolve and *melt* the hearts of relenting sinners and true Converts: but like *a strong hammer*; to batter and break in pieces the rocky and flinty consciences of obstinate and hardened offenders. Examples hereof if you require: behold, in the stories of the Kings, [e] *Saul* whining, when *Samuel* reproveth him; in the books of the Prophets, *the* [f] *Ninivites* drooping, when *Jonas* threatneth them; in the Acts of the Apostles, [g] *Felix* trembling, when *Paul* discourseth before him; in the Martyrologies of the Church, *Tyrants* and bloudy *Persecutors* maskered at the bold confessions of the poor *suffering Christians*; in this Chapter, proud *Ahab* mourning; when *Eliah* telleth him his *sin*, and foretelleth him his *punishment*.

a 2 Cor. 10. 4, 5.

b Heb. 4. 12.

c τομώτερος.

d Jer. 23. 29.

e 1 Sam 15. 24.

f John 3. 5.

g Acts 24. 25.

18. *with the Causes thereof. 1. in the Instrument,*

Effects, which might justly seem strange to us; if *the Causes* were

not

A not apparent. *One cause*, and the Principal, is in *the instrument*, the Word: not from any such strength in it self, for so it is but a *dead letter*; but because of *Gods Ordinance* in it. For in his hands are *the hearts* and *the tongues* and *the ears* both of *Kings* and *Prophets*: and he can easily, when he seeth it good, put the spirit of *zeal* and of *power* into the heart of the *poorest Prophet*, and as easily the spirit of *fear* and of *terrour* into the heart of the *greatest King*. He chooseth *weak Instruments*, (as here *Eliah*) and yet furnisheth them with *power*, to effect great matters: that so *the glory* might not rest upon *the instrument*, but redound wholly to him as to *the chief agent*
B that imployeth it. [a] *We have this treasure in earthen vessels*, saith Saint *Paul*, *that the excellency of the power may be of God, and not of us*, 2 Cor. 4. We say, *Words are but wind*; and indeed, *the words* of the best Minister are no better, as they are breathed out and uttered by sinfull mortal man, whose breath is in his nostrils: but yet this *wind*, as it is *breathed in*, and inspired by the powerfull *eternal Spirit* of God, is strong enough (by his effectual working with it) not only to shake *the top-branches*, but to rend up the very *bottom-root* of the tallest Cedar in *Lebanon*. [b] *Vox Domini confringens Cedros*, Psal. 29. [*The voice of the Lord is mighty in operation*;
C *the voyce of the Lord is a glorious voyce: The voyce of the Lord breaketh the Cedars; yea the Lord breaketh the Cedars of Lebanon.*]

Another *Cause* is in *the Object*; and that is the force of *Natural Conscience*: which the most presumptuous sinner can never so *stifle*, though he endeavour all he can to do it, but that it will be sometimes snubbing, and stinging, and lashing, and vexing him with ougly representations of his *past sinnes*, and terrible suggestions of *future vengeance*. And then of all other times is the force of it most lively; when *the voyce of God* in his Word *awaketh* it after a long *dead sleep*. Then it riseth, and *Sampson-like* rouseth up it self,
D and bestirreth it self lustily, *as a Giant refreshed with wine*: and it putteth the disquieted patient to such unsufferable pain, that he runneth up and down like a distracted man, and *doth* he knoweth not *what*, and seeketh for ease he knoweth not *where*. Then he would give all *Dives* his wealth for [c] *A drop of water* to cool *the heat* he feeleth; and with [d] *Esau* part with his *birth-right*, for any thing, though it were never so little or mean, that would give him but the least present *refreshing*, and preserve him from *fainting*. Then *sack-cloth*, and *ashes*, and *fasting*, and *weeping*, and *mourning*, and *renting* the garments, and *tearing* the hair, and *knocking* the
E breast, and *out-cries* to heaven, and all those other things, which he could not abide to hear of in the time of his *former security*, whilest his conscience lay *fast asleep*, and at rest, are now in all haste and greedily entertained, and all too little: if by any means they can possibly give any ease or asswagement to *the present torment* he feeleth in his soul.

a 2 Cor. 4. 7.

b Psal. 29. 4, 5.

19.

2. *in the Object*;

c Luke 16. 24.

d Gen. 25. 30, 31.

20. 3. *in the fit application of the one to the other.*

A *third cauſe* is oftentimes in *the Application* of the Inſtrument to the Object. For although *Gods Word* in the general be *Powerfull*, and *the Conſcience* of it ſelf be of *a ſtirring Nature*: yet then ordinarily doth *the Word of God* work moſt powerfully upon *the Conſciences* of obſtinate ſinners, when it is throughly and cloſely *applyed* to ſome ſpecial corruption, whereunto the party cannot plead *Not-guilty*; when *the ſinne* and *the judgement* are both ſo driven home, that *the guilty offender* can neither avoid *the evidence* of the one, nor *the fear* of the other. A plain inſtance whereof we have in this preſent hiſtory of *King Ahab*. When *Eliah* firſt came to him in the Vineyard, he was pert enough, [a] [*Haſt thou found me, O mine Enemy?*] But by that the Prophet had done with him; told him of *the ſin*, which was notorious, [b] [*Haſt thou killed and taken poſſeſſion?*] foretold him of *the judgement*, which was heavy, [c] [*I will bring evil upon thee, and will take away thy Poſterity, &c.*] the man was not the man: *Eliah left* him in a far other tune, than he *found* him in. The Prophets *words* wrought ſore upon him, and his *Conſcience* wrought ſore within him; both together, wrought him to *the humiliation* we now ſpeak of: [*It came to paſſe, when he heard theſe words, that he rent his clothes, &c.*] If you deſire another *inſtance*, turn to *Acts* 24. 25. where there is a right good one, and full to this purpoſe. There we read, that *Felix* the *Roman* Deputy in *Jury* [d] *Trembled, when Paul reaſoned of Juſtice, and of Temperance, and of the judgment to come.* What was that thing, may we think, in St. *Pauls* reaſoning, which eſpecially made *Felix* to tremble? It is commonly taken to be the Doctrine of *the laſt judgement*: which is indeed *a terrible doctrine*, and able (if it be throughly apprehended) to make the ſtouteſt of the ſons of men to *tremble*. But I take it that is not all. The very thing that made *Felix* tremble, ſeemeth rather to be, that *Paul's* diſcourſe fell upon *thoſe ſpecial vices*, wherein he was notably faulty, and then clapt in cloſe with *judgement* upon them. For *Felix* was noted of much *cruelty* and *injuſtice* in the adminiſtration of the affairs of *Jury*, (howſoever *Tertullus* like a ſmooth Orator, to curry favour with him, and to do *Paul* a diſpleaſure, did flatteringly [e] commend his government:) and he was noted alſo of *incontinency*, both otherwiſe, and eſpecially in marrying *Druſilla*, who was another mans wife. *Tacitus* ſpeaking of him in the fifth of his Hiſtory, painteth him out thus; [f] *Per omnem ſævitiam & libidinem, jus regium ſervili ingenio exercuit.* And for ſuch a man, as governed with *cruelty* and *rapine*, and lived in *unchaſte wedlock*, to hear one reaſon powerfully of *Juſtice*, and of *Chaſtity*, (for ſo much the word ἐγκράτεια there uſed, properly importeth,) and of *Judgement*; it is no wonder if it made him *tremble*.

a Verſ. 20. hic.

b Verſ. 19.

c Verſ. 21, &c.

d Act. 24. 25.

e Act. 24. 2, &c.

f *Tacit. Hiſt. lib.* 5.

21. *An inference againſt thoſe that deſpiſe the Word.*

Do thou *conſider* this and *tremble*, whoſoever thou art, that in thy thoughts *deſpiſeſt* the holy Word of God; accounting of it but

as

A as of ſome *humane invention* to keep fools in awe withall: and thou alſo, whoſoever thou art, that *undervalueſt* this precious treaſure, for *the meanneſs* or other *infirmities* of the [a] *earthen veſſel* wherein it is conveyed, Tell me, doeſt thou not herein ſtruggle againſt the teſtimony and evidence of thine own heart? Doth not thine own *Conſcience* and *Experience* tell thee, that this [b] *Sword of the Spirit* hath a *keen edge*, and biteth and pierceth where it goeth? Hath it not ſometimes galled and rubbed, and lanced, and cut thee to the very *bone*; and entred even to the dividing aſunder of *the joynts*, and of *the marrow*? "Hath it not ſometimes (as
B "it were) by ſubtle and *ſerpentine* inſinuations ſtrangely wound it "ſelf through thoſe many crooked and *Labyrinthean* turnings "that are in thine heart, into the very *in-moſt corner* and *centre* "thereof; and there ripped up thy *bowels* and thy *reins*, and ra-"ked out *the filth* and *corruption* that lurked within thee, and ſet "thy ſecreteſt thoughts *in order before thy face*, in ſuch ſort as that "thou haſt been ſtrucken with aſtoniſhment and horrour at the "diſcovery? Though perhaps it have not yet *ſoftned* and *melted* thy ſtony and obdurate heart; yet didſt thou never perceive it *hammering* about it, with ſore ſtrokes and knocks, as if it would
C break and ſhiver it into a thouſand pieces? Doubtleſs thou haſt; and if thou wouldeſt deny it, thy *conſcience* is able to give thy *tongue* the lye, and to convince thee to thy face. And if thou haſt: why then doſt thou not readily acknowledge *the voyce of God* in it; having felt in it that lively *power* and efficacy, which it is not poſſible any *device* of the wit of man ſhould have? Take heed then how thou doeſt *traduce*, or *deſpiſe*, or but *undervalue* that upon any ſeeming pretence whatſoever: for which thou haſt ſuch a ſtrong witneſs in thine own heart, from the experience of *the unreſiſted power* of it, that it is indeed *the word of God*, and not
D the breath of ſinful man. *Felix* trembled at it, *Ahab* was humbled by it; the one an *Atheiſt*, the other an *Hypocrite*: thou art worſe than either *Atheiſt*, or *Hypocrite*, if it work not at leaſt as much upon thee. Seeſt thou how *Ahab humbleth himſelf* at the voice of the Prophet?

From *Ahab*'s *Humiliation*, and *the Occaſion* thereof; paſs we now to conſider, in the laſt place, *the Succeſs* of it. *Ahab* is *humbled* at the Prophets denouncing of judgement againſt him; and God hence taketh occaſion to be ſo gracious to *Ahab*, as (though not wholly to *remove*, yet) to *ſuſpend* and adjourn the judgement for
E a time. [*Seeſt thou how Ahab is humbled before me? becauſe he humbleth himſelf before me, I will not bring the evil in his daies*, &c.] And here muſt *Gods Holineſs* be brought unto a trial, before the barr of carnal reaſon, if by any means it can juſtifie it ſelf. God *hateth* the works of *Hypocrites*; he loatheth even [a] *ſacrifices* without mercy; his [b] ſoul cannot away with *the oblations* and *new-Moons*,

22. *The ſucceſs of Ahab's humiliation,*

a 2 Cor. 4. 7.

b Epheſ. 6. 17.

a Oſee 6. 6.

b Eſa. 1. 9. 16.

Moons, and ſolemn Feaſts of men that have their *hands full of blood*; no not though they make *many prayers*, and tender them with behaviour of *greateſt devotion*, ſtretching out their *hands* towards heaven, and [a] *afflicting their ſouls* with faſting, and hanging down their [b] *heads as Bulruſhes*, with penſiveneſs: but even their beſt *ſacrifices*, and *confeſſions*, and *prayers*, and *humiliations* are an [c] abomination unto him; ſo far from *appeaſing* his wrath againſt other ſins, as that they *provoke* his yet farther diſpleaſure againſt themſelves. Such is *the Holineſs* of our God, and ſuch *the purity* of his nature: with which *holineſs* and *purity*, how can it ſtand to *accept* and *reward* (as here he ſeemeth to do) *the counterfeit humiliation* of ſuch a wretched *Hypocrite*, as we now ſuppoſe *Ahab* to be?

a Pſal. 35. 13.
b Eſa. 58. 5.
c Prov. 15. 8.

23. *and how it may conſiſt with the holineſs of God.*

For the clearing of this difficulty; *firſt*, let it be granted; (which I take to be a certain truth, and for any thing I know never yet gain-ſaid by any,) that *Ahab*, not only *before* and *after*, but even in the act and at *the inſtant* of this humiliation, was an *Hypocrite*. 1.

Let it be granted *ſecondly*, (which is the thing urged in the doubt) that this *humiliation* of his, being performed but in *hypocriſie*, was not *acceptable* to God, as a good work; but *abominable* before him, as a foul ſin. 2.

But yet withal it muſt be granted *thirdly*, that, although *Ahab* did not well in not being humbled with *an upright heart*; yet he had done much worſe, if he had not been *humbled* at all: and that therefore there was, though no true *ſpiritual* goodneſs, yet ſome outward *moral* goodneſs in *Ahab*'s humiliation; at leaſt ſo far forth, as a thing *leſs evil* may in compariſon of a worſer thing be termed *good*. 3.

And then are we to know *fourthly*, that it may ſtand with *Gods holineſs*, as it doth with his *goodneſs* and *juſtice*, to reward *outward* good things with *outward* good things; and *moral* and *temporary* graces with *worldly* and *temporal bleſſings*: as here he rewardeth *Ahab*'s temporary and external *humiliation*, with an outward *temporal favour*, *viz.* the *adjourning* of an outward *temporal judgement*. 4.

24. Obſervat. III. *Concerning the reward of common graces;*

That which hence we would obſerve, is, That *God rewardeth ſometimes common graces with common favours*, temporary obedience with temporal beneficence. This is proved unto us *firſt*, from the general courſe of Gods *juſtice*; and his *promiſe* grounded upon that *juſtice*, to reward every man according to his works. To which *juſtice* of his, and to which *promiſe* of his it is agreeable, as to recompenſe *Spiritual* good things, with *Eternal*, ſo to recompenſe [d] *Moral* good things with *temporal* rewards. 1.

From ſpecial expreſs warrant of Scripture. In *Mat. 6.* Chriſt ſaith of *Hypocrites* more than once, that [e] *they have their reward*. As in the doing of their ſeeming good works, they *aim* eſpecially at *the vain praiſe* and commendation of men: ſo they have the full *reward* of thoſe works *in the vain praiſe* and commendation of men. Though they have no right unto, nor reaſon to look for, a *reward* hereafter in heaven: 2.

I.

d Quibus non erat Deus daturus vitam æternam, ſi neque hanc eis æternam gloriam concederet, non redderetur merces bonis artibus eorum, id eſt, virtutibus, quibus -- Auguſt. 5. de Civit. 15.

e Mat. 6. 2, 5, 16.

2.

yet

A yet *they have their reward* (such as it is, and all they are like to have) here upon earth. 3. From particular *examples* of such, as have been *temporally* rewarded for *temporal graces*. To omit Heathens, as *viz. Aristides, Cyrus*, &c. for Justice; *Bias, Diogenes*, &c. for contempt of the world; *Codrus, Regulus*, &c. for love of their countrey, and zeal to the common good; and sundry others, for other good things: whose *moral vertues* are herein amply *rewarded*, (if there were nothing else but this,) that their *names* and memories have been *preserved* in Histories, and *renowned* throughout the world in all succeeding generations. I say, to

B omit these *Heathens*, we have examples in Scripture; of *Ahab* here, of [b] *Jehu*, of the [c] *Ninevites*, of others elsewhere: who for their temporary *obedience, zeal, repentance*, and the like, were rewarded; partly by *temporal blessings* upon themselves and their posterity, partly by the removal or adjournal of *temporal punishments*, which otherwise had speedily overtaken them. *Fourthly*, from the greater to the less. God sometimes *temporally rewardeth* the services of such men, as are but *bruta instrumenta*, brute instruments of his will and providence; such as are imployed by him for the bringing about of his most holy and secret purposes,

C *citra rationem finis, aut eorum quæ ad finem*, in the doing of such things, as they do without the least mixture (in their own *purpose* and intent) of any respect at all to God or his ends, but meerly for the satisfying of their own *corrupt lusts*, and the atchieving of their own *private ends*. A notable example whereof we have, in Gods dealing with *Nebuchadnezzar* in *Ezek.* 29. where the word of the Lord cometh to *Ezekiel* saying, [d] *Son of man*, Nebuchadnezzar *king of* Babylon *caused his army to serve a great service against* Tyrus: *every head was made bald, and every shoulder was peeled: yet had he no wages, nor his army for* Tyrus, *for the ser-*

D *vice that he had served against it: Therefore thus saith the Lord God; behold I will give the land of* Egypt *to* Nebuchadnezzar *king of* Babylon: *and he shall take her multitude, and it shall be wages for his army. I have given him the land of* Egypt, *for his labour wherewith he served against Tyrus; because they wrought for me, saith the Lord God.* In which place we see *Egypt* is given to *Nebuchadnezzar*, as *a reward* for the service he did against *Tyrus*; because therein (though he neither *intended* any such thing, nor so much as *knew* it,) he yet was *the instrument* to work Gods purpose upon, and against *Tyrus*. And then how much more will

E *God* reward *temporally* the service and obedience of such, as *purposely* and *knowingly* endeavour an *outward conformity* unto the holy will and pleasure of God, though with strong and predominant mixture of their own corrupt *appetites* and *ends* therewithall?

Now *the Reasons*, why God should thus *outwardly reward* the out-

3.

a *Intelligimus etiam Ethnicis, si quid boni fecerint, non absque mercede Dei judicio præteriri.* Hieron. in Ezek. 29. *God even among the Heathen, hath often rewarded moral honesty with outward happiness.* W. Ral. hist. of the world, lib. 2. c. 8. sect. 3.

b 4 Kin. 10. 30. *Quid ei profuit, quod pro nonnulla obedientiâ, quam, de domo Achab omninò delendâ cupiditate suæ dominationis exhibuit, aliquantam mercedem transitoriam regni temporalis accepit?* Augustin. contra mend. c. 2.

c Jon. 3. 10.

d Ezek. 29. 18, 19, 20.

25.

with sundry reasons thereof;

1. ward works of *Hypocrites*; are: *First*, the manifestation of his own *Goodness*, that we might know how willing he is to *cherish* the least spark of any *goodness* in any man; be it *natural*, or *moral*, or whatever other goodness it be: that he might thereby encourage us, so to labour the improvement of those *good things* in us, 2. as to make our selves capable of greater rewards. *Secondly*; his *Justice* and equity, in measuring unto Sinners and *Hypocrites exactly* according to the measure they mete unto him. They *serve* him with *graces*, which are not *true graces* indeed; he *rewardeth* them with *blessings*, which are not indeed *true blessings*. Somewhat they must do to *God*; and therefore they afford him a little *temporary obedience*, and there is all *the service* he shall have from them: Somewhat God will do for them, and in requital alloweth them a little *temporary favour*, and there is all *the reward* they must look for from him. Here is *Quid pro Quo*. They give *God* the *outward work*, but without any *hearty affection* to him: *God* giveth them the *outward benefit*, but without any *hearty affection* to them. For want of which *hearty affection* on both sides, it cometh to pass, that neither is *the outward work* truly *acceptable* to him, nor *the outward benefit* truly *profitable* to them. 3. A *third* reason of *Gods* thus graciously dealing even with *Hypocrites*, may be assigned, with reference to his own dear *Children* and chosen; for *whose good* especially (next under his *own glory*) all the passages of his *divine providence* both upon them and others are disposed in such sort as they are: as for whose *comfort*, this manner of proceeding maketh very much and sundry waies; as I shall by and by touch in *the Inferences* from this Observation; whereunto I now come, because it is time I should draw towards a Conclusion.

26. *and Inferences thence,*

And *first*; by what hath been already said, a way is opened for the clearing of *Gods Holiness* in these his proceedings. If sometimes he *temporally reward* Hypocrites; it is not either for their 1. *own*, or for their *works* sake, as if he either accepted their *Persons*, or approved their *Obedience*: No: it is but *Lex Talionis*; he dealeth with them, as they deal with him. They do him but *eye-service*; and he giveth them but *eye-wages*. Indeed, God can neither be *deceived*, nor *deceive*: yet as they would deceive God in their *service*, with such *obedience* as falleth short of *true obedience*; so they are deceived in their *pay* from him, with such *blessings* as fall short of *true blessings*. And all this may well stand with Gods both *Justice* and *Holiness*. 2. *Secondly*, it appeareth from the premises, that *Gods* thus dealing with wicked and unsanctified men, in thus *rewarding* their outward *good things*, giveth no warrant nor strength at all, either to that *Popish* corrupt doctrine of *Meritum congrui*, in deserving *the first grace* by the right use of *Naturals*; or to that rotten principle and foundation of the whole frame of Pelagianism, [*Facienti quod in se est, Deus non potest, non debet, denegare gra-*

A *gratiam.*] We know, *God rewards* his own true and *ſpiritual graces* in us, with increaſe of thoſe *graces* here, and with *glory* hereafter: we ſee *God rewardeth* even falſe, and outward, and *ſeeming graces*, natural and moral good things, with outward and *temporal favours*. And all this is moſt agreeable to his infinite both *Juſtice and Mercy*; and may ſtand with the infinite *Purity* and *Holineſs* of his nature. But this were rather to make God an *unjuſt* and *unholy* God; to bind him to *reward* the outward and *ſinful* works of Hypocrites, (for the beſt *natural* or *moral* works without grace, are but ſuch,) with true *ſaving Grace* and inward ſanctification. B Other *Inferences* and uſes more might be added: as *viz.* *Thirdly*, for our *Imitation*; by Gods example to take knowledge of, and to commend, and to cheriſh, even in wicked men, thoſe *natural* or *moral* parts that are eminent in them, and whatſoever *good thing* they do in outward actual conformity to the revealed will and law of God. And *fourthly*, for *Exhortation* to ſuch, as do not yet find any comfortable aſſurance that their *obedience* and *good works* are true and ſincere; yet to go on, and not to grow *weary of well doing*: knowing, that their labour is not altogether in vain; in as much as their works (though perhaps done in *Hypocriſie*) C ſhall procure them *temporal bleſſings* here; and ſome abatement withal (I add that by the way) of ſtripes and everlaſting *puniſhment* hereafter. 3. 4.

But I paſs by all theſe and the like *Uſes*; and commend but one more unto you: and that is it which I named before as one *Reaſon* of the point obſerved, *viz.* *the Comfort* of Gods dear Children and Servants; and that ſundry wayes. *First*, here is *comfort* for them, againſt a *Temptation* which often aſſaulteth them, and that with much *violence* and *danger*: ariſing from the ſenſe and obſervation of *the proſperity* and flouriſhing eſtate of the wicked in this D world. We may ſee in *the Pſalms*, and elſewhere; how frequently and ſtrongly [a] *David*, [b] *Job*, and [c] *Jeremy*, and other godly ones were aſſailed with this *temptation*. For thy inſtruction then, and to arm thee againſt this ſo common and univerſal *a temptation*: if thou ſhalt ſee *fools on horſeback*; *ungodly ones* laden with wealth, with honour, with eaſe, *Hypocrites* bleſſed with the fat of the earth, and the dew of heaven, and abundance of all the comforts of this life: yet be not thou diſcomforted at it, or diſquieted with it; [d] *Do not fret thy ſelf becauſe of the ungodly, neither be thou envious at evil doers.* Thou expecteſt for thine *inward* obe- E dience *an unproportionable reward* in the life to come: do not therefore grudge their *outward* obedience a *proportionable reward* in this life. Some *good things* or other thou mayeſt think there are in them, for which *God* beſtoweth thoſe *outward bleſſings* upon them. But conſider withal, that as they have *their reward* here, ſo they have *all their reward* here: and whatſoever their *preſent proſperity*

27. *eſpecially for comfort to the Godly 1. againſt the proſperity of the wicked;*

a Pſal. 37. & 73.
b Job 21. 7, &c.
c Jer. 12. 1, &c.
d Pſal. 37. 1.

a Job 8. 13.
b Psal. 37. 38.

be, yet the time will come, and that ere long be, when a *The hope of the hypocrite shall whither*, and b *The end of the wicked shall be cut off.* A

28.
2. *Against temporal afflictions;*

Again, here is a *second Comfort* for the godly against *temporal afflictions*: and it ariseth thus. As *Gods love* and favour goeth not alwaies with those *temporal benefits* he bestoweth: so on the other side, *Gods wrath* and displeasure goeth not alwaies with those *temporal afflictions* he inflicteth. For as he *rewardeth* those few *good things* that are in evil men, with these *temporal* benefits, for whom yet (in his *Justice*) he reserveth *eternal damnation*, as the due *wages* (by that *Justice*) of their graceless impenitency: so he punisheth those *remnants of sin* that are in Godly men, with these *temporal afflictions*; for whom yet (in his *mercy*) he reserveth *Eternal salvation*, as the due *wages* (yet by that *mercy* only) of their Faith, and Repentance, and holy Obedience. As *Abraham* said to the rich glutton in the Parable, *Luke* 16. c *Son, remember that thou in thy life time receivedst thy good things, and likewise* Lazarus *evil things: but now he is comforted, and thou art tormented.* As if he had said; If thou hadst any thing *good* in thee, remember thou hast had thy *reward* in earth already; and now there remaineth for thee nothing, but *the full punishment* of thine ungodliness there in *Hell:* But as for *Lazarus* he hath had *the chastisement* of his infirmities on earth already; and now remaineth for him nothing, but *the full reward* of his godliness here in *Heaven.* Thus the meditation of this Doctrine yieldeth good *Comfort* against *temporal afflictions.* B

c Luk. 16. 25.

29.
3. *Against doubtings of their eternal reward.*

Here is yet a *third Comfort*, and that of the three the greatest, unto the godly; in the firm assurance of their *Eternal reward.* It is one of the Reasons, why *God* temporally *rewardeth* the unsound obedience of natural, carnal, and unregenerate men, even to give his faithful servants undoubted assurance, that he will in no wise forget their true, and sound, and *sincere obedience.* Doth God reward *Ahab*'s *temporary* Humiliation? and will he not much more reward thy *hearty* and unfeigned repentance? Have the *Hypocrites* d their *reward?* and canst thou doubt of thine? This was the very ground of all that *comfort*, wherewith *the Prodigal* son sustained his heart and hope; when he thus discoursed to his own soul: e *If all the hired servants which are in my Fathers house have bread enough, and to spare*; surely my *Father* will never be so unmindful of me, who am his *Son*, though too too unworthy of that name, as to let me *perish for hunger.* Every *temporal blessing* bestowed upon the wicked, ought to be of the child of God entertained as a fresh assurance given him of his *everlasting reward* hereafter. f *Abraham* gave *gifts* to the sons of his *Concubines*; and sent them away: but his only son *Isaac* he kept with him, and gave him *all that he had.* Right so, God giveth *temporal gifts* to Hypocrites C D E

d *Quid dabit eis quos prædestinavit ad vitam, qui hæc dedit etiam eis, quos prædestinavit ad mortem?* Aug. 22. de Civit. 24.
e Luk. 15. 17.
f Gen. 25. 5, 6.

A pocrites and Caſt-awaies, who are *baſtards*, and not ſons; (not ſons of the [a] *free woman*, not ſons of *promiſe*, not born after the *ſpirit*: and that is their *portion*; when they have gotten that, they have gotten all they are like to have; there is no more to be looked for at his hands. But as for *the Inheritance*; he reſerveth that for his dear *Children*, the godly, who are [b] *Born after the ſpirit*, and [c] *Heirs according unto promiſe*: on theſe he beſtoweth all that ever he hath, ([d] *all things* are theirs;) for on them he beſtoweth [e] *his Son the heir of all things*, in whom are hid all the treaſures of all good things, and together [f] *with whom* all other
B things are conveyed and made over unto them, as acceſſories and *appurtenances* of him; and on them he beſtoweth *Himſelf*, who is [g] *All in all*, [h] *In whoſe preſence is fulneſs of joy, and at whoſe right hand there are pleaſures for evermore*. To which joy *unſpeakable and glorious*, O thou *the Father* of mercies, who haſt *promiſed* it unto us, bring us in the end, for thy dear *Sons* ſake Jeſus Chriſt, who hath *purchaſed* it for us, and given into our hearts *the earneſt* of his and thy holy Spirit to *ſeal* it unto us. To which bleſſed *Son*, and holy *Spirit*, together with thee, O *Father*, three perſons and one only wiſe, gracious, glorious, Almighty, and eternal *Lord*
C *God*; be aſcribed by us, and all thy faithful people throughout the world, the whole *kingdome, power, and glory* for ever and ever. *Amen, Amen.*

a Gal. 4. 28. 31.

b Gal. 4. 29.
c Gal. 3. 29.
d 1 Cor. 3. 21.
e Heb. 1. 2.
f Rom. 8. 32.

g 1 Cor. 15. 28.
h Pſal. 16. 11.

AD POPULUM.

The Second Sermon.

At Grantham Linc. *Feb.* 27. 1620.

3 KINGS 21. 29.

——because he humbleth himself before me, I will not bring the evil in his daies.——

I Will not so far either distrust your *memories*, or straiten my self of *time* for the delivery of what I am now purposed to speak; as to make any large *repetition* of the particulars which were observed the last time from the consideration of *Ahab*'s *person* and *condition*, (who was but an Hypocrite,) taken joyntly with his present *carriage*, together with *the occasion* and *success* thereof. He was *humbled*: It was *the voyce of God* by his Prophet that humbled him: Upon his humbling God *adjourneth* his punishment. From all which was noted, 1. that there might be even in *Hypocrites* an outward formal *humiliation*; 2. the power and efficacy of the *word of God* able to humble an oppressing 1.

ſing *Ahab*; 3. the boundleſs *mercy of God*, in not ſuffering the outward *formal humiliation* of an ungodly *Hypocrite* to paſs altogether unrewarded. All this the laſt time; by occaſion of thoſe firſt clauſes in the verſe, [*Seeſt thou how* Ahab *humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not* ---] We are now next to conſider of *the great Favour*, which it pleaſed *God* to ſhew to *Ahab* upon his *humiliation*; what it was, and wherein it conſiſted. It was *the Removal*, (at leaſt for a time; that is, *the ſuſpenſion*) of an heavy *judgement* denounced againſt *Ahab* and his houſe moſt deſervedly for his bloudy and execrable oppreſſion; [*Becauſe he humbleth himſelf before me, I will not bring the evil in his daies.*]

2. *The evil* which God now promiſeth he will not bring, [*I will not bring the evil in his daies,*] is that which in *vers.* 21, he hath threatned he would bring upon *Ahab* and upon his houſe [a] [*Behold, I will bring evil upon thee, and will take away thy poſterity, and will cut off from* Ahab *him that piſſeth againſt the wall, and him that is ſhut up and left in Iſrael; and will make thy houſe like the houſe of* Jeroboam *the ſon of* Nebat, *and like the houſe of* Baaſha *the ſon of* Abijah, *for the provocation wherewith thou haſt provoked me to anger, and made Iſrael to ſin.* A great *judgment*, and an heavy: but the greater *the judgement* is, when it is deſerved, and *threatned*; the greater *the mercy* is, if it be afterwards *forborn*: as ſome of this was. But whatſoever becometh of *the judgement*: here we ſee is *mercy* good ſtore. *God* who is [b] *rich in mercy*, and delighteth to be ſtiled [c] *the God of mercies*, and *the* [d] *Father of mercies*, abundantly manifeſteth his *mercy* in dealing thus graciouſly with one that deſerved it ſo little. Here is *mercy*, in but *threatning* the puniſhment, when he might have inflicted it; and more *mercy*, in *not inflicting* the puniſhment, when he had threatned it. Here is *mercy* firſt, in *ſuſpending* the Puniſhment, [*I will not bring the Evil:*] and *mercy* again, in ſuſpending it for *ſo long* a time, [*I will not bring the Evil in his daies.*] Of theſe *two points* we ſhall entreat at this time: and firſt and principally, of the former.

3. [*I will not bring the evil,*] It is no new thing to them, that have read the ſacred Stories with obſervation, to ſee *God*, when men are *humbled* at his threatnings, to *revoke* them, [e] ἀεὶ ἀνῆκε τὴν ὀργήν, ſaith *Chryſoſtome* more than once; this is ever Gods manner; when men change their *deeds*, to change his *doom*; when they *renounce* their ſins, to *recal* his ſentence; when they *repent* of the evil they have done againſt him, to [f] *Repent of the evil he had ſaid he would do againſt them.* Search the Scriptures, and ſay if things run not thus, as in the moſt ordinary courſe; God *commandeth*, and Man diſobeyeth; Man *diſobeyeth*, and God threatneth, God *threatneth*, and Man repenteth; Man *repenteth*, and God *forbeareth*. [g] *Abimelech, thou art but a dead man, becauſe of the woman which thou haſt taken!* but *Abimelech* re-

a Verſ. 21, &c. hic.
b Eph. 2. 4.
c *Deus miſerationum.* Neh. 9. 31.
d 2 Cor. 1. 3.
e Chryſoſt. in Gen. hom. 25. *& alibi ſæpe.*
f Jon. 3. 10.
g Gen. 20 3.

A reſtoreth the Prophet his wife untouched; and God *ſpareth* him, and he dyeth not. *Hezekiah*, make thy will, and [a] *Put thine houſe in order, for thou ſhalt die, and not live*! but *Hezekiah turneth* to the wall, and *prayeth*, and *weepeth*; and God addeth to his days fifteen years. *Niniveh*, prepare for deſolation; for now but [b] *forty dayes, and Niniveh ſhall be deſtroyed*: but *Niniveh faſted*, and *prayed*, and *repented*; and *Niniveh ſtood* after more than *forty years* twice told. Generally, God never yet *threatned* any puniſhment upon perſon or place: but if they *repented*, he either *with-held* it, or *deferred* it, or *abated* it, or *ſweetned* it to them; B for the moſt part *proportionably* to the truth and meaſure of their *repentance*, but howſoever always ſo far forth as in his infinite wiſdom he hath thought good: ſome way or other, he ever *remitted* ſomewhat of that ſeverity and *rigour*, wherein he *threatned* it.

a Eſay 38. 1. ---5.

b Jon. 3. 4. 10.

4. A courſe which God hath in ſome ſort *bound* himſelf unto, and which he often and openly *profeſſeth* he will hold. Two remarkable teſtimonies (among ſundry other) ſhall ſuffice us to have propoſed at this time, for the clear and full evidencing hereof. The one in *Jer.* 18. 7, 8. [*At what inſtant I ſhall ſpeak concerning* C *a nation, and concerning a kingdom, to pluck up, and pull down, and to deſtroy; If that Nation againſt whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*] The other in *Ezek.* 33. 13, 14. [*When I ſay to the wicked, Thou ſhalt ſurely die, if he turn from his ſin, and do that which is lawfull and right, If the wicked reſtore the pledge, give again that he hath robbed, walk in the ſtatutes of life without committing iniquity; he ſhall ſurely live, he ſhall not die.*] And every where in the Prophets, after *Denunciations* of judgement follow *exhortations* to Repentance: which were bootleſs, if *Repentance* ſhould not either *prevent* them or D *adjourn* them, or *leſſen* them.

5. You ſee God both *practiſeth* and *profeſſeth* this courſe: neither of which can ſeem ſtrange to us, if we duly conſider, either his *readineſs* to ſhew mercy, or the true *End* of his threatnings. We have partly already touched at the greatneſs of his mercy. To *ſhew compaſſion*, and to *forgive*, that is the thing wherein he moſt of all delighteth; and therefore he doth *arripere anſam*, take all advantage as it were, and lay hold on every occaſion to do that: but to *puniſh*, and take vengeance, is [c] *opus alienum*, as ſome expound that in *Eſay* 28. *his ſtrange work, his ſtrange act*, a thing he ta- E keth no pleaſure in. [d] *Vivo nolo*--- in *Ezek.* 33. *As I live ſaith the Lord God, I have no pleaſure in the death of the wicked*, &c. As *the Bee* laboureth buſily all the day long, and ſeeketh to every flower, and to every weed for *Hony*; but *ſtingeth* not once, unleſs ſhe be ill *provoked*: ſo God beſtirreth himſelf, and his bowels yearn within him, to ſhew compaſſion, [e] [*O Ephraim what*

c Eſay 28. 21.

d Ezek. 33. 11.

e Hoſ. 6. 4.

ſhall I doe unto thee? O Judah, how ſhall I entreat thee? [a] *Why will ye dye, O ye houſe of Iſrael?* [b] *Run to and fro through the ſtreets of Jeruſalem, and ſeek if you can find a man*, but a man, *that I may pardon it.*] But vengeance cometh on heavily and unwillingly, and draweth a ſigh from him; [c] [*Heu conſolabor! Ah I muſt*, I ſee there is no remedy, *I muſt eaſe me of mine adverſaries, and be avenged of mine enemies*; [d] *Oh Jeruſalem, Jeruſalem, that killeſt the Prophets---how oft would I, &c.* [e] *How ſhall I give thee up Ephraim?---my heart is turned within me; my repentings are kindled together.*] So is our God [f] *ſlow to anger*, and loth to ſtrike ([g] *Quique dolet quoties cogitur eſſe ferox*;) but *plenteous in mercy*, as *David* deſcribeth him in *Pſal.* 103. Never was a man truly and *inwardly humbled*, but *God* in the riches of his *ſpecial mercy*, truly *pardoned* him: never was a man ſo much as but *outwardly humbled*, as *Ahab* here, but God, in his common and *general mercy*, more or leſs *forbare* him.

6. *Secondly, the end of Gods threatnings* alſo confirmeth this point. For, doth he *threaten* evil, think ye, becauſe he is reſolved to *inflict* it? Nothing leſs: rather, to the contrary, he therefore *threatneth* it, that we by our repentance may *prevent* it, and ſo he may not *inflict* it. [h] ὀφείλων ἂς μέλλει ἐπάγειν τιμωρίας, διὰ τοῦτο μόνον ἵνα μὴ ἐπάγῃ, ſaith St. *Chryſoſtom*: he foretelleth what he will bring upon us, for this very purpoſe, that he may not bring it upon us; and *warneth* before he *ſtriketh*, to make us carefull to *avoid the ſtroke*. In the ancient *Roman* State and Diſcipline, the manner was, before they made warr upon any people, firſt to ſend [i] *Heralds* to *proclaim* it, (*Bellum indicere ne inferrent*,) to the end, that if they would make their peace by *ſubmiſſion*, they might prevent *the warr*; not ſo only, but be written alſo *in albo amicorum*, enrolled as their *friends* and *confederates*. So God ſendeth his *Heralds* the Prophets, to *threaten* vengeance againſt ſinners: not thereby to *drive* them from hope of *mercy*, but to *draw* them to *repentance* and humiliation; whereby they may not only *turn away* the vengeance threatned, but alſo (if they perform them unfeignedly, and with upright hearts) *intereſt* themſelves farther in his favour and love. Nor is it to be accounted among the leaſt of *Gods mercies*, when he might in his juſt diſpleaſure overwhelm us in the very *act* of our ſinnes, as [k] *Zimri* and *Coſbi* were run thorow in the very *act* of filthineſs; and as [l] *Uzzah* and [m] *Annanias* and *Sapphira*, and ſome few others whom God picked out to ſhew *exemplary judgement* upon, were ſtrucken dead upon the ſudden for their tranſgreſſions: When God might in *juſtice* deal with the ſame rigour againſt us all; I ſay, it is not the leaſt of his *mercies*, that he *forbeareth* and *forewarneth*, and *foretelleth* and *threatneth us* before he puniſh; that [n] if we will take any *warning*, he may do better to us than he hath *ſaid*, and not bring upon us what he hath *threatned*.

a Ezek. 18. 31. & 33. 11.
b Jer. 5. 1.
c Eſay 1. 24.
d Mat. 23. 37.
e Oſee 11. 8.
f Pſal. 103. 8.
g Ovid. 1. de Pont. 3.
h Chryſ. in Gen. hom. 25 Διὰ τῆς ἀπειλῆς, τὸ μὴ πεθεῖν τὸ τῆς ἀπειλῆς, ἐπεγυμάζετο. Nazianz. *Non prædixit, ut veniat, ſed ne veniat.* Hieron. in Eze. 33.
i *See* Dionyſ. Halicarn. lib. 2. Antiqu. Liv. 1. Dec. 1. Cic. 1. de Offic.
k Num. 25. 8.
l 2 Sam. 6. 7.
m Acts 5. 5, 10.
n Περιλέγει, ἵνα ἡμᾶς μαθόντας, καὶ τὸ φόβῳ σωφρονιδέντας, μεταβάλλωμεθα ἐπὶ τὸ ἀγαθὸν, καὶ τὰς ἀποφάσεις αὐτοῦ ἀνύσῃς καταισχύνωμεν. Chryſoſt. in Gen. hom 25.

A point very *useful* and *comfortable*: if it be not derogatory to *Gods truth*. Let us therefore first clear that, and then proceed to the *Use*. If God thus revoke his *threatnings*, it seemeth he either before *meant* not what he *spake*, when he *threatned*; or else after when he *revoketh*, *repenteth* of what he *meant*: either of which to imagine, farr be it from every Christian heart; since the one maketh God a *dissembler*, the other a *changeling*; the one chargeth him with *falshood*, the other with *lightness*. And yet the Scriptures sometimes speak of God, as if he [a] *grieved* for what he did, or [b] *repented* of what he spake, or *altered* what he had purposed: and for the most part, such like *affections* are given him in such places, as endeavour to set forth to the most life his *great mercy* and kindness to sinful mankind. We all know, we cannot indeed give God any greater glory than the glory of his *mercy*: yet must know withall, that God is not so needy of means to work out his own glory, as that he should be forced to redeem the glory of his *mercy*, with the forfeiture either of his *Truth* or *Stedfastness*. We are therefore to lay this as a firm ground and infallible, that our God is both truly *Unchangeable*, and unchangeably *True*. [c] *The strength of Israel is not as man, that he should lye; nor as the son of man, that he should repent*: his words are *not* [d] *Yea and Nay*, neither doth he use *lightness*. But his words are, *Yea and Amen*; and himself [e] *yesterday, and to day, and the same for ever*: [f] Heaven and Earth *may* pass away, yea, *shall* pass away; but not the least [g] *tittle* of Gods words shall pass away unfulfilled. [h] *They may wax old as a garment, & as a vesture shall he change them, and they shall be changed; but he is the same, and his years fail not*: neither do his *purposes* fail, nor his *promises* fail, nor his *threatnings* fail, nor any of his *words* fail. Let *Heaven*, and *Earth*, and *Hell*, and *Angel*, and *Man*, and *Devil*, and all change: still [i] *Ego Deus, & non mutor*; God he is the Lord of all, and he *changeth not*.

7.

a Gen. 6. 6. Psal. 95. 10.

b Gen. 6. 6. 1 Sam. 15. 11. Jer. 18. 8. Amos 7. 3, 6. Jon. 3. 10.

c Num. 23. 19 1 Sam 15. 29.

d 2 Cor. 1. 19, 20.

e Heb. 13. 8.

f Mat. 24. 35.

g μία κεραία. Mar. 5. 18.

h Psal. 102. 26, 27.

i Mal. 3. 6.

As for those Phrases then of *Repenting*, *Grieving*, &c. which are spoken of God in the Scriptures: that [k] συγκαταβάσεως, whereof Saint *Chrysostom* so often speaketh, salveth them. God speaketh to us; and therefore speaketh as we use to speak, and frameth his *language* to our [l] *dulness*, and teacheth us by [m] *our own phrases* what he would have us learn: as *Nurses* talk *half syllables*, and [n] lipse out *broken language* to young children. But what is so spoken ἀνθρωποπαθῶς, of God, *after the manner of men*; must yet be understood θεοπρεπῶς, so as befitteth *the Majesty* and perfecti-

8.

k Διὰ τὸ ἀπλοῦς τῆς ἡμετέρας διανοίας τούτῳ ἐχρήσατο τῷ συγκαταβάσει τῆς διηγήσεως ὁ θεῖος γραφὴ συγκατάσα τῇ ἀνθρωπίνῃ συνηθείᾳ. Chrysost. in Gen. hom. 3. *So also* Ibid. hom. 15, & 26 & 60 & in Psal. 6 & *passim*. l *Pro captu nostro, non pro suo statu.* Bernard. l. 5. de Consid ad Eugen. m Τοῖς σωτηρίοις ἡμῶν πάθεσι τὰ περὶ ἡμᾶς διδάσκων. Chrysost in Psal. 8. n Κἂν περὶ παιδίου φθεγξώμεθα, συμψελλίζομεν πρὸς μείωσιν ἑαυτοῦ συνεῖ, περὶ τοῦ ἀκούοντος συγκαταβαίνομεν τοιούτοις.

on of his *divine nature*. When he *repenteth* then, we are not ſo to conceive it, as if God [a] *changed* his mind, or altered any thing of his everlaſting *purpoſe* and *counſel*, either in *ſubſtance* or *circumſtances*: it only [b] importeth, that he now doth not that; which, ſo far as we could reaſonably conjecture by his *words*, or *works*, or our *deſerts*, or otherwiſe, ſeemed to us to have been his *purpoſe* to have done. A

a *Nunquam primi conſilii Deos pœnitet.* Senec. 6. de benef. 23.

b *Quod dicit (Pœnitentiam agam) intelligitur metaphoricè dictum: nam homines, quando non implent quod comminati ſunt, mutare videntur.* Aquin. 1. quæſt. 19. 7. ad. 2.

9. This for *the Phraſes*: but yet the main doubt for *the thing* it ſelf ſtandth uncleared. *Abimelech* and *Hezekiah* ſhall *dye*, and yet *Abimelech* and *Hezekiah* ſhall not *dye*; *Nineveh ſhall be* deſtroyed, and yet *Nineveh ſhall not be* deſtroyed; *I will bring* evil upon *Ahab's* houſe, and yet I *will not bring* it: is not this *Yea* and *Nay*? is not this a plain *contradiction*? How is there not here a plain *change* of Gods *will*? If not for *ſubſtance*; becauſe the things were at length *performed*: yet at leaſt in *circumſtance*; becauſe they were *not performed* at thoſe *times*, and in that *manner*, as they were threatned and foretold. That wretched miſcreant *Vorſtius*, inſtead of unty- C
ing this knot, cutteth it: who, to maintain *Pelagian concluſions* from *blaſphemous Principles*, trembleth not to affirm, [c] *In parte aliquâ divini decreti fieri aliquam mutationem*; that there may be ſome *change* made in ſome part of *Gods decree*. An aſſertion unbeſeeming an ingenuous *Pagan*, and to be for ever abhorred and held accurſed by every ſoul that profeſſeth it ſelf *Chriſtian*. Admit this once: and let *Man*, yea and *the Devil* too, be true; and only *God* a lyer. Leave we him therefore to the judgement of that great God, whom he hath blaſphemed; and ſeek we better ſatisfaction. That of *Aquinas*, and the Schoolmen, is *true*, but *ſubtile*: that God doth ſometimes [d] *Velle mutationem*, though D
he doth never *Mutare voluntatem*; that though he never changeth his will, yet he ſometimes willeth a change. That of [e] *Gregory* is plainer, and no leſs true; *Mutat Deus ſententiam, non conſilium*: God ſometimes changeth *the ſentence* which he hath *denounced*, but never *the Counſel* which he hath decreed. Others, otherwiſe: divers men conceiving *the ſame anſwer* for ſubſtance, in divers and different terms.

c Vorſt. de Deo.

d Aquin. 1. qu. 19. 17.

e *Cum exterius mutari videtur ſententia, conſilium non mutatur; quia de unaquaque re immutabiliter intus conſtituitur, quicquid foris mutabiliter agitur.* Gregor. in Moral.

10. That which is plaineſt, and giveth fulleſt ſatisfaction, and whereinto the anſwers of *Gregory* and *Aquinas*, and the reſt, (as many as have ſpoken with any *truth* and pertinency to the point,) E
in the laſt reſolution fall; is briefly this. In the whole courſe of Scripture, Gods *threatnings*, (and ſo his *promiſes* too,) have ever a *condition annexed* unto them in Gods purpoſe: which though it be not ever, (indeed but ſeldome) *expreſſed*; yet is it ever *included*, and ſo to be underſtood. All Gods *promiſes*, how abſolutely

A lutely ſoever *expreſſed*, are made *ſub conditione Obedientiæ*: and all his *threatnings* (how abſolutely ſoever *expreſſed*) *ſub conditione Impœnitentiæ*. And theſe *Conditions*, viz. of continuing in *Obedience*, in all *Promiſes*; and of continuing in *Impenitency*, in all *Threatnings*; are to be *underſtood* of courſe; whether they be *expreſſed*, or not. This is plain from thoſe two famous places before cited, *Jer.* 18. and *Ezek.* 33. [a] *When I ſay to the wicked, Thou ſhalt ſurely die; if the wicked turn from his ſin, &c. he ſhall ſurely live, he ſhall not dye.* Where Almighty God plainly teacheth us, that we ought ſo to conceive of all his *threatnings*, be they never ſo peremptorily ſet down, (as what more *peremptory* than this, *Thou ſhalt ſurely dye?*) as that he may *reſerve* to himſelf a power of *revocation* in caſe the parties threatned *repent*. The examples make it plain. *Abimelech ſhall dye* for taking *Sarah*: underſtand it; *unleſs he reſtore* her. *Forty daies, and Nineveh ſhall be deſtroyed*: underſtand it with this reſervation; *unleſs they repent*. And ſo of all the reſt.

a Jer. 18. 7 8. See Chryſoſt. hom. 5. ad pop. Antioch. *fuſè & pulchrè.*

But why is not that clauſe *expreſſed* then? may ſome demand. I anſwer: firſt, it *needeth* not; ſecondly, it *booteth not*. *First*, it needeth not. For God having in *Jerem.* 18. and *Ezek.* 33. and elſewhere, inſtructed us in *the general*, that all his *Threatnings* are to be *underſtood* with ſuch clauſes and *conditions* and reſervations; it is needleſs to repeat them in every *particular*: As amongſt Chriſtian men, who acknowledge *Gods providence* to rule in all things, and to diſpoſe of all actions and events; it is needleſs in every ſpeech *de futuro contingenti* to expreſs this clauſe [*if God will*]; we will go to ſuch or ſuch a place, or do ſuch or ſuch a thing, *if God will*: becauſe we readily conceive it, as a clauſe, which either is, or ſhould be *underſtood* in every ſuch ſpeech, as [b] *S. James* requireth. And ſo in many *promiſes* amongſt men, this clauſe, though not *expreſſed*, is yet allowed of courſe, and to common intendment underſtood, [*Rebus ſic ſtantibus*; things ſtanding and continuing as now they are:] ſo as if a man make a *promiſe abſolutely*, without expreſſing that or any other like clauſe of *Limitation* or *Exception*, if in the interim ſome ſuch unexpected Accident befall, as maketh that either he *cannot* or *may not* do what he promiſed; we may not in right reaſon charge ſuch a man with *breach of promiſe*, if he perform not all he promiſed: becauſe the foreſaid *clauſe*, though not *expreſſed*, is yet preſumed to have been *intended* by the promiſer. And that Gods Threatnings, as *de jure* they ought to be by us when we *hear* them, ſo *de facto* they were underſtood by him when he *made* them, with a ſecret *clauſe* of reſervation and exception in the caſe of *Repentance*; appeareth by the uſual *practice* of many upon ſuch *threatnings*, and *the uſe* they made of them. *The Ninevites* when *Jonah* preached deſtruction within forty daies, without any *expreſs clauſe* of Repentance;

II.

b Jam. 4. 15.

yet understood it so: else had it been in vain for them to have repented at all, out of an hope of preventing the judgement by their repentance; as their speeches shew they did. a *For who can tell*, say they, *if God will turn and repent, and turn away from his fierce anger, that we perish not?* The like may be said of *Abimelech*, *Hezekiah*, and others; and of *Ahab* in this place.

12. Again, as it is sometimes *needless*, so it is always *bootless*, to express this clause of repentance in *the threatnings* of God. *The expressing* of it can do *little good*; secure ones will *repent* never the sooner for it. But it may do *much harm*; secure ones may thereby put themselves in fairer hope of *forbearance*, and so *linger* their repentance till it be too late. Beloved, it is admirable to observe τὴν οἰκονομίαν τοῦ θεοῦ, *Gods* gracious courses, which he useth for the calling of men to *repentance*. In this particularity whereof we now speak, see how his b *Mercy and Truth are met together*, and do most lovingly embrace each other. Where he spareth in *the end*, it is most certain he ever meant to spare c from *the beginning*: but that his *everlasting purpose* is part of his *secret counsel*, and *unrevealed will*; which as we cannot learn, so we may not seek to know, till *the event* declare it. Now to bring this his *secret purpose* about, he must work those men to *repentance*, whom he hath thus everlastingly purposed to *spare*: else his *justice* should become questionable, in finally *sparing* the impenitent. Amongst other means to work men to *Repentance*, this is one, to d *threaten* them with such judgements, as their sins have deserved: which *threatning* the more *terrible* it is, the more likely it is to be *effectual*; and the more *peremptory* it is, the more *terrible* it is. So then God, to bring those men to *Repentance* whom he meaneth to *spare*, in his word and by his messengers denounceth against them such *judgements*, as their *sinnes* have deserved, and as his *Justice* without their Repentance would bring upon them; denounceth them I say *absolutely* and in a peremptory form, without any *expresse clause* of reservation or exception, the more to terrifie and affright them, and to cast them down to the deeper acknowledgement of his *Justice* and their own *unworthinesse*: which are yet to be understood *conditionally*; and interpreted with reservation and exception of *Repentance*.

13. You have heard evidence enough to acquit *Gods Truth*; and do by this time, I doubt not, perceive how, as in all other things, so in *the revoking* of his threatnings, *Gods Mercy* and his *Truth* go hand in hand together. Let us now see what profitable *Inferences* may be raised hence for our use. The summe of all we have said, is but this. Gods threatnings are *terrible*; but yet *conditional*: and if he *spare* to execute them, when we are *humbled* by them; it is a glorious illustration of his *Mercy*, but without the least impeachment of his *Truth*. Here is something for *the*

a Jon. 3. 9.

b Psal. 85. 10.

c *Deus perseveravit in proposito suâ, misereri volens ab initio.* Hieron. in Jon. 3.

d Εἰ μὴ προεωλώχθη [ὁ λαὸς] οὐκ ἂν ἤκουσαν οἱ ἡμαρτηκότες· οἱ δὲ μὴ ἤκουσαν, οὐκ ἂν μετενόησαν· οἱ δὲ μὴ μετενόησαν, οὐκ ἂν ἀπεκρύσαντο τὴν πωλείαν Chrys. hom. 5. ad pop. Antioch.

A *the Diſtreſſed*, ſomething for *the Secure*, ſomething for *All*, to learn.

Firſt; for *the Diſtreſſed*. Conſider this, and take comfort; all you that [a] *mourn in Sion*, and groan under the weight of Gods heavy diſpleaſure, and the fearfull expectation of thoſe bitter *curſes* and *judgements*, which he hath *threatned* againſt ſinne. Why do you ſpend your ſtrength and ſpirit, in gazing with broad eyes altogether on Gods *Juſtice*, or *Truth*: take them off a little, and refreſh them, by faſtening them another while upon his *Mercy*. Conſider not only *what* he threatneth: but conſider withall *why* B he threatneth; it is, *that* you may repent: and withall *how* he threatneth; it is, *unleſſe* you repent. He threatneth to *caſt down* indeed: but unto *humiliation*, not into *deſpair*. He ſhooteth out his *arrowes*, even *bitter words*: but as [b] *Jonathans* arrowes, for *warning*, not for *deſtruction*. Think not, he aimeth ſo much at thy *puniſhment*, when he *threatneth*: alas, if that were the thing he ſought, he could lay on load enough [c] without words: No, it is thy *amendment* he aimeth at, and ſeeketh therein: and therefore holdeth not his *tongue*, that if thou wilt take it for a warning, he may hold his *hand*. If the Father do but *threaten* the Child, C when *the Rod* lyeth by him; it is very likely he meaneth not to *correct* him for that time, but only to make him the more *carefull* to obey, and the more *fearfull* to offend, for the time to come. Canſt thou gather *hope* from *the chiding* of thy *Earthly father*; and wilt thou find no comfort in the chidings and *threatnings* of thy *heavenly Father*? whoſe bowels of tender compaſſion to us-ward are ſo much larger, than any *earthly Parents* can be; by how much himſelf *the* [d] *Father of ſpirits* is greater than thoſe *fathers of our fleſh*. Yea, but who am I, will ſome diſconſolate ſoul ſay, that I ſhould make Gods *threatnings* void? or what my *repentance*, that it ſhould D *cancell* the Oracles of *truth*, or *reverſe the ſentence* of the eternal Judge? Poor diſtreſſed ſoul, that thus diſputeſt againſt thine own peace; but ſeeſt not the while the unfathomed depth of Gods *Mercy*, and the wonderfull diſpenſations of his *Truth*. Know, that his *threatnings* are not made *void*, or of *none effect*, when thou by thy *repentance* ſtayeſt the execution of them; yea rather then are they of all other times *moſt effectual*: for then do they moſt of all accompliſh *their proper end*, and the thing for which they were intended, in thy *amendment*. Neither let his *truth* make thee deſpair; but remember, that the tenor of all his moſt *peremptory* E *threatnings* runneth with an *implicit reſervation* and *conditional exception* of Repentance: which *condition* if thou on thy part faithfully perform; *the judgement* ſhall be turned away, and yet *Gods Truth* no whit impaired. This for *the Diſtreſſed*.

14.

a Eſay 61. 3.

b 1 Sam. 20. 20, 21.

c Ἔστι ἐπαγαγεῖν ἀβούλητο, ἂν ἀπειλῇ. Chryſoſt. in Gen. hom. 25. *Nemo punire deſiderans, quod facturus eſt comminatur.* Hieronym. in Ion. 3.

d Heb. 12. 9.

Now for the *Secure*. *Moſes* in *Deut.* 29. ſpeaketh of a certain [e] *root, that beareth gall and wormwood*; that bleſſeth it ſelf when *God*

15.

e Deut. 29. 18, 19.

God curſeth, and ſtandeth unmoved when God *threatneth.* Here is an *Axe* for that *root*; to *hew* it in pieces: and, unleſs it [a] bring forth better fruit, to *cleave* it out for the fire. If there be any ſprigs or *ſpurns* of that *root* here; let them alſo conſider what hath been ſaid, and *tremble.* Conſider this I ſay and tremble, all you that make a *mock* at God, and at his Word, and imagine that all his *threatnings* are but *Bruta fulmina,* empty cracks, and *Powder without ſhot*; becauſe ſundry of them have fallen to the ground, and not done the hurt they made ſhew of. But know, whoſoever thou art, that thus abuſeſt *the Mercy,* and deſpiſeſt *the Truth* of God; that as his *Mercy* never did, ſo his *Truth* ſhall never fail. Thou ſayeſt, ſome of his *threatnings* have done no harm: I ſay as much too; and his *mercy* be bleſſed for it: but what is that, to ſecure thee? If any where Gods threatnings did no *harm,* and wrought no *deſtruction*; it was there only, where they did *good,* and wrought *repentance.* If they have *turned thee* from thy ſins, as they have done ſome others; there is hope thou mayeſt *turn them* away from thee, as ſome others have done. But if they have done no *good* upon thee, in working thy *repentance*; certainly they hang over thee to do thee *harm,* and to work thy *deſtruction.* God's *threatnings* are in this reſpect, as all other his *words* are, ſure and ſtedfaſt; and ſuch as [b] *Shall never return void, but accompliſh that for which they were ſent*: if not *the one* way, then without all doubt *the other.* If they doe not *humble* thee, they muſt *overwhelm* thee; if they work not thy *converſion,* they will thy *ruine.* As ſome *ſtrong Phyſick,* that either *mendeth* or *endeth* the Patient; ſo are theſe. And therefore when *judgements* are denounced; reſolve quickly, off or on: Here is all the choice that is left thee; either *Repent,* or *Suffer.* There is a generation of men, that (as *Moſes* complaineth) [c] *When they hear the words of Gods curſe, bleſs themſelves in their hearts, and ſay they ſhall have peace, though they walk in the imagination of their own hearts*; that (as Saint *Paul* complaineth) [d] *Deſpiſe the riches of his goodneſs and forbearance and long-ſuffering, not taking knowledge that the goodneſs of God would lead them to repentance*; that (as S. *Peter* complaineth) [e] *Walk after their own luſts, and ſcoffingly* jeſt at Gods judgements, *ſaying, Where is the promiſe of his coming?* But let ſuch ſecure and carnal ſcoffers be aſſured, that howſoever others ſpeed, they ſhall never go unpuniſhed: Whatſoever becometh of Gods *threatnings* againſt others, certainly they ſhall fall *heavy* upon them. They that have taught us their conditions, *Moſes,* and *Paul,* and *Peter,* have taught us alſo their puniſhments. *Moſes* telleth ſuch a one, however others are dealt with, that yet [f] *The Lord will not ſpare him; but the anger of the Lord and his jealouſie ſhall ſmoak againſt that man, and all the curſes that are written in Gods Book, ſhall light upon him, and the Lord ſhall blot out his name from under heaven.* Saint *Paul*

a Mat. 7. 19.

b Eſay 52. 11.

c Deut. 29. 19.

d Rom. 2. 4.

e 2 Pet. 3. 3, 4.

f Deut. 29. 20.

A *Paul* telleth ſuch men, that by deſpiſing the riches of his goodneſs and forbearance; they do but [a] *Treaſure up unto themſelves wrath againſt the* great *day of wrath, and of the revelation of the righteous judgement of God.* Saint *Peter* telleth them, howſoever they not only *ſleep*, but *ſnort* in deep ſecurity; that yet [b] *Their judgement of long time ſleepeth not, and their damnation* ἐκ νυστάζει, *not* ſo much as *ſlumbereth.* Doe thou then take heed, whoſoever thou art, and whatſoever thou doſt, that thou *abuſe* not the *Mercy* of God: and to *divorce* it from his *Truth*, is to *abuſe* it. If when God *threatneth*, thou layeſt aſide his *Truth*, and preſumeſt
B on his *bare Mercy*: when he *puniſheth*, take heed he do not cry quittance with thee, by laying aſide his *Mercy*, and manifeſting his *bare Truth.* God is [c] *patient and mercifull.* Patience will *bear* much, Mercy *forbear* much: but being ſcorned, and provoked, and dared, [d] *Patience* it ſelf turneth *furious*, and *Mercy* it ſelf *cruel.* It is *Mercy*, that *threatneth*; it is *Juſtice*, that *puniſheth.* Mercy hath *the firſt* turn; and if by *Faith* and *Repentance* we lay timely hold of it, we may *keep* it for ever, and (revenging) *Juſtice* ſhall have nothing to do with us. But if, careleſs and ſecure, we ſlip the opportunity, and neglect the time of *Mercy*; the *next*
C turn belongeth to *Juſtice*: which will render *judgement without mercy*, to them that *forgat* God, and *deſpiſed* his Mercy. That, for *the Secure.*

Now *thirdly*, and generally, for *All.* What God hath *joyned together*, let no man *put aſunder.* God hath purpoſely in his *threats* joyned and tempered *Mercy* and *Truth* together; that we might *take* them together, and *profit* by them together. [e] *Dividat hæc ſiquis, faciunt diſcreta venenum; Antidotum ſumet, qui ſociata bibet:* as he ſpake of the two Poyſons. Either of theſe
D ſingle, though not through any *malignant quality* in themſelves, (God forbid we ſhould think ſo) yet through the *corrupt temperature* of our ſouls, becometh rank and deadly *poyſon* to us. Take *Mercy* without *Truth*; as a *cold Poyſon* it benummeth us, and maketh us ſtupid with *careleſs Security.* Take *Truth* without *Mercy*; as an *hot poyſon* it ſcaldeth us, and ſcorcheth us, in the flames of *reſtleſs Deſpair.* Take both together, and mix them well: as *hot* and *cold poyſons*, fitly tempered by the skill of the Apothecary, become medicinable; ſo are Gods *Mercy* and *Truth* reſtorative to the ſoul. The conſideration of his Truth *humbleth* us;
E without it, we would be *fearleſſe*: the conſideration of his Mercy *ſupporteth* us; without it, we would be *hopeleſſe.* Truth begetteth *Fear* and *Repentance*; Mercy, *Faith* and *Hope*: and theſe two, *Faith* and *Repentance*, keep the ſoul even, and upright, and ſteddy, as the *ballaſt* and *ſail* doe the ſhip; that for all the rough waves and weather that encountereth her in the troubleſom ſea of this World, ſhe miſcarrieth not; but arriveth ſafe and joyfull in

a Rom. 2. 5.

b 2 Pet. 2. 3.

c Pſal. 145. 8.

d *Furor ſit læſa ſæpius patientia.*

16.

e *Auſon.* Epig. 10.

the Haven where ſhe would be. *Faith* without *Repentance*, is not *Faith*, but *Preſumption*; like a Ship *all ſail*, and no *ballaſt*, that *tippeth over* with every blaſt: and *Repentance* without *Faith*, is not *Repentance*, but *Deſpair*; like a Ship *all ballaſt*, and no *ſail*, which *ſinketh* with her own weight. What is it then, that we are to do, to turn away Gods wrath from us, and to eſcape *the judgements*, he *threatneth* againſt us? Even this: As in his *Comminations* he joyneth *Mercy* and *Truth* together; ſo are we in our *Humiliations* to joyn *Faith* and *Repentance* together. His *threatnings* are *true*: let us not preſume of forbearance; but *fear*, ſince he hath threatned, that *unleſs we repent*, he will *ſtrike* us. Yet his *threatnings* are but *conditional*: let us not *deſpair* of forbearance; but *hope*, although he hath threatned, that yet if we *repent* he will *ſpare* us. That is the courſe, which the *godly*, guided by the direction of his *holy Spirit*, have ever truly and ſincerely held; and found it ever *comfortable* to aſſure them of ſound peace, and reconciliation with *God*. That is the courſe, which the very *Hypocrites*, from the ſuggeſtion of *natural Conſcience* have ſometimes offered at, as far as Nature (*enlightned*, but *unrenewed*) could lead them; and found it *effectual*, to procure them at the leaſt ſome *forbearance* of threatned judgements, or *abatement* of temporal evils from God.

17. Thus have you heard *three Uſes* made, of Gods *mercy* in revoking, joyned with his *truth* in performing, what he *threatneth*. *One*, to cheat up *the diſtreſſed*; that he *deſpair* not, when God threatneth: *another*, to ſhake up *the ſecure*; that he *deſpiſe* not, when God threatneth: a *third*, to quicken up *all*; that they *believe* and *repent*, when God threatneth. There is yet another *general Uſe* to be made hereof; which, though it be not directly proper to the preſent argument, yet I cannot willingly paſs without a little touching at it: and that is, to inſtruct us for the underſtanding of *Gods promiſes*. For *contraries*, (as *Promiſes* and *Threatnings* are,) being of the like kind and reaſon either with other, do mutually *give* and *take* light either *to* and *from* other. Gods *threatnings* are true and ſtedfaſt: his *Promiſes* are ſo too, [a *Promiſit qui non mentitur Deus*, *which God that cannot lie hath promiſed*, ſaith the Apoſtle in one place; and in another, [b] *All the Promiſes of God are Yea, and Amen*:] and where in a third place he ſpeaketh of [c] *Two immutable things, in which it was impoſſible for God to lie*, his promiſe is one of thoſe two. *The Promiſes* then of God are *true*, as his *Threatnings* are. Now look on thoſe *Threatnings* again; which we have already found to be *true*, but withall *conditional*, and ſuch as muſt be ever underſtood with a *clauſe* of reſervation or exception. It is ſo alſo in the *Promiſes* of God: they are *true*, but yet *conditional*, and ſo they muſt ever be underſtood with a *conditional clauſe*. The *exception* there to be underſtood, is *Repentance*; and the *condition* here, *Obedience*. What God *threatneth* to do unto us, *abſolutely* in words;

a Titus 1. 2.

b 2 Cor. 1. 20.

c Heb. 6. 18.

A words; the meaning is, he will do it, *unleſs we repent and amend:* and what he *promiſeth* to do for us, *abſolutely* in words; the meaning is, he will do it, *if we believe and obey.* And for ſo much as this *clauſe* is to be underſtood of courſe, in all *Gods promiſes*: we may not charge him with *breach of Promiſe*, though after he do not *really* perform that to us, which *the letter* of his promiſe did import, if we *break* the condition, and *obey not.*

Wouldeſt thou know then, how thou art to *entertain* Gods *promiſes*, and with what aſſurance to *expect* them? I anſwer, With a *confident* and obedient heart. *Confident*, becauſe he is *true*, that 18.
B hath *promiſed*; *Obedient*, becauſe that is *the condition*, under which he hath *promiſed.* Here is a curb then for thoſe mens *preſumption*; who living in ſin, and continuing in *diſobedience*, dare yet lay claim to the good *Promiſes* of God. If ſuch men ever had any ſeeming *intereſt* in Gods *Promiſes*; the intereſt they had, they had but by *contract* and *covenant*: and that *covenant*, whether either of the two it was, *Law* or *Goſpel*, it was *conditional.* The covenant of *the Law* wholly, and *à Priori*, conditional; [a] *Hoc fac & vives*, *Do this and live*: and the Covenant of *the Goſpel* too, after a ſort, and *à Poſteriori*, Conditional; *Crede & Vives*, *Believe and*
C *Live.* If then they have broken *the conditions* of both *covenants*, and do neither *Believe*, nor *Do* what is required: they have by their *Unbelief* and *Diſobedience*, forfeited all that ſeeming *intereſt* they had in thoſe *Promiſes.* *Gods Promiſes* then, though they be the very main ſupporters of our Chriſtian *Faith* and *Hope*, to as many of us, as whoſe conſciences can witneſs unto us a ſincere *deſire* and *endeavour* of performing that *Obedience* we have covenanted; yet are they to be embraced even by ſuch of us, with a reverend *fear and trembling*, at our own unworthineſs. But as for *the unclean*, and *filthy*, and *polluted*; thoſe [b] *Swine* and *Dogs*, that delight
D in ſin and diſobedience, and every abomination: they may ſet their hearts at reſt for theſe matters; they have neither *part* nor *fellowſhip* in any of the *ſweet promiſes* of God. Let dirty [c] *Swine* wallow in their own *filth*; theſe rich [d] *pearls* are not for them, they are too *precious*: let hungry [e] *Dogs* glut themſelves with their own *vomit*; *the* [f] *Childrens bread* is not for them, it is too *delicious.* Let him that will be *filthy*, [g] *be filthy ſtill*: *the promiſes* of God are *holy things*, and belong to none but thoſe that are *holy*, and deſire to be *holy ſtill.* For our ſelves in a word; let us *hope* that *a promiſe* being left us, if with faith, and obedience, and patience, we
E *wait* for it, we ſhall in due time *receive* it: but withal [h] *let us fear*, (as the Apoſtle exhorteth *Heb.* 4.) *Leſt a promiſe being left us*, through diſobedience or unbelief, *any of us ſhould ſeem to come ſhort of it.*

Thus much of the former thing propoſed; the magnifying of Gods *Mercy*, and the clearing of his *Truth* in the revocation and ſuſpenſion of *threatned judgements*; by occaſion of theſe words [*I* 19.

a Luk. 10. 28.
b Mat. 6. 6.
c 2 Pet. 2. 22.
d Mat 6. 6.
e 2 Pet. 2. 22.
f Mat. 15. 26.
g Rev. 22. 11.
h Heb. 4. 1.

will not bring the Evil.] There is yet a *Circumſtance* remaining, of this general part of my Text, which would not be forgotten: it is *the extent of time*, for the ſuſpending of the judgement [*I will not bring the Evil in his daies.*] Something I would ſpeak of it too, by your patience: it ſhall not be much, becauſe the ſeaſon is ſharp, and I have not much ſand to ſpend, *I will not bring the evil in his daies.* The judgement denounced againſt *Ahab*'s houſe, was in the end *executed* upon it; as appeareth in the ſequel of the ſtory, and eſpecially from thoſe words of *Jehu* (who was himſelf *the inſtrument* raiſed up by the Lord, and uſed for *that execution*, in 4 *Kings* 10. [a] [*Know that there ſhall fall to the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of* Ahab; *for the Lord hath done that which he ſpake by his ſervant Eliſah.*] Which were enough, (if there were nothing elſe to be ſaid) to juſtifie *Gods Truth* in this one particular. That which *Ahab* gained by his *humiliation*, was only *the deferring* of it for his time; I will not bring the evil *in his daies.* As if God had ſaid, This wretched King hath *provoked* me, and pulled down a *curſe* from me upon his houſe, which it were but juſt to *bring upon him* and *it* without farther delay: yet becauſe he made not a *ſcoff* at my Prophet, but took *my words* ſomething to heart, and was *humbled* by them; he ſhall not ſay, but I will deal *mercifully* with him, and beyond his merit: as ill as he deſerveth it, I will do him this favour, *I will not bring the Evil* that is determined againſt his houſe, *in his daies.*

a 4 Kin 10.10.

20. The thing I would obſerve hence, is; That, *When God hath determined a judgement upon any people, family, or place; it is his great mercy to us, if he do not let us live to ſee it.* It cannot but be a great *grief* (I ſay not now to a religious, but even) to any ſoul, that hath not quite caſt off all natural affection: to *fore-think* and *foreknow* the future calamities of his *countrey* and *kindred.* [b] *Xerxes* could not forbear *weeping*, beholding his huge army that followed him; only to think, that within ſome few ſcores of years ſo many *thouſands* of proper men would be all *dead* and rotten: and yet that a thing that muſt needs have hapned by *the neceſſity* of *nature*, if no ſad *accident* or common calamity ſhould haſten the accompliſhment of it. The declination of a *Commonwealth*, and the funeral of a *Kingdome*, foreſeen in the genetal *corruption of manners*, and *decay of diſcipline*, (the moſt certain *ſymptoms* of a tottering State;) have fetched *tears* from the eyes, and *blood* from the hearts of heathen men zealouſly affected to their *Countrey.* How much more *grief* then muſt it needs be, to them that acknowledge the true God, not only to *foreknow* the extraordinary *plagues*, and miſeries, and calamities which ſhall befall *their poſterity:* but alſo to *fore-read* in them Gods fierce *wrath*, and heavy diſpleaſure, and bitter vengeance, againſt *their own* ſins, and

b Herodot. in Polyh. Valer. Max. 9. 13.

A and the ſins of *their poſterity?* Our bleſſed Saviour, though himſelf *without ſin*, and ſo no way *acceſſory* to the procuring of the evils that ſhould enſue, could not yet but [a] *weep over the City of Jeruſalem*, when he beheld the preſent *ſecurity*, and the future *ruine* thereof.

a Luke 19. 41.

A *grief* it is then to know theſe things ſhall happen: but ſome *happineſs* withal, and to be acknowledged as *a great favour* from God, to be aſſured that we ſhall never ſee them. It is no ſmall *mercy* in him, it is no ſmall *Comfort* to us; if either he *take us* away, before his judgements come; or *keep* his judgments away, till

21.

B we be gone. When God had told *Abraham*, in *Gen.* 15. that his [b] *ſeed* ſhould be a *ſtranger* in a land that was not theirs, meaning *Egypt*, where they ſhould be kept under, and *afflicted* 400 *years*: leſt the good Patriarch ſhould have been ſwallowed up with grief at it; he *comforteth* him, as with a promiſe of their glorious *deliverance* at the laſt, ſo with a promiſe alſo of *proſperity* to his own perſon, and for his own time, [*But thou ſhalt go to thy fathers in peace, and ſhalt be buried in a good old age.* verſ. 15.] In *Eſay* 39. *when Hezekiah* heard from the mouth of the Prophet *Eſaiah*, that all *the* [c] *treaſures* in the Lords houſe ſhould be carried into *Babylon*, and that his *ſons* whom he ſhould beget, ſhould be taken away,

b Gen. 15.--13--15.

c Eſa. 39. 6, 8.

C and made *Eunuchs* in the palace of the King of *Babylon*; he ſubmitted himſelf (as it became him to do,) to the ſentence of God; and comforted himſelf with this, that yet *there ſhould be peace and truth in his daies*, verſ. 8. In 4 *Kings* 22. when *Huldah* had propheſied of the [d] evil that God would bring upon the City of *Jeruſalem*, and the whole land of *Judah*; in the name of the Lord ſhe pronounceth this as a *courteſie* from the Lord unto good *King Joſiah*, [*Becauſe thy heart was tender, and thou haſt humbled thy ſelf--- Behold therefore I will gather thee unto thy fathers, and*

d 4 King. 22. 16--20.

D *thou ſhalt be gathered unto thy grave in peace, and thine eyes ſhall not ſee all the evil, which I will bring upon this place.*] verſe laſt.

22.

Indeed every man ſhould have, and every good man hath, an *honeſt care* of poſterity; would *rejoyce* to ſee things *ſetled well* for them; would *grieve* to ſee things likely to *go ill* with them. That common ſpeech which was ſo frequent with [e] *Tiberius*, was monſtrous, and not [f] ſavouring of common humanity, [g] Ἐμοῦ σανέντος γαῖα μιχθήτω πυρί, When I am gone, let Heaven and Earth be jumbled again into their old Chaos: but he that mended it, with [h] ἐμοῦ γε ζῶντος, yea, (ſaith he) whileſt I live; ſeemeth to

e Dio. lib. 57.
f *Illa vox ſceleratæ atque inhumanæ.* Cic. 3. de finib. *Vox magna & deteſtabilis.* Senec. 2. de Clement. 2.
g *Everſo juvat orbe mori.* Dictum Ruffini apud Claudian.

E have renounced all that was man in him. *Ariſtotle* hath taught us better, what reaſon taught him, that [i] *Res poſterorum pertinent ad defunctos*; the good or evil of thoſe that come after us, doth more than nothing concern us, when we are dead and gone. This is true: but yet [k] *Proximus egomet mî*, though it were the ſpeech of a *Shark* in the Comedy, will bear a *good conſtruction*.

h Nero apud Sueton. in Nerone. cap. 38.
i Ariſt. 1. Ethic. 11.
k Terent. Andr. 4. 1.

Every man is [a] *neareſt* to himſelf: and that *Charity*, which looketh *abroad*, and ſeeketh not *only* her own, yet beginneth *at home*, and ſeeketh *firſt* her own. Whence it is, that a *goaly man*, as he hath juſt cauſe to *grieve* for poſterities ſake, if they muſt *feel* Gods judgements; ſo he hath good cauſe to *rejoyce* for his own ſake, if he ſhall *eſcape* them: and he is no leſs to take knowledge of Gods *Mercy*, in ſparing *him*; than of his *Juſtice*, in ſtriking *them*.

a Φιλεῖ δ' ἑαυτῷ πλέον ἕκαστος ἕκαστα.

23. This point is *uſeful* many waies: I will touch but ſome of them, and that very briefly. *Firſt*, here is one *Comfort*, among many other, againſt the bitterneſs of *temporal death*. If God cut thee off in the *midſt* of thy daies, and *beſt* of thy ſtrength; if *death* turn thee *pale*, before *age* have turned thee *gray*; if the flower be *plucked off*, before it begin to *wither*: grudge not at thy lot therein; but meet Gods Meſſenger *cheerfully*, and imbrace him *thankfully*. It may be, God hath ſome great work in hand; from which he meaneth to ſave thee. It may be, he *ſendeth death* to thee, as he ſent his [b] *Angel* to *Lot*; to *pluck thee* out of the midſt of a froward and crooked generation, and to *ſnatch thee away*, leſt a worſe thing than death ſhould happen unto thee. Caſt not therefore a longing eye back upon *Sodom*, neither deſire to linger in *the plain*; (it is but a *valley of tears* and miſery:) but up to *the mountain* from whence cometh thy ſalvation, leſt ſome evil overtake thee. Poſſibly, that which thou thinkeſt an *untimely death*, may be to thee a *double advantage*: a great advantage, in *uſhering* thee ſo early into Gods glorious *preſence*; and ſome advantage too, in *plucking* thee ſo ſeaſonably from Gods imminent *Judgement*. It is a favour to be [c] *taken away* betimes, when evil is determined upon thoſe that are left.

b Gen. 19. 16, 17.

c *Non mehercule quenquam audio hoc anno ereptum, qui mihi non à Diis immort. ereptus ex his miſeriis, & ex iniquiſſimâ conditione vitæ videretur.* Cic. 5. Epiſt. 16. *Fuit hoc luctuoſum ſuis, acerbum patriæ, grave bonis omnibus: ſed ii tamen Remp. caſus ſecuti ſunt, ut mihi non erepta L. Craſſo à Diis imm. vita, ſed donata mors eſſe videretur. Non vidit flagrantem, &c.* Id. 3. de Orat. *Fortunatus illius* [Hortenſii] *exitus, qui ea non vidit cum fierent, quæ prævidit futura -- ſed illum videtur felicitas ipſius quâ ſemper eſt uſus, ab iis miſeriis quæ conſecutæ ſunt, morte vindicaſſe,* Id. in Bruto.

24. *Secondly*, here is a *Warning* for us, to take conſideration of the loſs of *good* or *uſeful* men; and to *fear*, when they are *going* from us, that ſome evil is *coming* towards us. The Prophet complaineth of the too great and general neglect hereof in his time; [d] [*The righteous periſheth, and no man layeth it to heart; and merciful men are taken away, none conſidering that the righteous is taken away from the evil to come, Eſa.* 57.] When God ſendeth his [e] *Angel* to pluck out his righteous *Lots*, what may *Sodome* expect but *fire* and *brimſtone* to be rained down upon them? When he plucketh out the faireſt and choiceſt *flowers* in his garden, and crop-

d Eſay 57. 1.

e Gen. 19. 16.

A croppeth off the tops of the goodlieſt *Poppies*: who can think other, than that he meaneth to lay his *garden* waſte, and to turn it into a wild *wilderneſſe*? when he undermineth the main *pillars* of the houſe, taketh away the very *props* and *buttreſſes* of Church and Common-weal; ſweepeth away religious *Princes*, wiſe *Senators*, zealous *Magiſtrates*, painfull *Miniſters*, men of eminent *ranks*, *gifts*, or *example*: Who can be ſecure, that either *Church*, or *Common--weal* ſhall [a] ſtand up long; and not *totter* at leaſt, if not *fall*? God in *Mercy* taketh ſuch away from *the evil* to come: we in *wiſdom* ſhould look for *evil* to come: when God taketh B ſuch *away*.

Thirdly, here is *inſtruction* for worldlings, to make much of thoſe *few godly* ones that live among them: for they are the very *pawns* of their peace, and *the pledges* of their ſecurity. Think not, ye *filthy Sodomites*, it is for your own ſakes, that ye have been ſpared ſo long; know to whom you are beholden: This *Fellow* [b] *that came in to ſojourn* among you, this *ſtranger*, this *Lot*, whom you ſo hate, and malign, and diſquiet; he it is that hath bayled you hitherto, and given you *protection*. Deſpiſe not Gods patience, and long-ſuffering, ye *prophane ones*; neither C bleſs your ſelves in your ungodly wayes; neither ſay, *We proſper*, though we walk in the luſts of our hearts. This and thus we have done, and nothing hath been done to us, God holdeth his *hand*, and holdeth his *tongue* at us; ſurely [c] *He is ſuch a one as our ſelves*. Learn, O ye *deſpiſers*, that if God thus forbear you, it is not at all for your own ſakes, or becauſe he careth not to puniſh evil doers; no; he hath a little *remnant*, a [d] little *flock*, a little *handfull* of his own among you; a [e] *few names* that have *given* themſelves unto him, and *call upon* him daily for mercy upon the land, and that [f] *weep* and *mourn* in ſecret, and upon their D beds, for your abominations; whom you *hate*, and *deſpiſe*, and *perſecute*, and *defame*, and account as the very *ſcumme* of the people, and the refuſe and *off-ſcouring* of all things; to whom yet you owe your preſervation. Surely, if it were not for ſome *godly Jehoſhaphat* or other, *whoſe* [g] *preſence God regardeth* among you; if it were not for ſome *zealous Moſes* or other that [h] *ſtandeth in the gap* for you: Gods wrath had entred in upon you long ere this, as a mighty *breach* of water; and as an overflowing *deluge* overwhelmed you; and you had been ſwept away as with *the* [i] *Beeſome of deſtruction*, and devoured as *ſtubble* before the fire. It is E [k] *The innocent that delivereth the Land*, and repriveth it from deſtruction, when the ſentence of deſolation is pronounced againſt it; *and it is delivered by the pureneſſe of his hands*. O the goodneſs of our GOD! that would have ſpared the five Cities of the Salt-Sea, if among ſo many thouſands of beaſtly and filthy perſons there had been found but [l] *Ten righteous* ones; and that was for each

a *Peritu æ urbis, aut malorum imminentium, vel futuræ labis, hoc primum indicium eſt, ſi decidant viri conſultores---* Ambroſ. de Cain & Abel, c. 3.

25.

b Gen. 19. 9.

c Pſal. 50. 21.

d Luk. 12. 13.

e Revel. 3. 4.

f Ezek 9. 4.

g 4 King. 3. 14.

h Pſal. 106. 23.

i Eſay 14. 23.

k Job 22. 30.

l Gen. 18. 32.

each City, but *two* persons: nay, that would have pardoned *Jerusalem*, if in all *the* [a] *streets and broad places thereof*, repleniſhed with a world of *Idolaters*, and *Swearers*, and *Adulterers*, and *Oppreſſors*, there had been found but *one* ſingle man, *that executed judgement, and ſought the truth* from his heart. But, O the *madneſs* of the men of this fooliſh world withall! who ſeek to doe *them* moſt *miſchief* of all others, who of all others ſeek to doe them moſt *good*; thirſting moſt after their *deſtruction*, who are the chiefeſt inſtruments of their *preſervation*. Oh *fooliſh* and *mad* world! if thou hadſt but wit enough, yet, yet to *hugge* and to *make much* of that little flock, *the hoſtages* of thy peace, and *the earneſt* of thy tranquillity! if thou wouldſt but [b] *Know, even thou, at leaſt in this thy day, the things that belong unto thy peace!* Thou art yet *happy*, that God hath a *remnant* in thee: and if thou kneweſt how to make uſe of this happineſs, *at leaſt in this thy day*, by honouring their *perſons*, by procuring their *ſafety* and welfare, by following their *examples*, by praying for their *continuance*; thou mighteſt be *ſtill*, and *more*, and *ever* happy. But if theſe *things*, that belong unto thy peace, *be now hidden from thine eyes*; if theſe *men*, that *prolong* thy peace, and *prorogue* thy deſtruction, be now *deſpiſed* in thy heart, in this day of thy peace: God is *juſt*; thou knoweſt not how *ſoon* they may be taken from thee: and though he do not bring the evil upon thee *in their days*; when they are gone, thou knoweſt not how ſoon *vengeance may* overtake thee, and [c] *Then ſhall he tear thee in pieces, and there ſhall be none* left *to deliver thee.*

a Jer. 5. 1.

b Luk. 19 42.

c Pſal. 50. 22.

26. I have now done. Beſeech we God the *Father* of mercies, for his dear *ſon* Jeſus Chriſt his ſake, to ſhed his *Holy Spirit* into our hearts; that by his good bleſſing upon us, that which hath been preſently delivered agreeably to his holy Truth and Word, may take *root downwards*, in our hearts, and bring forth *fruit upwards* in our lives and converſations: and ſo to aſſiſt us ever with his grace, that we may with *humble confidence* lay hold on his *mercies*, with *cheerfull reverence* tremble at his *judgements*, by *unfeigned repentance* turn from us what he hath *threatned*, and by *unwearied Obedience* aſſure unto us what he hath *promiſed*. To which Holy *Father, Son*, and *Spirit*, three perſons, and *&c.*

A D

AD POPULUM.

The Third Sermon.

At Grantham Linc. *Jun.* 19. 1621.

3 KINGS 21. 29.

—I will not bring the evil in his daies: but in his ſons dayes will I bring the evil upon his houſe.

I. Come now this third time to entreat of this Scripture, and (by Gods help) to finiſh it. Of *the three* parts whereof, heretofore propounded, *viz.* 1. *Ahab*'s *Humiliation*; 2. *The ſuſpenſion of his judgements for his time*; 3. And *the Devalution* of it upon *Jehoram*: *the two former* having been already handled; *the laſt* only now remaineth to be conſidered of. In the proſecution whereof; as heretofore we have cleered GOD's *Holineſs*, and *Truth*: ſo we ſhall be now occaſioned to clear his *Juſtice*, from ſuch imputations, as might ſeem to lie upon it from this Act. And that in *three reſpects*; accordingly as *Jehoram*, who ſtandeth here puniſhable for *Ahab's* ſin, may be conſidered in a *threefold reference* to *Ahab*: that is to ſay, either *relatè*, as the ſon of *Ahab*; or *diſparatè*, as another man from *Ahab*; or *comparatè*,

as a man [a] not altogether ſo bad as *Ahab*. Now what [b] Juſtice *firſt* to puniſh *the ſon* for the father? or indeed *ſecondly*, any *one man* for another? but moſt of all *thirdly*, the *leſſe offender* for the greater? A

a 4 King. 3. 2.
b *Quiſquam eſt hominum, qui fuiſſe illum* [Jovem] *Deum credat, tam injuſtum, tam impium, nec mortalium ſaltem conſtituta ſervantem; apud quos nefas haberetur magnum, alterum pro altero plecti, & aliena delicta aliorum cervicibus vindicari?* Arnob. contr. Gent. lib. 7.

2. It is not a matter of ſo much difficulty, as at the firſt appearance it ſeemeth, to clear theſe *doubts*; if all things thereto appertaining be *duly* and *diſtinctly* conſidered. The greateſt trouble will be, (the things being of more variety than hardneſs,) to *ſort* them in ſuch manner, as that we may therein proceed *orderly* and without confuſion. Evermore, we know, *Certainties* muſt rule *Uncertainties*; and *clear* truths, *doubtfull*: it will be therefore expedient for us, for the better guiding of our judgements, *firſt* to lay down ſome *Certainties*; and then *afterwards* by them to meaſure out fit *reſolutions* to the doubts; and then *laſtly* from the premiſes to raiſe ſome few *inſtructions* for our uſe. B

3. The *firſt Certainty* then, and a main one, is this. Howſoever things appear to us, yet God neither is, nor can be *unjuſt*; as not in any other thing, ſo neither in his puniſhments. [c] *Is God unrighteous, that taketh vengeance? God forbid: for then how ſhall God judge the world?* [d] *ſhall not the Judge of all the earth doe right?* Indeed *the reaſons* of his *Juſtice* oftentimes may be, oftentimes are, *unknown* to us: but they never are, they never can be, *unrighteous* in him. If in a deep *point of Law*, a learned diſcreet *Judge* ſhould upon ſufficient grounds *give ſentence*, flat contrary to what an ordinary *by-ſtander* would think reaſon, (as many times it falleth out;) it is not for the grieved party to complain of *injuſtice* done him: he ſhould rather *impute* what is done, to want of *skill* in himſelf, than of *Conſcience* in the Judge. Right ſo, if in many things *Gods proceedings* hold not proportion with thoſe *characters* of Juſtice and Equity, which our weak and carnal reaſon would expreſs; we muſt thence inferr our own *ignorance*, not his *injuſtice*. C D

c Rom. 3. 5, 6.
d Gen. 18. 25.

"And that ſo much the rather; becauſe thoſe *matters of Law* are "ſuch as fall within the comprehenſion of *ordinary reaſon*; where- "as *the wayes of God* are farr removed out of our ſight, and advan- "ced above our reach: and beſides, an *earthly Judge* is ſubject to "miſprifion, miſ-information, partiality, corruption, and ſun- "dry infirmities that may *vitiate* his proceedings; whereas no "ſuch thing can poſſibly fall upon the divine Nature. *David* E "hath taught us in the Pſalm, that [e] *The righteouſneſs of God is as* "*the great mountains, and his judgements as the great deep.* A great "*Mountain* is eath to be ſeen; a man that will but open his eyes "cannot over-look it: but who can ſee into the bottom of *the* "*Sea*, or finde out what is done in *the depths* thereof? Whatſo-

e Pſal. 36. 6.

ever

A ever we do then; let us beware we measure not [a] *his waies*, by *our waies*; nor *his works*, by *our works*: howsoever they seem to swerve from the rules of our *waies* and *works*; yet still [b] *The Lord is righteous in all his waies, and holy in all his works.* "Though "we cannot fathom *the deeps* of his judgements, (for [c] *The Well* "*is deep*, and we have not wherewithall to draw;) yet let the "assurance of *the righteousnes* of all his proceedings stand firm "and manifest as *the mountains*, which can neither be *removed* not "*hid*, but stand fast rooted for evermore. This we must rest upon upon as a *certain Truth*; Howsoever, whomsoever, whensoever, God B *punisheth*, he is never *unjust*.

The second Certainty. To speak of *Punishments* properly; No *temporal evil* is simply, and *de toto genere* a punishment. By *temporal evils*, I understand all *the penal evils* of this life, that do or may befal us from our bodily *conception*, to our bodily *deaths inclusive*; hunger, cold, nakednes, sicknesses, infirmities, discontents, reproaches, poverty, imprisonments, losses, crosses, distresses, death, and the rest; in a word, all that [d] *Sore travel, which God hath given to the sons of men, to be exercised therewith*, and that [e] *Heavy yoke which is upon the sons of* Adam, *from the day that they go out of their* C *mothers womb, till the day that they return to the mother of all things.* I say none of all these are *properly* and *de toto genere* to be accounted *punishments*. For to make a thing simply, and properly, and formally, a *punishment*, there are required these *three conditions*: 1. That it be *painful*, and grievous to suffer. 2. That it be *inflicted* for some fault. 3. That it be *involuntary*, and against the sufferers will. That which hath but the first of these *three conditions*, may be called after a sort (and truly too) *Malum pœnæ*, a kind of *punishment*. But κυρίως, and *properly*, that Evil only is a *punishment*, wherein the whole *three conditions* concurr. D Now these *temporal evils*, though they have *the two first conditions*; all of them being *grievous* to suffer, all of them being *inflicted* for sin: yet in *the third* condition they fail, because they are not *involuntary* simply, and perpetually, and *de suo genere* involuntary; (to omit also a kind of failing in *the second* condition; not but that they are ever *inflicted* for some *sin* deserving them; but for that, there are withall other *ends*, and *reasons* for which they are *inflicted*, and whereunto they are *intended*, *besides* and *above* the punishment of the offence) It may not be gainsaid indeed, but these things are *involuntary* E sometimes in the particular, and especially to some men, even *the least* of them: but *simply* and *universally* such they are not; since by others some men, *the greatest* of them are willingly and cheerfully, not only *suffered*, but *desired*. Not but that they are *grievous* to the best. (It must needs be some grief, as to *the Merchant*, to see his rich lading cast over-board, and to *the Patient* to have an

a Esay 55. 8, 9.
b Psal. 14. 5.
c John 4. 11.

4.

d Eccles. 1. 13.
e Sirac. 40. 1.

old festered sore searched and sindged; so to the *Christian*, to have Gods *correcting hand* lie heavie upon him in some *temporal affliction*: The Apostle telleth us plainly, [a] *No affliction for the present is joyous, but grievous.*) But *involuntary* it is no more in him, than those other things are in them. As therefore *the Merchant*, though it pity his heart to see so much *wealth* irrecoverably lost, yet getteth the best *help*, and useth the best *speed* he can to empty the Vessel of them, for *the saving of his life*; and as *the Patient*, though [b] he smart when the *wound* is dressed, yet *thanketh* and *feeth* the Surgion for his pains, in hope of *future ease*: so *the Christian*, though these *temporal evils* somewhat trouble him, yet he is *willing* to them, and he is *cheerful* under them, and he acknowledgeth *Gods goodness* in them, and returneth him *thanks* for them; because he knoweth they are sent for his *future good*, and that they will at the last [c] *yield him the peaceable fruit of righteousness*, when he shall have been sufficiently *exercised* thereby. See [d] *Peter* and *John rejoycing*, when they suffered for the Name of Jesus, and S. *Paul* so far from *fearing*, that he [e] *longed* after his *dissolution*; and the blessed *Martyrs* running to a *faggot*, as to a *feast*. Verily, Gods children see great *good* in these things, which others account *evils*: and therefore they take them not as bare *punishments* sent to *afflict* them; but as *glorious trials* to *exercise* them, as *gracious corrections* to humble them, as *precious receipts* to purge and recover, and *restore*, and *strengthen* them.

So that it is not any of *the temporal evils* of this life; but much rather *the everlasting pains* of hell, wherein *the just reward* and punishment of sin properly and especially consisteth. [f] *The wages of sin is death*: *the proper* wages of sin *eternal* death. For so *the Antithesis* in that place giveth it to be understood, *viz.* of such *a death* as is opposed to *Eternal Life*, and that is *Eternal Death*; [*The wages of sin is death*: *but the gift of God is Eternal Life.*] *Rom.* 6. By the distribution of those *Eternal punishments* then, we are rather to judge of GODS *righteousness*, in recompensing sinners; than by the dispensation of the *temporal evils*. It was a stumbling block to *the* [g] *heathen*, to see *good men* oppressed, and *vice* prosper: it made them doubt; some, whether there were a *God*, or no; others nothing better, whether a *providence*, or no. But what marvel if they stumbled, who had no right knowledge either of *God*, or of his *providence*; when *Job*, and *David*, and other the dear children of God have been much puzled with it? *David* confesseth in *Psal.* 73. that [h] *His feet had wellnigh slipped*, when he saw the prosperity of the wicked: and certainly down he had been, had he not happily stepped [i] *into the Sanctuary of God, and there understood the end of these men.* Temporal evils, though they be *sometimes* punishments of sin: yet they are not *ever* sent as punishments, (because sometimes they have other

ends

a Heb. 12. 11.

b *Est planè quasi sævitia, medicina de scalpelli -- Non tamen secari idcirco malum: quia dolores utiles affert -- ululans ille, & gemens & mugiens inter manus medici, postmodum eadem mercede cumulabit.* Tert. in Scorp. cap. 5.

d Heb. 12. 11. Acts 5. 41.

e Phil. 1. 23.

5.

f Rom. 6. 23.

g Θεῶν δ' ὄνειδος καὶ τὸν κρείσσονα ψέγειν. *Marmoreo tumulo Licinas jacet; at Cato parvo: Pompeius nullo. Credimus esse Deos?* Varro. See Plat. de leg. Cic. 3. de Nat. deor. Senec. de provid. Aug. 3. de lib. arb. 2. Menand. apud Stob. Serm. 104.

h Psal. 73. 23.

i Ibid. 17.

A *ends* and *uſes*, and are *ordinabilia in melius*;) and *ſecondly*, they are never *the only* puniſhments of ſin; becauſe there are greater and more laſting *puniſhments* reſerved for ſinners *after this life* of which there is no other uſe or end, but to *puniſh*, ſince they are not *ordinabilia in melius*. If we will make theſe *temporal evils* the meaſure, whereby to judge of *the Juſtice of God*, we cannot ſecure our ſelves from erring dangerouſly: *Gods purpoſes* in the diſpenſation of theſe unto particular men being *unſearchable*. But thoſe *everlaſting puniſhments* are they, wherein *Gods Juſtice* ſhall be manifeſted to every eye, in due time; at that laſt day, which is therefore called
B by Saint *Paul, Rom. 2.* [a] *The day of wrath, and of the revelation of the righteous judgement of God.* Implying, that howſoever God is juſt in all his *judgements* and acts of *providence*, even upon earth; yet *the Counſels* and *Purpoſes* of God in theſe things are often *ſecret*, and *paſt finding out*: but at the laſt great day, when [b] *He ſhall render to every man according to his works* his everlaſting recompence; then his vengeance ſhall manifeſt his *wrath*, and *the righteouſneſs* of his judgement ſhall be *revealed* to every eye in the condign puniſhment of unreconciled ſinners. That is the *ſecond Certainty*; Temporal evils, are not *alwaies*, nor *ſimply*, nor *properly*, the puniſh-
C ments for ſin.

a Rom. 2. 5.

b Ibid. 6.

If any man ſhall be yet unſatisfied, and deſire to have *Gods juſtice* ſomewhat farther cleared, even in the diſpoſing of theſe *temporal things*: although it be neither ſafe, nor poſſible for us, to ſearch far into *particulars*, yet ſome *general* ſatisfaction we may have from a *third certainty*; and that is this. Every *evil of pain*, whatſoever it be, or howſoever conſidered, which is brought upon any man, is brought upon him evermore for *ſin*, yea and that alſo for his own *perſonal ſin*. Every branch of this aſſertion would be well marked. I ſay firſt, [*Every evil of pain, whatſoever it be,*]
D whether *natural defects* and infirmities in ſoul or body, or *outward afflictions* in goods, friends, or good name; whether *inward diſtreſſes* of an afflicted, or terrours of an affrighted conſcience; whether *temporal* or *eternal Death*; whether *evils* of this life, or after it: or whatſoever other *evil* it be, that is any way *grievous* to any man; every ſuch *evil* is for ſin.

6.

I ſay, *ſecondly*, every evil of pain, *howſoever conſidered*: whether *formally*, and *ſub ratione pœnæ*, as the proper effect of Gods vengeance and wrath againſt ſin; or as a *fatherly correction* and chaſtiſement, to *nurture* us from ſome paſt ſin; or as a medicinal *preſervative*, to *ſtrengthen* us againſt ſome future ſin; or as a clogging *chain* to keep under and *diſable* us from ſome outward work
E of ſin; or as a fit *matter* and object whereon to *exerciſe* our Chriſtian graces of *faith*, *charity*, *patience*, *humility*, and the reſt; or as an *occaſion* given and taken by Almighty God, for the greater manifeſtation of the glory of his *Wiſdom*, and *Power*, and *Goodneſs*,

7.
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in the removal of it; or as an act of *Exemplary juſtice*, for *the admonition* and terrour of others; or for whatſoever other end, purpoſe, or reſpect it be inflicted.

8. I ſay *thirdly*, Every ſuch *evil of pain*, is brought upon us *for ſin*. There may be other *ends*, there may be other *occaſions*, there may be other *uſes* of ſuch *Evils*: but ſtill the original *Cauſe* of them all, is ſin. [a *When thou with rebukes doſt chaſten man for ſin.*] It was not for any b extraordinary notorious ſins, either of the *blind man* himſelf, or of his *parents*, above other men, that he was *born blind*. Our Saviour Chriſt acquitteth them of that, *John 9.* in anſwer to his Diſciples, who were but too forward (as God knoweth moſt men are) to *judge the worſt*. Our Saviours anſwer there, never intended other, but that ſtill the true *cauſe* deſerving that blindneſs was his, and his parents *ſin*: but his purpoſe was to inſtruct his Diſciples, that that *infirmity* was not laid upon him rather than upon another man, *meerly for that reaſon*, becauſe he (or his parents) had *deſerved it more* than other men; but for ſome *farther ends* which God had in it in his ſecret and everlaſting purpoſe, and namely this among the reſt, *that the works of God might be manifeſt in him*, and the Godhead of the Son made glorious in his miraculous cure. As in c *Nature, the intention of the* c *End* doth not overthrow, but rather ſuppoſe *the neceſſity* of *the Matter*: ſo is it in *the works* of God, and the diſpenſations of his wonderful *providence*. It is from *Gods mercy*, ordering them to thoſe *Ends* he hath purpoſed; that his puniſhments are *good*: but it is withall from our *ſins*, deſerving them as *the cauſe*, that they are *juſt*. Even as *the rain* that falleth upon the earth, whether it moyſten it kindly, and make it fruitful, or whether it choak or ſlocken and drown it, yet ſtill had its beginning from *the vapours*, which the earth it ſelf ſent up. All thoſe *Evils*, which fall ſo daily and thick upon us from Heaven, (whether to *warn* us, or to *plague* us,) are but *arrows* which our ſelves firſt *ſhot up* againſt heaven, and now *drop down* again with doubled force upon our heads. *Omnis pœna propter culpam:* all evils of *pain*, are for the evils of *ſin*.

a Pſal. 39. 11.
b Joh. 9. 2, 3.
c *See* Ariſt. 2. Phyſ. c. 8. & 9.

9. I ſay *fourthly*, All ſuch evils are for *our own ſins*. The Scriptures are plain. d *God judgeth every man according to his own works.* e *Every man ſhall bear his own burden, &c.* God hath enjoyned it as a *Law* for *Magiſtrates*, (wherein they have alſo his example to lead them;) that f *not the fathers for the children, nor the children for the fathers, but every man ſhould be put to death for his own ſin, Deut. 24. 16.* If Iſrael take up a *Proverb* of their own heads, [g *The fathers have eaten ſowr grapes, and the childrens teeth are ſet on edge;*] they do it without cauſe, and they are checked for it. *The ſoul that ſinneth, it ſhall dye: and if*

d 1 Pet. 1. 17.
e Gal. 6. 5.
f Deut. 24. 16.
g Ezek. 18. 2, &c. Jer. 31. 29.

A *if any man eat ſowr grapes, his own teeth* (and not anothers for him) *ſhall be ſet-on edge thereby*. For indeed, how can it be other wiſe? or who can reaſonably think, that our moſt gracious God, who is ſo ready to *take from us* the guilt of *our own*, ſhould yet *lay upon us* the guilt of *other mens ſins*? The only *exception* to be made in this kind, is that alone *ſatisfactory puniſhment* of our bleſſed Lord and Saviour Jeſus Chriſt: not at all for *his own* ſins, (far be the impiety from us, ſo to imagine; for [a] *He did no ſin, neither was there any guilt found in his mouth*:) but for *ours*. [b] He *payed* that which he never took; it was *For our tranſgreſſions* that B *he was wounded, and the chaſtiſement of our peace was* laid *upon him*. Yet even thoſe *meritorious ſufferings* of his, may be ſaid (in a *qualified* ſenſe) to have been for *his own* ſins: (although, in my judgement, it be far better to abſtain from ſuch like ſpeeches, as are of ill and ſuſpicious ſound, though they may be in ſome ſort defended.) But how for *his own* ſins? his own by *Commiſſion*? by no means: (God forbid any man ſhould teach, any man ſhould conceive ſo; the leaſt thought of this were blaſphemy:) but his own by [c] *Imputation*. Not that he had *ſinned*, and ſo *deſerved* puniſhment: but that he had [d] *taken upon him* our ſins, which C *deſerved* that puniſhment. As he that *undertaketh* for another mans *debt*, maketh it *his own*, and ſtandeth *chargeable* with it, as if it were *his own perſonal* debt: ſo Chriſt, becomming *ſurety* for our ſins, made them [e] *his own*, and ſo was puniſhable for them, as if they had been *his own perſonal ſins*; [f] *Who his own ſelf bare our ſins in his own body upon the tree*, 1 Pet. 2. That he was *puniſhed* for us, who himſelf *deſerved* no puniſhment; it was, becauſe [g] *He was made ſin for us, who himſelf knew no ſin*. So that I ſay, in ſome ſenſe the aſſertion may be defended univerſally, and without exception: but yet I deſire rather it might be thus; Chriſts D only *excepted*, all *the Pains* and *Evils* of men are brought upon them for *their own* ſins.

a 1 Per. 2. 22.
b Pſal. 69. 4. *Non rapui & exſolvebam: non peccavi & pœnas dabam.* Aug. Ibid.

c Eſay 53. 5.
d *Delictorum ſuſceptor, non commiſſor.* Aug. in Pſal. 68.

e *Delicta noſtra ſua delicta fecit, ut juſtitiam ſuam noſtram juſtitiam faceret.* Aug. exp. 2. in Pſal. 21.
f 1 Pet. 2. 24.
g 2 Cor. 5 21.

10.

Theſe *three points* then are *certain*: and it is needfull they ſhould be well underſtood and remembred; becauſe nothing can be objected againſt *Gods Juſtice*, in the puniſhing of ſin, which may not be eaſily removed, if we have recourſe to ſome one or other of theſe *three Certainties*, and rightly apply them. All *the three doubts* propoſed in the beginning, have one and the ſame *reſolution*: anſwer one; and anſwer all. *Ahab* here ſinneth by *Oppreſſion*: and yet *the evil* muſt light, though not *all* of it (for ſome E part of it fell, and was performed upon *Ahab* himſelf) yet *the main* of it upon his ſon *Jehoram*. [*I will not bring the evil in his days, but in his ſons days will I bring the evil upon his houſe.*] It is not *Jehorams* caſe alone: it is a thing that often hath, and daily doth befall many others. In *Geneſis* 9. when *Noah*'s ungracious ſon *Ham* had diſcovered his Fathers nakedneſs: the old man (no doubt,

doubt, by Gods ſpecial inſpiration) layeth *the curſe* not upon *Ham* himſelf, but upon his ſon *Canaan*, [a] [*Curſed be Canaan*, &c.] And God ratified the curſe, by *rooting out* the poſterity of *Canaan*, firſt out of the pleaſant *Land*, wherein they were ſeated; and then afterwards from the face of the whole *earth*. *Jeroboam's* [b] *Idolatry* cut off his poſterity from *the Kingdom*; and the [c] *wickedneſs* of *Eli* his ſons, theirs, from *the Prieſthood* of *Iſrael*. *Gehaſi* with the bribe he took, purchaſed a [d] *leproſie* in fee-ſimple *to him and his heirs for ever*. The *Jewes*, for *ſtoning the Prophets* of God, but moſt of all for *crucifying the Son of God*, brought blood-guiltineſs, not only upon *themſelves*, but upon *their children* alſo, [[e] *His blood be upon us, and upon our Children.*] The *wrath of God* therefore coming upon them [f] *to the utmoſt*, and *the curſe of God* abiding upon *their poſterity* even unto this day: wherein they ſtill remain, (and God knoweth how long they ſhall) a *baſe* and *deſpiſed* people; *ſcattered* almoſt every where, and every where *hated*. Inſtances might be endleſs, both in private *perſons* and *families*, and in whole *Kingdoms* and *Countries*. But it is a needleſs labour to *multiply inſtances* in ſo confeſſed a point: eſpecially God Almighty having thus far declared himſelf and his pleaſure herein in *the ſecond commandement* of the Law; that he will not ſpare in his [g] *Jealouſie* ſometimes to *viſit the ſins of the fathers upon the children, unto the third and fourth generation*.

a Gen. 9. 25.

b 3 King. 15. 29, 30.

c 1 Sam. 2. 33. --36.

d 4 King. 5. 27.

e Mat. 27. 25.

f 1 Theſſ. 2. 16

g Exod. 20. 5.

11.

There is no queſtion then *de facto*, but ſo it is; the ſins of *the Fathers* are viſited upon *the Children*: but *de jure*, with what right and equity it is ſo, it is (as Saint *Chryſoſtom* ſpeaketh) [h] ζήτημα πολυθρύλλητον καὶ πανταχοῦ πεπραγμένον, a queſtion famous, and much debated. *The conſiderations*, which I find given in for the reſolution of this queſtion, [i] by thoſe that have purpoſely handled it, are very many. But multitude breedeth confuſion: and therefore I propoſe no more but *two* only, unto which ſo many of the reſt as are *material* may be reduced; and thoſe *two* grounded upon *the certainties* already declared. *The former* concerneth *the Nature* of thoſe *Puniſhments*, which are inflicted upon *the Children* for the Fathers ſins; *the later*, *the Condition* of thoſe *Children*, upon whom ſuch puniſhments are inflicted.

h Chryſoſt. in Gen. hom. 28.

i Auguſt. qu. 42. in Deuter. Theophylact. in Joh. 9. Perer. 14. in Gen. Diſp. 4. Aquin. 1. 2. qu. 87. 8. Sasb. quodlib. 3.

12.

As to *the firſt*, The *puniſhments* which God bringeth uſually upon *the Children* for the fathers ſins, are only *temporal* and *outward* puniſhments. Some have been plagued with infectious diſeaſes: as [k] *Gehazies* poſterity; and [l] *Joabs* alſo, if that curſe which *David* pronounced againſt him took effect, as it is like it did. Some have come to untimely and uncomfortable ends: as *Davids* children, [m] *Amnon* and [n] *Abſalon*; and *the* [o] *little ones* of *Dathan*, and *Abiram*, and others. Some have had loſſes, and reproaches, and manifold other diſtreſſes and afflictions in ſundry kinds, too long to rehearſe. And all theſe *temporal judgements*, their

k 4 King. 5. 27.

l 2 Sam. 3. 29.

m 2 Sam. 13. 29.

n 2 Sam. 18. 15.

o Num. 16. 27. 33.

A their fathers *ſins* might bring upon them: even as *the faith*, and *vertues*, and other graces of *the fathers* do ſometimes conveigh *temporal bleſſings* to their poſterity. So *Jeruſalem* was ſaved in the ſiege by *Senacherib*, for [a] *David*'s ſake, many years after his death; *Eſay* 37. 35. And the ſucceſſion of the Crown of *Iſrael* continued in the line of [b] *Jehu* for four deſcents; for *the zeal* that he ſhewed againſt the worſhippers of *Baal*, and the houſe of *Ahab*. So then, men may fare *the better*; and ſo they may fare *the worſe too*; for *the vertues*, or *vices* of their Anceſtors. *Outwardly*, and *temporally* they may: but *ſpiritually* and *eternally* they cannot. For as never yet any man went to *heaven* for his fathers *goodneſs*; ſo neither to *hell* for his fathers *wickedneſs*.

a Eſay 37. 35.

b 4 Kin. 10. 30.

B If it be objected; that for any people or perſon to ſuffer a [c] *famine of the word of God*, to be deprived of the uſe and benefit of the ſacred and ſaving *ordinances of God*, to be left in utter darkneſs without the leaſt glimpſe of the glorious light of *the Goſpel* of God, without which (ordinarily) there can be no knowledge of *Chriſt*, nor means of *Faith*, nor poſſibility of *Salvation*; to be thus viſited, is more than a *temporal puniſhment*: and yet this kind of *ſpiritual judgement* doth ſometimes light upon a Nation or people, for *the* C *unbelief*, and *unthankfulneſs*, and *impenitency*, and *contempt* of their Progenitors whileſt they had the light: and that therefore *the Children* for their Parents, and *Poſterity* for their Anceſtry are puniſhed not only with *Temporal*, but even with *Spiritual judgements* alſo. If any ſhall thus object, one of theſe *two anſwers* may ſatisfie them. *Firſt*, if it ſhould be granted, *the want of the Goſpel* to be properly a *ſpiritual* judgement; yet it would not follow that *one* man were puniſhed ſpiritually for the fault of *another*. For betwixt *private perſons*, and *publick ſocieties* there is this difference: that in *private perſons*, every ſucceſſion maketh a change; ſo that when D *the Father* dyeth, and *the Son* cometh after him, there is not now *the ſame* perſon that was before, but *another*: but in Cities, and Countreys, and Kingdoms, and all *publick ſocieties*, ſucceſſion maketh no change; ſo that when [d] *One generation paſſeth, and another cometh* after it, there is not *another* City, or Nation, or People than there was before, but *the ſame*. If then the people of the ſame land ſhould *in this generation* be viſited with any ſuch *ſpiritual judgement*, as is the removal of their *Candleſtick*, and the want of *the Goſpel*, for the ſins and impieties of *their Anceſtors* in ſome *former generations*: yet this ought no more to be accounted the puniſhment of *one* for *another*; than it ought to be accounted the puniſhing of *one* for *another*, to puniſh a man in his *old age*, for the ſins of his *youth*. For as *the body* of a man, though *the primitive moyſture* be continually ſpending and waſting therein, and that decay be ſtill repaired by a daily ſupply of new and *alimental moyſture*, is yet truly *the ſame body*; and as a *River* fed with a living

13.

c Amos 8. 11.

d Eccleſ. 1. 4. Vid. reſponſionem Alfeni J. C. l. 76. ff. de Judiciis.

ſpring, though *the water* that is in the channel be continually running out, and *other water* freſhly ſucceeding in the place and room thereof, is truly *the ſame River*: ſo a *Nation* or People, though *one generation* is ever paſſing away, and *another* coming on, is yet truly *the ſame Nation* or People, after an hundred, or a thouſand years, which it was before.

14. Again ſecondly; *The want of the Goſpel*, is not properly a *ſpiritual*, but rather a *temporal* puniſhment. We call it indeed ſometimes a *ſpiritual Judgement*, as we do the free uſe of it a *ſpiritual Bleſſing*: becauſe *the Goſpel* was written for, and revealed unto the Church, by *the Spirit* of GOD; and alſo becauſe it is *the holy Ordinance* of GOD, and the proper inſtrument whereby (ordinarily) *the Spiritual* life of *Faith* and of *Grace* is conveyed into our ſouls. But yet properly and primarily, thoſe only are [a] *Spiritual Bleſſings*, which are immediately *wrought* in the ſoul by *the Spirit of God*, and by the ſame *Spirit* cheriſhed and *preſerved* in the heart of the receiver for his good, and are *proper* and peculiar to thoſe that are born again of *the ſpirit*: and all thoſe, on the contrary, which may be ſubject to *decay*, or are *common* to the reprobate with the Elect, or may turn to *the hurt* of the receiver, are to be eſteemed *temporal* bleſſings, and not ſpiritual. And ſuch a *bleſſing*, is the outward *partaking of the word* and Ordinances of GOD: *the want* thereof therefore conſequently, is to be eſteemed a *temporal judgement*, rather than *ſpiritual*. So that, notwithſtanding *this inſtance*, ſtill the former conſideration holdeth good: that GOD ſometimes viſiteth the ſins of *the fathers* upon the children with *outward* and *temporal*, but never with *ſpiritual* and *eternal* puniſhments.

a Epheſ. 1. 3.

15. Now, if there could no more be ſaid to this doubt, but only this; it were ſufficient to clear *Gods Juſtice*: ſince we have been already inſtructed, that theſe *temporal judgments* are not alwaies *properly* and *formally* the puniſhments of ſin. For as *outward bleſſings* are indeed no true bleſſings *properly*; becauſe *wicked* men have their portion in them as well as *the Godly*, and they may turn (and often do) to *the greater hurt* of the ſoul, and ſo become rather *Puniſhments*, than *Bleſſings*: ſo to the contrary, *outward puniſhments* are no true puniſhments *properly*; becauſe *the Godly* have their ſhare in them as deep as *the Wicked*, and they may turn (and often do) to *the greater good* of the ſoul, and ſo become rather *Bleſſings*, than *Puniſhments*.

16. If it be yet ſaid; But why then doth God threaten them as
1. *Puniſhments*, if they be not ſo? I anſwer. *Firſt*; becauſe they *ſeem* to be puniſhments, and are by moſt men ſo *accounted* for their
2. grievouſneſs, though they be not properly ſuch in themſelves. *Secondly*; for *the common event*; becauſe *ut plurimùm* and for the moſt part they prove *puniſhments* to the ſufferer, in caſe he be not
3. *bettered*, as well as *grieved*, by them. *Thirdly*; becauſe they are indeed

A deed a kind of *punishment*, though not then deserved, but formerly. *Fourthly*, and most to the present purpose; because not seldome *the* [a] *Father* himself is punished in them, who through tenderness of affection taketh very much to heart *the evils* that happen to his *child*; sometimes more, than if they had happened to *himself*. See *David* [b] weeping and puling for his traiterous son *Absalom*, when he was gone; more [c] affectionately, than we find he did for the hazzards of *his own person*, and of the whole *State of Israel*, whiles he lived. For if it be a *punishment* to a man to sustain losses in his *cattel*, or *goods*, or *lands*, or *friends*, or any B other thing he hath: how much more then in his *children*, of whom he maketh more account than of all the rest, (as being not only an *Image*, but even a [d] *part* of himself;) and for whose sakes especially it is, that he maketh so much account of the rest? The Egyptians were plagued not only in the blasting of their *corn*, the murrain of their *cattel*, the unwholsomness of their *waters*, the annoyance of *vermine*, and such like; but also and much more in the death of their [e] *first-born*: that was their *last*, and *greatest* plague. The news of his *children* slain with the fall of an house, did put *Job* (though not quite *out of patience*, yet) more C [f] to *the trial of his patience*, than the loss of all his *substance* besides; though of many thousands of *Oxen*, and *Asses*, and *Sheep*, and *Camels*. Now if no man charge God with *injustice*, if when a man sinneth, he punisheth him in his *body*, or *goods*, or *good name*, or in other things: why should it be suspected of injustice, when he sinneth, to punish him in his *children*? at least there, where *the evil* of the children *seen* or *foreseen*, redoundeth to *the grief* and affliction of the father? And so was *David*'s *murther* and *abultery* justly punished in the loss of his *Incestuous* son *Amnon*, and of his *murtherous* son *Absalon*. Upon which ground, some think that clause D [g] [*Unto the third and fourth generation*] to have been added in *the second Commandement*, respectively to the ordinary *ages* of men; who oftentimes live to see their children to *the third*, and sometimes to *the fourth generation*; but very seldome farther: Implying, as they think, that God usually punisheth the sins of *the fathers* upon *the children*, within such a compass of time, as they may in likelihood *see it*, and *grieve* at it; and then what ever evil it be, it is rather inflicted as a punishment to them, than to their children. This in part satisfieth the doubt: that *the punishments* which God layeth upon *the children* for the fathers sins, are only *temporal* E *punishments*, and consequently by our *second ground* not properly punishments.

But yet for so much as these *temporal evils*, (be it properly, be it improperly,) are still a kind of *Punishment*; and we have been already taught from *the third ground*, that all evils of punishment, whether proper, or improper, are brought upon men evermore

4. Βαρύτερον αὐτοῖς ἐστὶν εἰς χολέσεως λόγον, τὸ τὰς παῖδας ὀφθῆναι πεμφθείσας ἢ ἑαυτὰς παθούσας χαλεπώτατας. Chrys. in Gen. hom. 20. *Filii bona valetudo, felicitas, patrimonium, pertinet ad patrem. Felicior futurus, si salvum habuerit filium; infelicior, si amiserit.* Senec. 5. de Benef. 19. *Nihil interest, in se quis veritus fuerit, an in liberis: cùm pro affectu parentes magis in liberis terreantur.* lib. 8. sect. hæc quæ ff. 4. 2. Quod metus causa.

b 2 Sam. 18. 33.

c 2 Sam. 19. 5, 6.

d *Naturâ pater & filius eadem esse persona penè intelligitur.* l. ult. Cod. 6. 26. de impub. *Pars quodammodo corporis ejus.* l. 22. Cod. 11. 47. de agr. c. & cens.

e Exod 11. 5, 6.

f *Then Job arose*, &c. Job. 1. 20.

g Exod. 20. 5

17.

and only for their *own perſonal* ſins: the doubt is not yet wholly removed, unleſs we admit of a *ſecond Conſideration*; and that concerneth the *condition* of thoſe *children*, upon whom ſuch puniſhments are inflicted for their fathers ſins.

18. And *firſt*; It is conſiderable, that *Children* moſt times tread in their Fathers *ſteps*, and continue in their *ſins*: and ſo draw upon themſelves their *puniſhments*. And this they do eſpecially, by a *three-fold* conveyance of ſin from their Parents; *viz. Nature*, *Example*, and *Education*. Firſt, *Nature*: and this is ſeen eſpecially in thoſe ſins, that are more *ſenſual* than other, and do after a ſort *ſymbolize* with *the predominant humour* in the body. It is plain from experience, that ſome *ſins* (eſpecially *the proneneſs*, and *inclination* unto them) do follow ſome *complexions* and conſtitutions of body, more than others; and ariſe from them: As Ambition, Rage, raſhneſs, and turbulent intermedling in other mens affairs, from *Choler*; Wantonneſs, and Licentious mirth, from *Bloud*; Drunkenneſs, and Lazineſs, from *Flegm*; Envie, Sullenneſs, and implacable thirſt of Revenge, from *Melancholy*. And theſe kind of ſins (to note that by the way) do oftentimes prove our *maſter-ſins*; ſuch as Divines uſually call our boſome, and *darling*, and *beloved* ſins, (*Peccatum in deliciis*) becauſe [a] naturally we have *a ſtronger proneneſs* and inclination to theſe, than to other ſins. And therefore we ought to *pray* againſt, and to *ſtrive* againſt, and to *fight* againſt theſe ſins, and to avoid *the occaſions* of them, eſpecially and above all other ſins. And, if it ſhall pleaſe God ſo to ſtrengthen us with his *grace*, and enable us by his *ſpirit*, as to have in ſome good meaſure *ſubdued* theſe ſins in us, and *denied* our ſelves in them: it is to be comfortably hoped, that we have wrought the main and *the maſterpiece* of our *Mortification*. But to return where I was; as *colour* and *favour*, and *proportion*, of hair, and face, and lineament; and as *diſeaſes* and *infirmities* of the Body; ſo commonly *the abilities*, and *diſpoſitions*, and *tempers* of the mind and affections become hereditary, and (as we ſay) [b] *Run in a bloud*. *Naturæ ſequitur ſemina quiſque ſuæ*. An evil *bird* hatcheth an evil *egge*; and one [c] *Viper* will breed a *generation* of Vipers.

Secondly; We are (God knoweth) but too apiſh, apt to be led *much* by examples, *more* by the worſt, *moſt* by the neareſt. — [d] *Velocius & citius nos Corrumpunt vitiorum exempla domeſtica*. *Young ones* will do, as they ſee the *old ones* do before them: and they will on, *non quâ eundum, ſed quâ itur*; not as their father *biddeth* them, but as *he leadeth them*. [e] *Si nocivæ ſenem juvat alea* — If the [f] father be given to *ſwearing*, or *gaming*, or *ſcoffing*, or *whoring*, or *riot*, or *contention*, or *exceſs* in drink, or any thing elſe that naught is: let him counſel and adviſe his ſon as often and as earneſtly as he can; he ſhall find one curſed *example*, (without the

a Συγγενῆ ἁμαρτήματα. Theophraſt. Charact. 19.

b Φεῦ, φεῦ παλαιὸς αἶνος ὡς καλῶς ἔχει· Οὐκ ἂν γένοιτο χρηστὸς ὢν πατὴρ κακοῦ πατρός. Euripid. apud Stob. Serm. 88.

c Ἐκ τοῦ κακοῦ γὰρ ἡ κακὴ τίκτει κακόν, Ὡς ἐξ ἐχίδνης πίλεν ἐχίδνα γίγνεται. Egdor. ibid.

19.

d Juvenal. Satyr. 14.

e Juv. *Ibid.*

f — *probum patrem eſſe oportet, Qui gnatum ſuum probiorem, quàm ipſus fuit, poſtulat.* Plaut. in Pſeud.

A the ſingular mercy and grace of God) to do more hurt upon him, than a thouſand wholſome *admonitions* will do good. [a] -- *fugiendapatrum veſtigia ducunt, Et monſtrata diu veteris trahit orbita culpæ.*

[a] Juvenal, ubi ſupra.

A *third* means of conveying vices from parents to children, is *Education*: when parents train and bring up their children in thoſe ſinful courſes, wherein themſelves have lived and delighted. So, covetous *worldlings* are ever diſtilling into the ears of their children *precepts* of parſimony and good husbandry, reading them *lectures* of thrift, and inculcating *principles* of getting and

20.

B ſaving. [b] *Sunt quædam vitiorum elementa: his protinus illos Imbuet, & coget minimas ediſcere ſordes.* Idle wandering *Beggars* train up their children in a trade of *begging*, and *lying*, and *curſing*, and *filching*, and all idleneſs and abominable filthineſs. And *idolatrous* parents, how careful they are to nuzzle up their Poſterity in *Superſtition* and *Idolatry*; I would our profeſt *Popelings*, and *half-baked* Proteſtants, did not let us ſee but too often. Wretched and accurſed is our ſupine careleſneſs; if theſe mens wicked *diligence*, (whoſe firſt care for the fruit of their *bodies*, is to poyſon their *ſouls*, by ſacrificing their ſons and daughters to *Idols*;) ſhall riſe

[b] Juvenal, Satyr. 14.

C up in judgement againſt us, and *condemn* our foul *neglect*, in not ſeaſoning the tender years of *our children* with ſuch religious, godly, and vertuous [c] *information*, as they are capable of.

[c] Eph. 6. 4.

21.

However it be, whether by *Nature*, *Example*, or *Education*, one, or more, or all of theſe: certain it is, that moſt times *ſins* [d] paſs along from *the father* to the ſon, and ſo downward, by a kind of *lineal deſcent* from predeceſſors to poſterity; and that for the moſt part with [e] *advantage* and encreaſe: whole *families* being tainted with *the ſpecial vices* of their ſtock. *John Baptiſt* ſpeak-

D eth of [f] *a generation of vipers*: and if we ſhould but obſerve the conditions of ſome *families* in a long line of ſucceſſion; might we not eſpie here and there, even whole generations of *Drunkards*, and generations of *Swearers*, and generations of *Idolaters*, and generations of *Worldlings*, and generations of *ſeditious*, and of *envious* and of *riotous*, and of *haughty*, and of *unclean* perſons, and of ſinners in other kinds? This ungodly King *Ahab*; ſee how all that come of him, taſte of him, and have ſome ſpice and reliſh of his evil manners. Of his ſon *Ahaziah*, that next ſucceeded him in the kingdome of *Iſrael*, the Text ſaith in the next Chapter, that [g] *He walked in the*

E *way of his father, and in the way of his mother.* And another *Ahaziah* king of *Judah*, the grand-child of *Jehoſaphat* by the fathers ſide, and of *Ahab* by the mothers; drew infection from *the mother*, and ſo trod in the ſteps rather of this his wicked *Grandfather Ahab*, than of his good *Grandfather Jehoſaphat*: and of him therefore the Scripture ſaith remarkably in 4 *Kings* 8. [h] *He walked*

[d] -- *redit ad authores genus, Stirpemq; primam degener ſanguis refert.* Senec. in Hippol. act. 3

[e] Οἱ πλέονες ἤπιοι, πατέρες ϑ' τὸ πάτερος ἀρείους. Hom. Odyſſ. β. -- *et qui Omnia deterius tua per veſtigia peccet.* Juven. Satyr. 14.

[f] Mat. 3. 7.

[g] 3 King. 22. 25.

[h] 4 King. 8. 27.

in the way of the house of Ahab, *& did evil in the sight of the Lord, as did the house of* Ahab, *for he was the Son-in-law of the house of* Ahab. Little doth any man think, what hurt he may do unto, and what *plague* he may bring upon, his *posterity*, by joyning himself or them in too strict a bond of nearness, with an *ill*, or an *Idolatrous* House or Stock. Here, we see, is *Ahab*'s *house* taxed, and not his *person* only: even the whole family, and brood, and kinn of them, *branch and root*. And that *Jehoram* also, who is the son here spoken of and meant in my *Text*, did [a] *Patrisare* too as well as the rest of the kinred, and take after *the father*, (though not in that height of *impiety*, and *idolatry*, as his father) is plain from the sequel of the Story. And so doing, and partaking of *the Evils* of *sin* with his *father*; why might not he also in justice partake of *the Evils of punishment* with his *father*?

a 4 King. 3. 2.

22.

Secondly, the sins of *the fathers* are visited upon *the children* sometimes, as *possessours* of something which their fathers left them, with Gods *curse* cleaving unto it. As in the Law, not only he, that had an [b] *issue of uncleanness*, made them unclean that touched him; but even *the saddle* or *stool* he sate upon, *the cloathes* he wore, *the bed* whereon he lay, any *vessel* of earth or wood that he did but touch, was enough to bring *legal pollution* and uncleanness upon any other person, that should but touch them: So, not only *our fathers sins*, if we touch them by *imitation*; but even *their* [c] *lands*, and *goods*, and *houses*, and other things that were *theirs*, are sufficient to derive Gods *curse* upon us, if we do but hold them in *possession*. What is gotten by any evil, and unjust, and unwarrantable means, is in Gods sight and estimation no better than *stollen*. Now *stollen goods*, we know, though they have passed through never so many hands before, [d] that man is answerable for, in whose *hands* they are found, and in whose *custody* and *possession* they are. God hateth not *sin* only; but the very *monuments* of sin too: and his *curse* fasteneth, not only upon *the agent*, but upon the brute and dead *materials* too. And where *theft*, or *oppression*, or *perjury*, or *sacriledge* have laid the foundation, and reared the house; there the [e] *Curse of God* creepeth in between *the walls* and *seelings*, and lurketh close within *the stones*, and the *timber*, and as a fretting moath or canker, insensibly gnaweth asunder *the pins* and *the joynts* of the building, till it have unframed it, and resolved it into a ruinous heap: for which mischief there is no *remedy*, no preservation from it, but one; and that is, free and speedy *Restitution*. For any thing we know, what *Ahab the father* got without *justice*, *Jehoram the son* held without *scruple*. We do not find, that ever he made *restitution* of *Naboth*'s *vineyard* to the right heir; and it is like enough he did not: and then between *him* and his *father* there was but this difference; the father was *the thief*, and he *the receiver*; which two the

b *See* Levit. 15. 2--11.

c Ἀδίκως δὲ ἂν ἄλλῳ χρήματι, ἂν βυλὴ πλοῦν χεῖρον μελέθοις ἁμιμένειν· τὰ γὰρ κακῶς Οἴκοις εἰσελθόντ' οὐκ ἔχει σωτηρίαν. Eurip.

d Καὶ οἱ τὴν ἔξωθεν νομὴν, τὰς ἁρπαγὰς πάντας ἀφέντες, ἐκεῖνους κολάζουσιν ἀπαιτοῦντες, παρ' οἷς ἂν εὕρωσί τις τὰ αὐτῶν κειμήλια, Chrys. in 1. Cor. hom. 15.

e Zach. 5. 4.

A the Law severeth not either in *guilt* or *punishment*, but wrappeth them equally in the same guilt, and in the same punishment --- [a] And who knoweth, whether the very *holding* of that *vineyard* might not bring upon him *the curse* of his father's *oppression?* It is plain that [b] *vineyard* was the place, where the heaviest part of *that curse* overtook him.

But that which is the upshot of all, and unticth *all the knots* both of this and of all other doubts, that can be made against *Gods justice*, in punishing one for another, ariseth from a *third* B *consideration*; which is this. That *the children* are punished for the *fathers* sins, or indefinitely *any one* man for the sins of *any other* man; it ought to be imputed to *those* sins, of the fathers or others, not as to *the causes* properly *deserving* them, but only as *occasioning* those punishments. It pleaseth God to take *occasion* from the sins of *the fathers*, or of some others, to bring upon their *children*, or those that otherwise belong unto them in some kind of *relation*, those *evils* which by their own corruptions and sins they have justly deserved. This distinction of *the Cause* and *Occasion*, if well heeded, both fully acquitteth *Gods justice*; and abun- C dantly reconcileth the seeming *Contradictions* of Scripture, in this Argument: and therefore it will be worth the while, a little to open it.

There is a kind of Cause *de numero efficientium*, which the learned, for distinctions sake, call *the Impulsive Cause*: and it is such a cause as [c] *moveth* and induceth the *principal Agent*, to do that which it doth. For example; A *Schoolmaster* correcteth a boy with a *rod* for *neglecting* his book. Of this *correction* here are *three* distinct causes, all in the rank of Efficients; *viz. the Master*, *the Rod*, and the boy's *neglect*: but each hath its *proper causality* in a D different kind and manner from other. *The Master* is the Cause, as *the principal Agent*, that doth it; *the Rod* is the Cause, as *the Instrument* wherewith he doth it: and the boy's *neglect* the *impulsive cause*, for which he doth it. Semblably, in this judgement which befel *Jehoram*; *the principal efficient cause* and *Agent*, was *God*, (as he is in all other punishments and judgements; [d] *Shall there be evil in the City, and the Lord hath not done it? Amos* 3.) and here he taketh it to himself, [*I will bring the evil upon his house.*] *The Instrumental* Cause under God, was [e] *Jehu*, whom God raised up, and endued with *zeal and power* for the execution of that E vengeance, which he had determined against *Ahab* and against *his house*; as appeareth in 4 *Kings* 9. and 10. But now, what the true proper *impulsive cause* should be, for which he was so punished, and which moved God at that time, and in that sort to punish him; that is the point wherein consisteth the chiefest difficulty in this matter, and into which therefore we are now to

a Ἀμφότερον κλῶπες, καὶ ὁ ἁρπάζων, καὶ ὁ κλέπτας. Photylid.

b 4 King. 6. 25, 26.

23.

24.

c *Quæ principalem efficientem impellit ad efficiendum.* Keckerm. 1. Syst. Log. 10.

d Amos 3, 6.

e 4 King. 9.

to enquire: *viz.* whether that were rather *his own* ſin, or his father *Ahab*'s ſin?

25. Whether we anſwer *for this*, or *for that*; we ſay but the truth in both: for both ſayings are true: [God puniſheth him *for his own*] and [God puniſheth him *for his fathers ſin.*] The difference only this. His *own ſins* were *the impulſive* cauſe that *deſerved* the puniſhment; his *fathers* ſin *the impulſive cauſe* that *occaſioned* it: and ſo indeed upon the point, and reſpectively to *the juſtice* of God, rather *his own* ſins were the cauſe of it, than his fathers: both becauſe *juſtice* doth eſpecially look at *the deſert*; and alſo becauſe that which deſerveth the puniſhment is more *effectually*, and *primarily*, and *properly* the impulſive cauſe of puniſhing, than that which only *occaſioneth* it. The terms whereby Artiſts expreſs theſe two different kinds of *impulſive cauſes* (borrowed from *Galen* and the Phyſicians): of [a] προηγουμένη, & προκαταρκτικὴ would be excellent, and full of ſatisfaction; if they were of eaſie underſtanding. But for that they are not ſo, eſpecially to ſuch as are not acquainted with the terms and learning of *the Schools*; I forbear to uſe them: and rather than to take the ſhorteſt cut over hedge and ditch, chuſe to lead you an eaſier and plainer way, though it's ſomething about; and that by a familiar example.

a *See* Kecker. 1 Syſt. Log. 10. *called by* Brulif. *Cauſa diſpoſitiva, & Excitativa.* Apud Altenſt. in dict. Cauſa.

26. A man hath lived for ſome good ſpace in reaſonable ſtate of *health*; yet by groſs feeding, and through continuance of time, *his body* the whileſt hath contracted many vicious, noiſome, and *malignant humours*. It happeneth he had occaſion to *ride* abroad in *bad weather*; taketh wet on his *feet* or *neck*, getteth *cold* with it, cometh home, findeth himſelf not well, falleth a *ſhaking* firſt, and anon after into a dangerous and laſting *feaver*. Here is a *feaver*, and here are two different *cauſes* of it, an *antecedent* cauſe within, the abundance of noyſome and crude *humours*, (that is [b] *cauſa* προηγουμένη); and *the evident* cauſe *ab extra*, his riding in the wet, and *taking cold* upon it, (and that is *Galen*'s [c] *cauſa* προκαταρκτικὴ). Let us go on a little, and compare theſe cauſes. The Phyſician is ſent for, the ſick mans friends they ſtand about him, and in cometh *the Phyſician* among them, and enquireth of him or them how he got *his feaver*. They preſently give him ſuch *information* as they can, (and the information is both *true*, and *ſufficient*, ſo far as it reacheth:) they tell him *the one* cauſe, the occaſional cauſe, *the outward evident* cauſe: [Alas, Sir, he rode ſuch a journey, ſuch a time, *got wet* on his feet, and *took cold* upon it; and that hath brought him to all this.] That is all they are able to ſay to it: for *other cauſe* they know none. But by and by, after ſome ſurview of the ſtate of the body, he is able to inform them in *the other* cauſe, *the inward* and *original* cauſe; whereof they were as ignorant before, as he was of

b *Interiores diſpoſitiones quæ irritantur ab externis cauſis* Melanct. *cauſa diſpoſitiva.* Brulifer.

c *Cauſa externa irritatrix.* Melanct. *cauſa excitativa.* Brulifer.

that

A that other *outward* one: and he telleth them *the cauſe* of the malady is ſuperfluity of crude and noyſome *humours*, rankneſs of *blood*, abundance of *melancholy*, tough *flegm*, or ſome other like thing within. Now if it be demanded, Which of theſe two is rather *the cauſe* of his ſickneſs? The truth is, that *inward antecedent* cauſe within, is *the very cauſe thereof*; although perhaps it had not bred a feaver *at that time*, if that other *outward occaſion* had not been. For by that *inward hidden* cauſe the body was *prepared* for an ague: only there wanted ſome *outward* fit *accident*, to ſtir and provoke *the humours* within, and to ſet them on working.

B And the party's body being ſo prepared, might have fallen into the ſame ſickneſs, by ſome *other* accident as well as that; as, *overheating* himſelf with exerciſe, immoderate *watching*, ſome diſtemper or ſurfeit in *diet*, or the like. But neither that, nor any of theſe, nor any other ſuch accident could have caſt him into ſuch a fit, if *the humours* had not been ripe, and the body thereby prepared to entertain ſuch a diſeaſe. So as *the bad humours* within may rather be ſaid to be *the true cauſe*; and that *cold-taking* but *the occaſion* of the Ague; *the diſeaſe* it ſelf iſſuing from *the hidden cauſe* within; and *the outward accident* being *the cauſe*, not

C ſo much of the *diſeaſe* it ſelf, why the Ague ſhould take him, as why it ſhould take him *at that time*, rather than at another, and hold him *in that part*, or *in that manner*, rather than in another.

From this example we may ſee in ſome proportion, how *our own* ſins, and *other mens*, concurr as joynt *impulſive cauſes* of thoſe *puniſhments*, which God bringeth upon us. *Our own* ſins they are the true [a] *hidden antecedent* cauſes, which *deſerve* the puniſhments: our *Fathers* ſins, or our *governours* ſins, or our *neighbours* ſins, or whatſoever *other mans* ſins, that are viſited upon us,

D are only *the* [b] *outward evident* cauſes (or rather *occaſions*) why we ſhould be puniſhed at this *time*, and in this *thing*, and in this *manner*, and in this *meaſure*, and with theſe *circumſtances*. And as in the former Example, the Patients *friends* conſidered *the* cauſe, and *the Phyſician another*; *they*, *the evident* and outward; *he*, *the* inward and *antecedent* cauſe: ſo reſpectively to *Gods Juſtice*, *our own* ſins only are *the cauſes* of our puniſhments; but in reſpect of his *Providence* and Wiſdome, our *Fathers* ſins alſo, or *other mens*. For *Juſtice* looketh upon *the deſert* only; and ſo *the puniſhments* are ever and only from *our own perſonal* ſins, as we learned

E from our *third Certainty*: but it is *Providence*, that ordereth *the occaſions*, and *the ſeaſons*, and the other *circumſtances* of Gods puniſhments.

27.

a *Cauſa προηγουμένη, interna, antecedens, diſpoſitiva.*

b *Cauſa προκαταρκτικὴ, externa, irritativa, excitativa.*

Hence may we learn to *reconcile* thoſe places of Scripture, which ſeem to *Croſs* one another in this Argument. In *Ezekiel* and *Jeremy* it is ſaid, that [c] *Every man ſhall be puniſhed for his own ſins*,

28.

c Jer. 31. 30. & Ezek. 18. 20.

and that *the Children shall not bear the iniquity of the Fathers*: and yet the same *Jeremy* complaineth as if it were otherwise, (*Lam.* 5.)
a Lam. 5. 7. [a] *Our fathers have sinned, and are not: and we have born their iniquities.* Yea God himself proclaimeth otherwise, I am
b Exod. 20. 5. [b] *a jealous God, visiting the sins of the Fathers upon the Children* --- Nor only doth he visit the sins of *the Fathers* upon *the Children*: but he visiteth
c 2 Sam. 24. 17. also the sins of *Princes* upon their *Subjects*; as [c] *David*'s people were wasted for his sin in numbring them: yea, and he visiteth sometimes the sins even of ordinary *private men* upon *publick societies*,
d Josh. 22. 20. [d] [*Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell upon all the Congregation of Israel, and that man perished not alone in his iniquity?*] Now how can all this stand together?

29. Yes very well: even as well, as in the act, of punishing, Gods *Justice* and his *Wisdome* can stand together. Mark then, whersoever the Scripture ascribeth *one mans* punishment to *another mans* sin; it pointeth us to Gods *Wisdome* and *Providence*; who for good and just ends maketh choice of these *occasions*, rather than other sometimes, to inflict those *punishments* upon men, which *their own sins* have otherwise abundantly *deserved*. On the contrary, whersoever the Scripture giveth all punishments unto *the personal sins* of the sufferer, it pointeth us to *Gods Justice*: which looketh still to *the desert*, and doth not upon any occasion whatsoever inflict *punishments*, but where there are *personal sins* to deserve them; so that every man that is punished in any kind, or upon any occasion, may joyn with *David* in that confession of
e Psal. 51. 4. his, *Psal.* 51. [e] *Against thee have I sinned, and done evil in thy sight: that thou mightest be justified in thy sayings, and clear when thou judgest.*

30. Say then, an unconscionable great one, by cruel *oppression*, wring, as *Ahab* did here, his poorer neighbours Vineyard from him; or by countenanced *sacriledge* geld a Bishoprick of a fair Lordship or Manor; and when he hath done, his *prodigal heir* run one end of it away in *matches*, drown another end of it in *Taverns* and Tap-houses, melt away the rest in *lust*, and beastly sensuality: who doth not here see, both *Gods Justice*, in turning him out of that, which was so foulely abused by *his own* sins; and his *Providence* withall, in fastning *the Curse* upon that portion, which was so unjustly gotten by *his fathers* sins? Every man is ready to say, It was never like to prosper, it was so *ill gotten*; and so acknowledge *the Grandfathers* sin, as *occasioning* it: and yet every man can say withall, It was never likely to continue long, it was so *wickedly lavished* out; and so acknowledg *the prodigal sons* sin, as sufficiently *deserving* it.

31. Thus have we heard *the main doubt* solved. The sum of all is this. God punisheth *the son* for *the Fathers* sin: but with *temporal*

A *ral* punishments, not *eternal*; and with those, perhaps so as to redound to *the fathers punishment* in the son. Perhaps, because *the son treadeth* in his fathers steps; Perhaps, because *he possesseth* that from his father, to which Gods curse adhereth; perhaps, for other *reasons* best known to God himself, wherewith he hath not thought meet to acquaint us: but whatever *the occasion* be, or the *ends*; evermore for the sons *own personal sinnes*, abundantly deserving them.

And the same resolution is to be given to the other *two Doubts* 32.
proposed in the beginning: to that, Why GOD should punish
B any *one* man for *another*? and to the third, Why God should punish *the lesser* offender for *the greater*? In which, and all other doubts of like kind, it is enough, for the clearing of *Gods Justice*, to consider: that when *God* doth so, they are *first* only *temporal punishments* which he so inflicteth; and those *secondly* no more, than what the sufferer by *his own sinnes* hath most rightfully *deserved*. All those other considerations, as that *the Prince* and *people* are but *one body*; and so each may feel the smart of others sinnes and stripes: That oftentimes we have given *way* to other mens sins, when we might have *stopped* them; or *consent*, when we should
C have withstood them; or *silent allowance*, when we should have *checked* them; or perhaps *furtherance*, when we should rather have *hindered* them: That *the punishments* brought upon us for *our fathers* or other mens sins, may turn to our great spiritual *advantage*, in the humbling of our *souls*, the subduing of our *corruptions*, the encreasing of our *care*, the exercising of our *graces*; That where *all* have deserved *the punishment*, it is left to the discretion of *the Judge*, whom he will pick out, *the Father* or *the Son*, *the Governour* or *the Subject*, *the Ring-Leader* or *the Follower*, *the Greater* or *the Lesser* offender, to shew *exemplary justice* upon, as he shall see expedient.
D I say, all these, and other like *considerations* many, though they are to be admitted as *true*, and observed as *usefull*; yet they are such, as belong rather to GOD's *Providence* and his *Wisdom*, than to his *Justice*. If therefore thou knowest not the very particular reason, why God should *punish* thee in this or that manner, or upon this or that *occasion*; let it suffice thee that *the Counsels* and purposes of God are *secret*: and thou art not to enquire with scrupulous *curiosity* into the dispensation and courses of his *Providence*, farther than it hath pleased him either to *reveal* it in his *Word*, or by his manifest *Works* to *discover* it unto thee. But whatsoever
E thou doest, never make question of his *Justice*. Begin first to make inquiry into thine own self: and if after unpartial search, thou there findest not corruption enough to *deserve* all out as much as God hath layed upon thee, then complain of *injustice*, but not before. And so much for *the doubts*.

Let us now from the premises raise some *instructions* for our 33.
use.

use. First; *Parents* we think have reason to be carefull (and so they have) for their *children*; and to desire and labour, as much as in them lyeth, their well-doing. Here is a fair course then for you that are *parents*, and have *children* to care for. Do you that which is good, and honest, and right: and they are like to fare the better for it. Wouldest thou then, Brother, leave thy lands, and thy estate to *thy child*, entire and free from *encombrances*? It is an honest care: but here is the way. [a] *Abstineas igitur damnandis*; Leave them free from the [b] guilt of thy *sinnes*; which are able to *comber* them beyond any *statute*, or *morgage*. If not the bond of Gods *Law*, if not the care of thine own *soul*, if not the fear of *hell*, if not the inward checks of thine own *conscience*: [c] *At peccaturo obstet tibi filius infans*; at the least let the good of thy poor sweet infants restrain thee from doing that sinne, which might pull down from heaven *a plague* upon them and theirs. Goe too then, doe not applaud thy self in thy witty villanies, when thou hast *circumvented* and *prospered*; when *Ahab*-like thou hast [d] *killed and taken possession*; when thou hast *larded* thy leaner revenues with *fat collops* sacrilegiously cut out of the sides or flanks of *the Church*; and hast *nayled* all these with all *the appurtenances*, by *fines*, and *vouchers*, and *entayls*, as firm as *Law* can make them, to thy *child*, and his *child*, and his *childs child* for ever. After all this stirre, cast up thy *bills*, and see what a goodly *bargain* thou hast made: thou hast *damned* thy self, to *undoe* thy child; thou hast brought a *curse* upon thine own *soul*, to purchase that for thy *child*, which shall bring a *curse* both upon *it* and *him*. "When thy *In-*"*dentures* were drawn, and thy *learned Counsel* fee'd to *peruse* the "Instrument, and with exact severity to *ponder* with thee every "*clause* and *syllable* therein; could none of you spie a *flaw* in that "clause [*with all and singular th' appurtenances,*] neither observe, "that thereby thou diddest settle upon thy posterity, together "with thy *estate*, the wrath, and vengeance, and *curse* of God, "which is one of those *appurtenances*? Haddest thou not a *faith-*"*full Counsellor* within thine own brest, if thou wouldest but have "conferred and advised with him plainly and undissemblingly, "that could have told thee, thou hadst by thy oppression and in-"justice, *ipso facto*, cut off *the entail* from thy issue, even long be-"fore thou haddest made it? But if thou wouldest leave *thy poste-*"*rity* a firm, and secure, and durable estate: do this rather. *Pur-*"*chase* for them by thy charitable works, *the prayers* and *blessings* of the poor; *settle* upon them the fruits of a religious, sober, and honest *education*; *bequeath* them *the legacy* of thy good *example*, in all vertuous and godly living: and that *portion* thou leavest them besides, of *earthly* things, be it much or little, be sure it be [e] *well*

a Juvenal Satyr. 14.

b τὲς χρημα-τισμὲς τὲς παρὰ τὸ δί-καιον γινο-μένους, ἡγῆ-σαι μὴ πλοῦ-τον, ἀλλὰ κίνδυνον ποι-ήσειν. Isocr.

c Juvenal. Satyr. 14.

d ver. 19. hîc.

e Ἐι παισὶ βέλει παρα-σῶναι πλοῦτον, πίκριον κλῆσαι· Chrys. in Eph. hom. 2.

ὅτ⊖ γὰρ ῥάννει ⊖ βίβλ⊖ ἴσπαν, ὁ μὲ τοῦτ⊖ ταχὺς ἀπόλυται ⊖ διαθήκην.

gotten;

A gotten; otherwise never look it [a] should prosper with them. [b] *A little leaven leaveneth the whole lump*, and sowreth it: and *a little ill-gotten*, like a *gangrene*, spreadeth through the whole estate; and worse than *aqua fortis*, or the poysoned [c] *shirt* that *Deianira* gave *Hercules*, cleaveth unto it, and feedeth upon it, and by little and little gnaweth, and fretteth, and consumeth it to nothing. And surely, *Gods Justice* hath wonderfully manifested it self unto the world in this kind, sometimes even to the publick astonishment and admiration of all men: that men of ancient *Families*, and great *Estates*; well *left* by their Ancestors, and free from *debts*, *legacies*, B or other *encombrances*; not *notedly guilty* of any expencefull *sinne* or *vanity*, but wary, and husbandly, and carefull to thrive in the world; not *kept under* with any great *burden* of needy *friends*, or *charge* of *children*; not much hindred by any extraordinary *losses*, or casualties of *fire*, *theeves*, *suretiship*, or *suites*: that such men, I say, should yet *sink* and *decay*, and run behind hand in the world; and their estates *crumble* and *mildet* away, and come to nothing, and no man knoweth how. No question, but they have *sinnes* enough of their own, to *deserve* all this, and ten times more than all this: but yet withall, who knoweth but that C it *might*, nay who knoweth not that sometimes it *doth*, (so *legible* now and then are *Gods judgements*) come upon them for the *greedinesse*, and *avarice*, and *oppression*, and *sacrilege*, and *injustice* of their not long foregoing *Ancestors*? You that are *parents*, take heed of these sins. It may be, for some other reasons known best to himself, God *suffereth* you to go on your own time, and *suspendeth* the judgements, your sins have deserved, for a space, as here he did *Ahab*'s upon his humiliation: but be assured, sooner or later, *vengeance* will overtake *you* or *yours* for it. You have [d] *Coveted an evil covetousnes to your house*: and there hangeth a *judgement* D over your house for it, as *rain* in the clouds; which, perhaps in your *sons*, perhaps in your *grand-childs* dayes, some time or other, will come *dashing* down upon it, and *overwhelm* it. Think not the vision is for many descents to come---*De male quæsitis vix gaudet tertius hæres*: seldom doth *the* [e] *third*, scarce ever the *fourth generation* pass, before God visit the sins of *the Fathers* upon the Children; if he do not in the very *next generation*. [*In his sons dayes will I bring the evil upon his house.*]

Secondly; if not only *our own*, but our *fathers sinnes* too may be, *shall be* visited upon us: how concerneth it us, as to *repent* for our E own, so to *lament* also the sins of *our forefathers*; and in our confessions and supplications to God, sometimes to *remember* them, that he may *forget* them, and to set them *before his face*, that he may cast them *behind his back*? We have a good president for it in our publick Letany; *Remember not Lord our offences, nor the offences of our forefathers!* A good, and a profitable, and a needfull

34.

a ἡ Πυθία Γλαύκῳ τῷ— ἐπίορκα ὁμόσαντι ... καὶ τὸ δὲ εἶπεν ἰὸς καὶ τοξότας κατίανα τλῶ δηλῶ. Pausan. in Corinthiacis, v. Juvenal. Satyr. 13.

b 1 Cor. 5, 6.

c ---ardua; *Quantum nec ater deliburus Hercules Nessi cruore.* Horat. Epod. 17. *See* Sophocl. in Trachin.

d Hab. 2, 9.

e Exo. 20. 5.

prayer it is: and thoſe men have not done well, nor juſtly, that have cavilled at it. (O that men would be wiſe according to *ſobriety*, and allow but *juſt interpretations* to things adviſedly eſtabliſhed; rather than buſie themſelves *nodum in ſcirpo*, to pick needleſs quarrels where they ſhould not: What *unity* would it bring to brethren, what *peace* to the Church, what *joy* to all good and wiſe men!) As to this particular, God requireth of *the Iſraelites* in *Lev. 26.* that they ſhould [a] *confeſſe their iniquity, and the iniquity of their Fathers*, [b] *David* did ſo, and [c] *Jeremy* did ſo, and [d] *Daniel* did ſo: in *Pſal. 106.* in *Jerem. 3.* in *Dan. 9.* And if *David* thought it a fit *curſe*, to pronounce againſt *Judas*, and ſuch as he was, in *Pſal. 109.* [e] *Let the wickedneſs of his fathers be had in remembrance in the ſight of the Lord, and let not the ſin of his mother be done away:*] why *may* we not, nay how *ought* we not, to *pray* for the removal of this very *curſe* from us, as well as of any other curſes? The preſent *age* is rife of many enormous *crying ſinnes*, which call loud for a *judgement* upon the land: and if God ſhould bring upon us a right *heavy* one, whereat all ears ſhould tingle; could we ſay other, but that it were moſt *juſt*, even for the ſinnes of this *preſent generation*? But if unto *our own*, ſo *many*, ſo *great*, God ſhould alſo adde the ſinnes of our *forefathers*; *the bloudſhed*, and *tyranny*, and grievous unnatural butcheries in the long times of the *Civil warrs*, and the univerſal *Idolatries* and *Superſtitions* covering the whole land, in the longer and darker times of *Popery*: and if, as he ſometimes threatned to bring upon *the Jews* of [f] that *one generation*, all the *righteous bloud* that ever was ſhed upon the earth, from the bloud of the righteous *Abel*, unto the bloud of *Zacharias* the ſonne of *Barachias*; ſo he ſhould bring the ſinnes of our *Anceſtors* for many generations paſt, upon *this generation* of ours: who could be able to abide it? Now, when *the ſecurity* of the times give us but too much cauſe to fear it, and *the regions begin to look white* towards the harveſt: is it not time for us with all humiliation of *Soul* and *Body* to caſt down our ſelves; and with all contention of *voice* and *ſpirit* to lift up our prayers? and to ſay; *Remember not Lord our offences, nor the offences of our forefathers; neither take thou vengeance of our ſinnes: Spare us good Lord, ſpare the people, whom thou haſt redeemed with thy moſt precious bloud, and be not angry with us for ever. Spare us good Lord.*

35. *Thirdly*, Since not only our *fathers ſinnes*, and *our own*; but our *Neighbours* ſinnes too, (*aliquid malum propter vicinum malum*,) but eſpecially the ſinnes of *Princes* and *Governours*, (---- [g] *delirant reges, plectuntur Achivi*,) may bring *judgements* upon us, and enwrap us in their *puniſhments*: it ſhould teach every one of us, to ſeek his own *private* in the common and *publike* good; and to endeavour, if but for our own *ſecurity* from puniſhment, to awaken other from their *ſecurity* in ſinne. How ſhould we ſend

a Lev. 26. 39, 40.
b Pſal. 106. 6.
c Jer. 3. 15.
d Dan. 9. 5.
e Pſal. 109. 14.
f Math. 23. 35, 36.
g Horat. 1. Epiſt. 2.

A send up [a] *Supplications, and prayers, and interceſsions for Kings, and for all that are in authority*; that *God* would incline their *hearts* unto righteous *courſes*, and open their *ears* to wholſome *counſels*, and ſtrengthen their hands to juſt *actions?* when but a ſinful *overſight* in one of them, may prove *the overthrow* of many thouſands of us: as *David* but by once numbring his people in the pride of his heart, leſſened their number at one clap [b] threeſcore and ten thouſand. If [c] *Iſrael* turn their backs upon their enemies; up *Joſuah*, and make ſearch for *the troubler* of *Iſrael*, ſirret out *the thief*, and do *execution* upon him: one *Achan*, if but *ſuffered*, is able to
B undoe the whole hoſt of *Iſrael*; what miſchief might he do if *countenanced*, if *allowed?* The hour I ſee hath overtaken me, and I muſt end. To wrap up all in a word then, and conclude: Thou that haſt *power* over others; ſuffer no ſin in them by baſe *connivence*, but *puniſh it*: thou that haſt charge of others; ſuffer no ſin in them by dull *ſilence*, but *rebuke* it: thou that haſt any *intereſt* in, or *dealing* with others; ſuffer no ſin upon them, by eaſie *allowance*, but *diſtaſte* it: thou that haſt nothing elſe; yet by thy charitable *prayers* for them, and by *conſtant example* to them, *ſtop*
C the courſe of *ſin* in others, *further* the growth of *grace* in others, *labour* by all means (as much as in thee lyeth) to *draw* others unto God; leſt their ſins *draw* Gods *judgements* upon themſelves and thee. This that *thou* mayeſt do, and that I may do, and that *every one* of us, that feareth God, and wiſheth well to the *Iſrael* of God, may do, *faithfully* and *diſcreetly* in our ſeveral ſtations and callings: let us all humbly beſeech *the Lord*, *the God* of all grace and wiſdome, for his *Son Jeſus ſake*, by his *holy Spirit* to enable us. To which bleſſed *Trinity*, one only Wiſe, Immortal, Inviſible, Almighty, moſt gracious and moſt glorious Lord and God, be aſcribed by every one of us, *the kingdome, the power, and the glory*, both now
D and for ever.

[a] 1 Tim 2. 1 2.

[b] 2 Sam. 24. 15.

[c] Joſ. 7. 8, 10, 15.

AD

E

AD POPULUM.

The Fourth Sermon.

In S. *Paul's* Church London, 4. *Nov.* 1621.

1 Cor. 7. 24.

Brethren, let every man wherein he is called, therein abide with God.

IF fleſh and bloud be ſuffered to make *the Gloſs*, it is able to corrupt a right good *Text*. It eaſily turneth the doctrine of *Gods grace* into [a] *wantonneſs*: and as eaſily the doctrine of *Chriſtian liberty* into *licentiouſneſs*. Theſe *Corinthians*, being yet but [b] *Carnal*; for the point of *Liberty* conſulted (it ſeemeth) but too much with this *curſed Gloſs*. Which taught them to interpret their *Calling* to the *Chriſtian* Faith, as an *Exemption* from the duties of all other *callings*: as if their ſpiritual *freedom* in *Chriſt* had cancelled *ipſo facto* all former obligations, whether of *Nature* or *Civility*. The *Husband* would put away his *Wife*, *the Servant* diſreſpect his *Maſter*, every other man break the bonds of *relation* to every other man: and all under this pretence, and upon this ground, that Chriſt hath made them

1.

a Jude 4.

b 1 Cor. 3. 1, 3, 4.

them *free*. In this paſſage of the Chapter, the Apoſtle occaſionally correcteth this errour: principally indeed as the preſent Argument led him, in the particular of *Marriage*; but with a farther and more univerſal extent to all outward *ſtates* and *conditions* of life. The ſum of his *Doctrine* this. He that is yoked with a *wife*, muſt not put her away, but count her *worthy* of all *love*; he that is bound to a *Maſter*, muſt not deſpiſe him, but count him *worthy* of all *honour*; every other man that is tyed in any *relation* to any other man, muſt not neglect him, but count him *worthy* of all good *offices* and civil *reſpects* ſuitable to his place and perſon: though *Shee* or *He*, or that *other*, be Infidels and Unbelievers. *The Chriſtian Calling* doth not at all *prejudice*, much leſs *overthrow*, it rather eſtabliſheth and ſtrengthneth, thoſe intereſts, that ariſe from *natural relations*, or from voluntary *contracts* (either *domeſtical* or *civil*) betwixt Man and Man. *The general rule* to this effect he conceiveth in the form of *an Exhortation*; that every man (notwithſtanding his calling unto *liberty* in Chriſt) abide in *that ſtation*, wherein God hath placed him, contain himſelf within *the bounds* thereof, and cheerfully and contentedly undergoe *the duties* that belong thereto, ver. 17. [*As God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk.*] And leſt this *Exhortation*, (as it fareth with moſt other, eſpecially ſuch as come in but upon [a] *the by*, as this doth) ſhould be ſlenderly regarded: the more fully to [b] *commend* it to their conſideration and practice, he *repeateth* it once again, verſe 20. [*Let every man abide in the ſame calling, wherein he was called.*] And now again once more; in the words of this verſe; concluding therewith the whole diſcourſe into which he had digreſſed, [*Brethren, let every man, wherein he is called, therein abide with God.*]

a *Ex incidenti dat documentum generale.* Lyran. ad verſ. 17.

b *Quod, ut plenè commendet, reiterat.* Ambroſ. in 1 Cor. c. 37.

2.

From which words, I deſire it may be no prejudice to my preſent diſcourſe, if I take occaſion to entreat at this time of a very needful argument; *viz.* concerning *the Neceſſity, [illegible] of particular callings*. Which whileſt I do, if any [illegible] for ſhaking hands with *my text*: let ſuch know, *Firſt*, that [illegible] nor be very *charitably* done, to paſs a hard cenſure upon [illegible] others labour; no nor yet very *providently* for the [illegible] to ſlight a profitable truth for ſome little ſeeming impertinency. *Secondly*, that the points propoſed are indeed not *impertinent*: the laſt of them (which ſuppoſeth alſo the other two) being the very ſubſtance of this *Exhortation*; and all of them ſuch as may without much violence be drawn from the very words themſelves; at leaſtwiſe if we may be allowed the liberty (which is but reaſonable) to take in alſo the other two verſes the 17. and the 20. in ſenſe, and for ſubſtance, all one with this: as anon in the ſeveral handling of them will in part appear. But how-

howſoever, *Thirdly*, (which Saint *Bernard* deemed a ſufficient Apology for himſelf in a caſe of like nature, [a] *Noverint me non tam intendiſſe*, &c.) let them know, that, in my choice of this Scripture, my purpoſe was not ſo much to bind my ſelf to the ſtrict *expoſition* of the *Apoſtolical Text*, as to take *occaſion* there-from to deliver what I deſired to *ſpeak*, and judged expedient for you to *hear*; concerning, 1. *the Neceſſity*, 2. *the Choice*, and 3. *the Uſe* of particular Callings.

Points, if ever needful to be taught and known; certainly, in theſe dayes moſt. Wherein ſome habituated in *idleneſs*, will not betake themſelves to any *Calling*: like a *heavy* jade, that is good at bit, and nought elſe. Theſe would be ſoundly *ſpurred* up, and whipped on end. Otherſome, through weakneſs, do not make a good *choice* of a *fit Calling*: like a young *unbroken thing* that hath mettal, and is free, but is ever wrying the wrong way. Theſe would be fairly checkt, turned into *the right* way, and guided with a ſteddy, and skilful hand. A *third* ſort (and I think the greateſt) through unſetledneſs, or diſcontentedneſs, or other untoward humour, walk not ſoberly, and uprightly, and orderly in their *Calling*: like an *unruly Colt*, that will over hedge and ditch; no ground will hold him, no fence turn him. Theſe would be well fettered and ſide-hanckled for leaping. *The firſt* ſort are to be taught *the Neceſſity* of a Calling; *the ſecond*, to be directed for *the Choice* of their Calling; *the third*, to be bounded and limited in *the Exerciſe* of their Calling. Of which three, in their order: and of *the Firſt*, firſt; the *Neceſſity of a Calling*.

The Scriptures ſpeak of two kinds of *Vocations* or *Callings*: the one, *ad Fœdus*; the other, *ad Munus*. The uſual known terms are; *the General*, and *the Particular* Calling. *Vocatio ad Fœdus*, or *the General Calling*, is that wherewith *God* calleth us, either *outwardly* in the miniſtry of his *Word*, or *inwardly* by the efficacy of his *Spirit*, or joyntly by both; to the faith and obedience of *the Goſpel*, and to the embracing of *the Covenant* of grace and of mercy and ſalvation by Jeſus Chriſt. Which is therefore termed *the General Calling*, (not for that it is of larger extent than the other, but) becauſe the thing whereunto we are thus called, is *one* and the ſame, and *common* to all that are called. The ſame *duties*, and the ſame *promiſes*, and every way the ſame *conditions*. Here is no difference in regard of Perſons: but [b] *One Lord, one Faith, one Baptiſm, one Body, and one Spirit; even as we are all called in one hope of our Calling*: That's *the General Calling*. *Vocatio ad Munus*. Our *Particular Calling*, is that wherewith GOD enableth us, and directeth us, and putteth us on to ſome *ſpecial* courſe and *condition of life*, wherein to employ our ſelves, and to exerciſe *the gifts* he hath beſtowed upon us, to his glory, and the benefit

a *Noverint me non tàm intendiſſe exponere evangelium, quàm ex Evangelio ſumere occaſionem loquendi, quod loqui delectabat.* Bernard. ſuper Miſſus eſt.

3.

1.

2.

3.

4.

b Eph. 4. 4, 5.

nefit of our ſelves, and others. And it is therefore termed a *Particular Calling*: not as if it concerned not all in general; (for we ſhall prove the contrary anon;) but becauſe the thing whereunto men are thus called, is not *one* and the *ſame* to all, but differenced with much variety according to the quality of particular perſons,

a Ver. 7. *bic.* b Ibid.

[a] *Alius ſic, alius verò ſic*: [*Every man hath his proper gift of God; one man on this manner, another on that*]. Here is [b] ἴδιον χάρισμα; ſome called to be *Magiſtrates*, ſome *Miniſters*, ſome *Merchants*, ſome *Artificers*, ſome one thing, ſome another, as to their *particular Callings*. But as to *the General Calling*, there is

c Jude 3.

[c] κοινὴ σωτηρία, *the common Salvation*: all called to the ſame *State* of being *the ſervants* and *children* of *God*; all called to the performance of *the ſame duties* of ſervants, and to the expectation of *the ſame inheritance* of children; all called to be *Chriſtians*. Of both which Callings, *the General* and *Particular*, there is not (I take it) any where in Scripture mention made ſo expreſly and together, as in this paſſage of our Apoſtle; eſpecially at the 20. verſ. [*Let every man abide in the ſame calling, wherein he was called.*] Where, beſides *the matter*, the Apoſtles *elegancy* is obſervable in uſing the ſame word in

d Ἀπαντάκλασις. Piſcat. *bic.*

[d] both ſignifications: *the Noun* ſignifying the *Particular*, and *the Verb the General Calling*. Let every one abide in the ſame calling wherein he was called; bearing ſenſe, as if the Apoſtle had ſaid, Let every man abide in the ſame *Particular Calling*, wherein he ſtood at the time of his *General Calling*. And the ſame, and no other, is the meaning of the words of *my Text*.

5. Whence it appeareth, that *the Calling* my Text implyeth, and wherein every man is here exhorted to *abide*, is to be underſtood of *the Particular*, and not of *the General Calling*. And of this *Particular Calling* it is we now intend to ſpeak. And that in the more Proper and *reſtrained ſignification* of it; as it importeth ſome ſetled *courſe of life* with reference to buſineſs, office, and imployment: accordingly as we ſay, a man is called to be a *Miniſter*, called to be a *Lawyer*, called to be a *Tradeſman*, and the like. Although I cannot be ignorant, that our Apoſtle (as the ſtream of his argument carried him) here taketh the word in a much *wider extent*; as including not only ſuch *ſpecial courſes* of life as refer to imployment, but even all outward *perſonal ſtates* and *conditions* of men whatſoever, whether they have ſuch reference, or no: as we may ſay, a man is called to *Marriage*, or to *ſingle life*, called to *riches* or *poverty*, and the like.

6. But, omitting this larger ſignification, we will hold our ſelves either only or principally, to the former: and by *Calling* underſtand *A ſpecial ſetled courſe of life*, wherein mainly to employ a mans *gifts* and *time*, for his *own* and *the common good*. The *Neceſſity* whereof whileſt we mention, you are to imagine, not an *abſo-*

lute

A *lute* and *poſitive*, but a *conditional* and *ſuppoſitive* neceſſity. Not as if no man could be without one *de facto*, (daily experience in theſe diſſolute times manifeſteth the contrary:) but becauſe *de jure* no man ſhould be without one. This kind of *Calling* is indeed *neceſſary* for all men: But how? Not as a neceſſary *thing*, *ratione termini*, ſo as *the want* thereof would be an abſolute *impoſſibility*: but, *virtute præcepti*, as a neceſſary *duty*, *the neglect* whereof would be a grievous and ſinful *enormity*. He that will do that which he ought, and is in conſcience bound to do; muſt of neceſſity live in *ſome calling* or other. That is it we mean by
B *the Neceſſity* of a *Calling*. And this *Neceſſity* we are now to prove.

And that *Firſt*, from *the Obedience* we owe to every of Gods *Ordinances*; and *the account* we muſt render for every of Gods *Gifts*. Amongſt thoſe *Ordinances* this is one, and one of the firſt; that [a] *in the ſweat of our faces* every man of us *ſhould eat our bread*, *Gen.* 3. The force of which *precept*, let none think to avoid by a quirk: that forſooth it was layed upon *Adam* after his tranſgreſſion, rather as a *Curſe*, which he muſt *endure*; than as a *Duty*, which he ſhould *perform*. For *firſt*; as ſome of *Gods Curſes*,
C (ſuch is his *Goodneſs*) are *promiſes* as well as *curſes*; as is that of *the* [b] *Enmity* between the Womans ſeed and the Serpents: ſo ſome of Gods *Curſes* (ſuch is his *Juſtice*) are *Precepts* as well as *Curſes*; as is that of the [c] Womans *ſubjection* to the Man. This of eating our bread in the ſweat of our face, is all *the three*: it is a *Curſe*; it is a *Promiſe*; it is a *Precept*. It is a *Curſe*; in that God will not ſuffer *the earth*, to afford us *bread*, without our *ſweat*. It is a *promiſe*; in that God aſſureth us, we ſhall have *bread* for our *ſweat*. And it is a *Precept* too; in that God *enjoyneth* us, if we will have *bread*, to *ſweat* for it. *Secondly*, although it may
D not be gain-ſayed, but that that *injunction* to *Adam* was given as a *Curſe*; yet *the ſubſtance* of *the Injunction* was not the thing wherein *the Curſe* did *formally* conſiſt. Herein was *the Curſe*: that whereas before the fall, the task which God appointed man was with [d] pleaſure of *body*, and content of *mind*, without ſweat of *brow* or *brain*; now after the Fall he was to *toyl* and *forecaſt* for his living, with [e] care of *mind*, and travel of *body*, with [f] wearineſs of *fleſh*, and [g] vexation of *ſpirit*. But as for *the ſubſtance* of *the Injunction*, which is, that every man ſhould have
E ſomewhat to do, wherein to *beſtow himſelf* and his *time* and his *gifts*, and whereby to *earn* his bread: in this it appeareth not to have been a *Curſe*, but a *Precept* of divine inſtitution; that *Adam*, in the time and ſtate of *innocency*, before he had deſerved a *Curſe*, was yet enjoyned his *Task*, [h] *To dreſs and to keep the Garden*. And as *Adam* lived himſelf, ſo he bred up his *children*. His two firſt born, though *heirs apparent* of all the

7.

a Gen. 3. 19.

b Gen. 3. 15.

c Gen. 3. 16. Epheſ. 5. 22. Col. 3. 18. 1 Tim. 2. 11, &c.

d *Non erat laboris afflictio, ſed exhilaratio voluntatis*, Auguſt. in 8. de Gen ad lit. 8. --- *Non labore ſervili, ſed honeſta animi voluptate.* Ibid. c. 9.

e *Sore travel*, Eccl. 1. 13. *Great travel and a heavy yoke.* Sirac. 40. 1.

f Eccl. 12. 12.

g Eccl. 1. 14, 17.

h Gen. 2. 15.

world, had yet their peculiar *employments*; the one in [a] *tillage*, the other in *paſturage*. And as many ſince, as have walked *orderly*, have obſerved Gods *Ordinance* herein; [b] *Working with their hands the thing that is good* in ſome kind or other: thoſe that have ſet themſelves in no ſuch good way, our Apoſtle elſwhere juſtly blaming as [c] *inordinate*, or *diſorderly* walkers. And how can ſuch *diſorderly* ones hope to find approvance in the ſight of our God, who is a *God of Order*? He commandeth us to live in *a Calling*: and woe to us, if we neglect it.

8. But ſay there were no ſuch expreſs *Command* for it: the very *diſtribution* of Gods *gifts* were enough to lay upon us this neceſſity. Where God *beſtoweth*, he *bindeth*: and to whom any thing is [d] *given*, of him ſomething ſhall be *required*. The inference is ſtronger, than moſt are aware of; from *the Ability* to the *Duty*, from *the Gift* to *the Work*, from *the Fitting* to *the Calling*. Obſerve how this Apoſtle knitteth them together at the 17. Verſe. [[e] *As God hath diſtributed to every man, as the Lord hath called every one, ſo let him walk.*] God hath *diſtributed* to every man ſome proper *gift*, or other: and therefore every man muſt glorifie God in ſome peculiar *Calling*, or other. And in *Eph.* 4. having alledged that of the Pſalm, [f] *He gave gifts unto men*; immediately he inferreth, [g] *He gave ſome Apoſtles, ſome Prophets, &c.* as giving us to underſtand, that for no other end God did beſtow upon ſome *Apoſtolical*, upon others *Prophetical*, upon others *gifts* in other kinds; but that men ſhould imploy them ſome in the *Apoſtolical*, ſome in the *Prophetical*, ſome in *Offices* and *Callings* of other kinds. And if we confeſs, that [h] *Nature* doth not, we may not think *the God of Nature* doth beſtow *abilities*, whereof he intendeth not *uſe*: for that were to beſtow them [i] *in vain*. Sith then he *beſtoweth* gifts and graces upon every man, ſome or other, and none *in vain*; let every man take heed, that he *receive* them not *in vain*: let every man beware of [k] *napkening* up *the talent*, which was delivered him to *trade* withal: Let all, [l] *As every one hath received the gift*, even ſo *miniſter the ſame one to another, as good Stewards of the manifold graces of God*. The manifeſtation of *the Spirit* being given to every man [m] *to profit withal*; he that liveth *unprofitably* with it, and without *a Calling*, abuſeth the intent of *the giver*, and muſt anſwer for his *abuſe*.

9. *Secondly*, the neceſſity of *a Calling* is great, in regard of a *mans ſelf*: and that more waies than one. For man being by nature *active*, ſo as he cannot be long, but he muſt be doing: he that hath no honeſt *vocation* to buſie himſelf in, that hath nothing of his own to do, muſt needs from *doing nothing*, proceed to *doing naught*. That ſaying of *Cato* was ſubſcribed by the wiſer Heathens as an oracle, [n] *Nihil agendo malè agere diſces.* [o] *Idleneſs teacheth much evil*, ſaith the wiſe ſon of *Syrac*: nay *all kind of evil*, as ſome

a Gen. 4. 2.
b Eph. 4. 28.
c ἀτάκτως. 2 Theſſ. 3. 6. 11.
d Luk. 12. 48.
e Ver. 17. hîc.
f Pſal. 68. 18.
g Eph. 4. 8, &c.
h *Deus & Natura nihil faciunt fruſtra.*
i *Fruſtra eſt potentia, quæ non perducitur in actum.*
k Luk. 19. 20.
l 1 Pet. 4. 10.
m 1 Cor. 12. 7.
n *Catonis oraculum, quo nihil verius.* Colum. 11. de re ruſt. 1.
o Syrac. 33. 28.

A some copies have it. It hath an ear open to every extravagant motion; it giveth entertainment to a thousand sinful fancies; it exposeth the soul to all the assaults of her Ghostly enemies: and whereas *the Devils* greatest business is, to *tempt* other men; *the idle mans* only business is to *tempt the Devil*. Experience of all histories and times sheweth us, what advantages *the Devil* hath won upon godly and industrious men otherwise, (as upon *David* in the matter of *Uriah*, and many others) only by watching the opportunity of their *idle hours*, and plying them with suggestions of *not some* lusts, at such times, as they had given themselves but some
B little intermission more than ordinary, from their ordinary imployments. How will he not then *lead captive at his pleasure* those, whose whole lives are nothing else but a *long vacation*; and their whole care nothing but to make up a [a] *number*, and to *waste the good creatures* of God? There is no readier *sanctuary* for thee then, good Christian, when *the Devil* pursueth thee, than to betake thy self at once to *prayer*, and to *the* [b] *works* of thy Calling: flye thither, and thou art safe, as in a *Castle*. *Non licet* is a very good, and proper, and direct answer, when *the Devil* would tempt thee to
C sin; It is *evil*, and I *may not* do it: but yet *Non vacat* is the stronger answer, and surer; I am *busie*, and I *cannot do* it. That giveth him scope to *reply*; and it is not safe to hold argument with *the Devil* upon any terms: he is a *cunning Sophister*, and thou mayest be circumvented by a subtilty before thou art aware. But this *stubborn and blunt Answer* cutteth off all *reply*; and disheartneth *the Tempter* for that time. It was Saint *Hierom*'s advice to his friend; [c] *Semper boni aliquid operis facito, ut Diabolus te semper inveniat occupatum*: Be alwaies doing something, that *the Devil* may never find thee at leisure. There is no *Cross*, no *Holy-water*, no *Exorcism* so powerful to *drive* away and to *conjure* down the Fiend;
D as *Employment* is, and faithful labour in some honest *Calling*.

Thirdly, *Life* must be preserved, *Families* maintained, *the poor* relieved: this cannot be done without *Bread*, for that is the [d] *staff of life*; and *Bread* cannot be gotten, or not honestly, but in a Lawful vocation or *Calling*. Which who ever neglecteth, is in very deed no better, than a very [e] *thief*: the Bread he eateth he cannot call his own. [f] *We hear*, saith Saint *Paul* writing to the Thessalonians, *that there are some of you that walk inordinately, and work not at all, but are busie-bodies: Them therefore that are such, we command and exhort by our Lord Jesus Christ, that they work with quietness, and*
E *eat their own bread*. As if it were not *their own bread*, if not gotten with *the work* of their *own hands*, and in *the sweat* of their *own faces*. And again writing to the Ephesians, [g] *Let him that stole, steal no more: but rather let him labour, &c.* If he will not *steal*, he must *labour*; and if he do not *labour*, he doth *steal*: steal from *himself*, steal from his *family*, steal from *the poor*.

He

a *Nos numerus sumus & fruges consumere nati.* Horat. 1. Epist. 2.

b —*vives age, tutus eris.* Ovid. de remed.

c Hieron. ad Rusticum. Tom. 1. Ep. 4.

10.

d Lev. 26. 26.

e πᾶς γὰρ ἀεργὸς καὶ ἀνὴρ ζώων κλοπίμων ἀπὸ χειρῶν. Phocylides. Τὸ γὰρ κλέπτειν, ἀεργίας ἐστί. Chrys. in Eph. Hom. 2.

f 2 Thess. 3. 11, 12.

g Eph. 4. 28.

11.

He ſtealeth from *himſelf*, and ſo is a kind of *Felo de ſe*. Spend he muſt: and if there be no gettings to repair what is ſpent, the ſtock will ſhrink and waſte, and [a] beggary will be the end. God hath ordained *Labour* as a Proper *means* whereby to obtain the good things of this life: without which, as there is no *promiſe*, ſo ordinarily there is no *performance* of thoſe bleſſings of *plenty* and *ſufficiency*. God hath a *bountiful hand*; [b] *He openeth it, and filleth all things living with plenteouſneſs*: but unleſs we have a *diligent hand*, wherewith to receive it, we may ſtarve. [c] *No Mill*, we ſay, *no Meal*. And he that by *the ſloth* of his hand diſfurniſheth himſelf of *the means of getting*, he is as neer of kin to a *waſter* as may be; (they may call [d] *Brothers*:) and it is but juſt, if *Gods curſe* light upon him, and that he hath; and bring him to want, *it* to nothing.

12.

He ſtealeth alſo from his *Family*, which ſhould eat the fruit of his labours. *The painful houſe-wife*; ſee in what a happy caſe her *husband* is, and her *children*, and her *ſervants*, and all that belong to her. They [c] are not afraid of *hunger*, or *cold*, or any ſuch thing: they are well *fed*, and well *clad*, and carefully *looked unto*. *Her Husband prayſeth her*, and her *ſervants*: and her *children*, when they have kneeled down, and asked her bleſſing, *ariſe up, and call her bleſſed, Prov.* 31. But *the idle man*, that for want of a courſe to live in, impoveriſheth himſelf, and his family, whom he is bound to maintain; is a burden to his *friends*, an eye-ſore to his *kindred*, the ſhame of his *name*, the ruine of his *houſe*, and the bane of his *poſterity*. He bequeatheth *miſery* to his off-ſpring inſtead of plenty: they that ſhould fare the better for him, are undone by him; and he that ſhould give his children *Gods bleſſing* and *his*, pulleth upon himſelf *Gods curſe* and *theirs*. [f] *If any provide not for his own, and ſpecially for thoſe of his own houſe, he hath denied the faith, and is* in that reſpect even *worſe than an Infidel*, 1 Tim. 5. 8. The very *Infidels* take themſelves bound to this care: Let not him that *profeſſeth* the faith of Chriſt, by his ſupine careleſneſs this way, *juſtifie* the Infidel, and *deny* the Faith.

13.

He ſtealeth alſo, (which is the baſeſt theft of all) from *the poor*; in robbing them of that relief, which he ſhould miniſter unto them out of his *honeſt gettings*; the overplus whereof is their proper revenue. *The good houſewife*, of whom we heard ſomething already out of the 31. of the *Proverbs*, [g] *Seeketh wooll and flax*, [h] *Layeth her hands to the ſpindle, and her hands hold the diſtaffe*. But *cui bono*, and to what end, and for whoſe ſake, all this? Not only for her ſelf, [i] *To make her coverings of tapeſtry*, though that alſo; nor yet only for her houſhold, [k] *To cloath them in ſcarlet*, though that alſo: but withal that ſhe might have ſomewhat in her hands [l] *To reach out to the poor and needy*; like another *Dorcas*, to make [m] *coats and garments* for them, that [n] *their loynes might bleſs*

a Λιμος γὰρ τὸν πένητα ἐφ' ἑαυτῷ συμφορᾷ ἀνδάνει. Heſiod. in ἔργ.

b Pſal. 145. 16.

c *Qui vitat molam, vitat farinam*, Adag.

d Prov. 18. 9.

e Prov. 31. verſ. 15, 21, 27, 28.

f 1 Tim. 5. 8.

g Prov. 31. 13.

h Verſ. 19.

i Verſ. 22.

k Verſ. 21.

l Verſ. 20.

m Acts 9. 39

n Job 31. 20.

A *bleſſe her.* So every man ſhould be painfull and carefull, to get ſome of the things of this Earth by his faithfull labour: not as a fooliſh worldling, to make a *Mammon* of it; but as a wiſe Steward, to [a] *make him friends* with it. So [b] *Diſtributing it to the neceſſities* of the poor Saints, that it may redound alſo upon the by, to his own advantage: whileſt ſowing to them *temporal things*, the comfort of his *Almes*; he reapeth in recompence of it their *ſpiritual things*, the benefit of their *Prayers*. Saint *Paul* exhorteth *the Epheſians* by word of mouth, (and it was the very cloſe of his ſolemn farewell, when he took his laſt leave of them, and ſhould
B ſee their face no more;) that [c] *By their labour they ought to ſupport the weak, and miniſter to the neceſſities of others; remembring the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give than to receive.* And after his departure, he thought it needfull for him to put them in mind of the ſame duty once again by letter; [d] *Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* Lay all this, that I have now laſt ſaid, together: and ſay if you know a veryer *thief* than *the Idle* perſon? that ſtealeth from *himſelf*, and ſo is a *fooliſh thief*; ſtealeth from his *family* and friends, and ſo is an *unnatural thief*;
C ſtealeth from *the poor*, and ſo is a *baſe thief*.

Fourthly, and laſtly: a Calling is neceſſary in regard of *the Publike*. *God* hath made us [e] *ſociable creatures*; contrived us into Policies, and Societies and Common-wealths; made us [f] *fellow-members* of one body, and [g] *every one anothers members*. As therefore we are not [h] *born*, ſo neither muſt we *live*, to and for *our ſelves* alone: but our *Parents*, and *Friends*, and *acquaintance*, nay *every man* of us hath a kind of right and intereſt in every other man of us, and our [i] *Countrey* and the Common-wealth in us all. And as in *the artificial* body of a *Clock*, one wheel moveth another,
D and each part giveth and receiveth help to and from other; and as in *the natural body* of a *Man*, conſiſting of many members, all the members [k] *Have not the ſame office*, (for that would make a confuſion) yet there is no member in the body ſo mean or ſmall, but hath its *proper faculty*, function and uſe whereby it becometh *uſefull* to the whole body, and *helpfull* to its fellow members in the body: ſo ſhould it be in *the Civil body* of *the State*, and in *the Myſtical body* of *the Church*. Every man ſhould *conferre aliquid in publicum*; put to his helping hand to advance *the common good*, employ himſelf ſome way or other, in ſuch ſort, as he may be
E [l] *ſerviceable* to *the whole* body, and *profitable* to his *fellow-members* in the body. For which reaſon, the ancient renowned *Common-wealths* were ſo carefull to ordain, that no man ſhould live but in ſome *profeſſion*; and to take diſtrict examination who did otherwiſe; and to puniſh them, ſome with *faſting*, ſome with *infamy*, ſome with *baniſhment*, yea and ſome with *death*. The care

a Luk. 16. 9.
b Rom. 12. 13.
c Acts 20. 34, 35.
d Eph. 4. 28.

14.

e ἄνθρωπος φύσει πολιτικὸν ζῶον. Ariſt. 1. Polit. 2.
f *Membra ſumus corporis magni.* Senec. Ep. 93.
g Rom. 12. 5.
h *Non nobis ſolùm nati ſumus: ſed partem patria, partem parentes, &c.* Cic. ex Platonis Epiſt. 9. *In commune nati ſumus.* Senec. Epiſt. 95.
i οὐχὰ νομίζειν αὐτὸν αὑτοῦ πρὰ ἁπάντων εἶναι τῆς πόλεως, ἀλλὰ πάντας τῆς πόλεως. Ariſt. 8. Polit. 1.
k Rom. 12. 4.
l μέγιστον ἀγαθὸν τῆς πόλεως, ἡ δ' ἐπιμέλεια πάντων ἀναγκαῖον μείζω βλάπτειν τοῖς τῷ ὅλῳ ἀπειλοῦσιν. Ariſt. 8. Pol. 1.

of the *Indians*, *Ægyptians*, *Athenians*, and other herein, [a] Hiſtorians relate, and I omit. It were to be wiſhed that *Chriſtian Commonwealths* would take ſome greater care, if but from their example, to rid themſelves of ſuch unneceſſary burdens as are good for nothing but to devour the fruits of the Land; and either force theſe [b] *droans* to take pains for their living, or elſe thruſt them out of *the Hives* for their Idleneſs.

a See Valer. Max. 2. 6. Patric. 1. de Rep. 8. Caſſan. 11. Catal. glor. conſid. 1.

b —ὄφελεν ἀεργὸς Ζώειν, κηφήνεσσι κοθέεσσ ἴκελ@ ὁμιλεῖν. Ὅσσῳ μελίσσῃσιν κάματον τρύχουσιν ἀέργοι Ἔδοντες. Heſiod. in ἔργ. —ἐς ὃν κηφῆνα ἐγγίνεται σμικρὸν νόσημα, ὅταν ἡ τοιοῦτον ἐν οἰκίᾳ, κηφῆνα ἐγγίνεσθαι, νόσημα πόλεως. Plat. Polit. 8.

15. Which courſe if it were taken; what would become of many thouſands in the world, *quibus anima pro ſale*, who like *Swine* live in ſuch ſenſual and unprofitable ſort, as we might well doubt whether they had any *living ſouls* in their bodies at all or no, were it not barely for this one argument, that their *bodies* are a degree ſweeter than Carrion? I mean all ſuch, of what rank and condition ſoever they be, as, for want of a *Calling*, *miſ-ſpend* their precious *time*, *bury* their Maſters *talent*, *waſte* Gods good *creatures*, and *wear* away themſelves in idleneſs, without doing good to *themſelves*, to their *friends*, to humane *ſociety*. Infinite is the number of ſuch [c] *unprofitable burdens of the earth*: but there are amongſt other, *three ſorts* of them eſpecially, whereof the world ringeth, and ſuch as a man that hath to ſpeak of this argument can ſcarce baulk without ſome guilt of unfaithfulneſs. It is no matter how you rank them, for there is never a better of the three. And therefore take them hand over head, as they come: they are *Monks*, *Gallants*, and *Rogues*.

c —ἄνδρων ἄχθ@ ἀρούρης. Homer. Iliad. 6. —λῆγοι ἐπὶ γῆς ἄχθη. Plat. in Thæet.

16. *Firſt*, thoſe κατὰ ἰδέαν, [d] *Evil Beaſts*, *ſlow bellies*; ſtall-fed *Monks* and *Friers*: who live mewed up in their *Cells* and *Cloyſters*; like *Boars* in a *frank*, pining themſelves into *Lard*, and beating down their bodies till their girdles crack. I quarrel not the firſt *inſtitution* and Original of theſe kind of men: which was then *excuſably* good, the condition of thoſe times conſidered; and might yet be *tolerably* followed even in theſe times, if thoſe groſs *ſuperſtitions* and foul *abuſes*, which in proceſs of time have adhered, and are by long and univerſal cuſtom grown almoſt eſſential thereunto, could be fairly removed. But [c] *Monkery* was not then that thing, which it is now. There was not then that opinion of ſanctity and *perfection*, in *the choice*; that impoſition of *unlawfull*, *unnatural*, and (to ſome men) *impoſſible vowes*, in *the Entrance*; that clogge of ridiculous *Habits* and *Ceremonies*, and *regular* irregular *obſervances*, in *the uſe*; that heavy note of *Apoſtacy* upon ſuch as altered their courſe, in *the looſe*: all which now there are. Thoſe by their *faſtings*, and *watchings*, and *devotions*, and *charity*, and *learning*, and *induſtry*, and *temperance*, and un-

d Tit. 2. 12.

c *Incredibile dictu eſt, quantum à majoribus ſuis degeneraverint.* Polyd. Virgil. Hiſt. Angl. lib. 6.

A unaffected *auſterity*, and ſtrictneſs of life, won from many of the *ancient Fathers* (as appeareth in their writings) ample and large *teſtimonies* of their vertue and piety. And that moſt deſervedly: although their willingneſs, (out of a zealous deſire to excite others to the imitation of their vertues,) to ſet forth their praiſes in the higheſt *Panegyrick* ſtrains they could, drew from their pens now and then ſuch *hyperbolical* exceſſes *in modo loquendi*, as gave occaſion to thoſe *ſuperſtitions* in after-ages, which they then never dreamed of. But ſuch were thoſe *Monks* of old: ſo good, ſo godly. Whereas theſe [a] of later times, by their af-

B fected abſurd *habits*, and *geſtures*, and *rules*; by their groſs and dull *ignorance*; by their inſufferable *pride*, though pretending *humility*; and their more than *Phariſaical overlooking* of others; by their inſatiable *avarice*, and palpable *arts* of getting into their hands the fatteſt of the earth, and that under colour of *Religion*, and pretences of *poverty*; by their *ſenſual* wallowing in all *eaſe*, and *idleneſs*, and *fulneſs of bread*, and (the fruits of theſe) in abominable and prodigious *filthineſs* and *luxury*: became as Proverbs and as by-words in the mouths & pens of men of all ſorts. No ſober writer almoſt of any note, even in thoſe darker times, but noted and be-

C wailed the corrupt eſtate of *the Church* and *Clergy* in that behalf: for by this time, you muſt know, theſe droans had thruſt themſelves, againſt all reaſon and common ſenſe, into the rank of *Church-men*, and ſhrowded themſelves under the title of *the Clergy*. Divers godly and learned men [b] wrote againſt *the abuſes*, deſired a *reformation*, laboured to have *Monkery* reduced, if not to the firſt *Inſtitution*, (there ſeemed to be litle hope of that, things were ſo far out of courſe;) yet at leaſt wiſe to ſome *tolerable expreſſion* of it. *The Poets* wanted no ſport the while; who made themſelves bitterly mery with deſcanting upon *the lean ſkuls*, and

D *the* [c] *fat paunches* of theſe laſie gutlings: there was fleſhhold enough for the *riming Satyriſts*, and *the wits* of thoſe times, whereon to faſten the ſoreſt and the ſtrongeſt *teeth* they had.

Not to inſiſt upon other differences; that which concerneth the point we have in hand, argueth a manifeſt and wide *declination* in theſe kind of men from their *primitive purity*. The ancient [d] *Monks* lived upon *the labour* of their *hands*: and thereby not only *maintained themſelves*, (which they might do with a very little in that courſe of *abſtinence* and *auſterity* wherein they

E lived,) but *relieved* many *others*, and did many pious and charitable works, out of that they had earned with their fingers. And when about *St. Auguſtines* and *St. Hierome's* times *Monks* began to reliſh *eaſe*, and under pretence of Reading and Prayer to leave off *working*, and to live upon the ſweat of other mens browes; both thoſe good Fathers miſliked it: Saint *Hierome* to

a V. Eraſm. in Adag. *Monacho indoctior.* Nic. de Clemang. 3. de corrupto Eccl. ſtatu c. 21.--23. Camden. in Brit. p. 766. Fr. Mod. in l. de ordin. Eccleſ. Polyd. Virg. 7. de invent. 4. Alu. Pelag. 2. de planct. Eccl. 2. 73. 83. &c. Palingen. in Leo. Virg. Sagittar. &c.

b *Ricard. Armachanus*; *Gul. de S. Amore*; *Nic. de Clemangis*; *Rob. Abbas Moliſmenſis*; &c.

c *O Monachi, veſtri ſtomachi, ſunt amphora Bacchi*, &c.

17.

d V. *de Ægyptiorum Monachis.* Chryſoſt. in Mat. hom. 8.

a *Ægyptiorum monasteria hunc ordinem tenent, ut nullum absq; operis labore suscipiant.* Hier. Tom. 1. Epist. 4.

b Tom. 3. libro de opere Monachorum.

c *Qui autem se dicunt vacare lectioni, nunc illic inveniunt quod præcipit Apostolus? Quæ est ista ergo perversitas, lectioni nolle obtemperare, dum vult ei vacare; &, ut quod bonum est diutius legatur? c. 17 ib.*

d Σχολὴ πᾶσιν ἡδὺ κἀκεῖν. Eripid. in Hipp. coron.

e Mat. 23. 14.

f 1 Cor. 9. 9.

18.

g Πολλὰ μὲν, ὦ πολλὰ φάγον, ὦ πολλὰ πεπωκὼς· οἱ πᾶν Ἄνθρωπος, κεῖμαι τὰ χρήιαν' Ῥοδίων. Epitaph. Timocreontis, apud *Athen. Deipnos.* 5.

a *Rusticus* alledging the laudable custome of the Monasteries in *Ægypt*, which admitted none to be *Monks* but with *expres* condition of *labour*; and Saint *Augustine* in a just b Treatise opposing it not without some bitterness, rebuking them as contumacious and peevishly c perverse, who reading in the Scriptures, that *he that will not labour should not eat*, do yet resist *the Apostles* admonition, and under *pretence* that they may have leisure to *read*, refuse to *obey* what they do *read*. But *ease* is d pleasing to flesh and bloud; and will not be easily wrung from those that have any while given themselves to it; especially when it can pretend the face and colour of *Religion*. So that for all this the humour still encreased, and spread; till at the length there grew whole *Orders* of *disorderly* Mendicants, begging runagate *Friers*: who by their *affected poverty*, diverting *the Charity* of well-minded people from those that were truly poor, enriched themselves with the spoils of *the poor*; and *under colour of long prayers*, *made a prey* not now (as those craving *Pharisees* of old, whose simplicity they pity) of e *widows houses*, but of *goodly Lordships*, and *whole Countreys* before them. It is well known in this our Land, how both *Church* and *Common-wealth* groaned under the burden of these heavy Lubbers: the *Common-wealth*, whilest they became *Lords* of very little less (by their computation who have travelled in the search) than the one half of *the Temporalties* of the Kingdom; and *the Church*, whilest they ingrossed into their hands the fruits of most of *the best Benefices* in the Realm; allowing scarce so much as *the chaff* towards the maintenance of those that f *trod out the corn*. Their profession is (God be thanked) now long since *suppressed*, and their habitations *demolished*, by the violent and *Jehu*-like reformation of a mighty King: and the land by that means well-purged of these overspreading *Locusts*. There is nothing of them now remaineth, but *the rubbish* of their *nests*, and *the stink* of their *memory*: unless it be *the sting* of their *devillish Sacriledge* in robbing the Church by damnable *Impropriations*.

But let them go. The next we meet withall are those, with whose either *birth*, or *breeding*, or *estate* it sorteth not (as they think) to be tyed to labour in any *vocation*. It is the sin of many of *the Gentry*, whom God hath furnished with means and abilities to do much good; to g spend their whole daies and lives, in an unprofitable course of doing either *nothing*, or as *good* as nothing, or *worse* than nothing. I cannot be so either *stupid*, as not to apprehend; or *rigorous*, as not to allow, a difference in *the manner* of imployment, and in other *circumstances* thereto belonging, between those that are *nobly* or *generously* born and bred,, and those of the meaner and ordinary rank. *Manual*, and *Servile*, and *Mechanick* trades, and arts, are for men of a lower condition. But yet no man is born, no man should be

bred

A *bred* unto idleneſs. There are *generous* and *ingenuous* and *liberal* imployments, ſortable to the greateſt *births* and *educations*. For ſome man whom God hath bleſſed with power and *authority* in his countrey; with fair livings and *large revennes*; with a numerous family of *ſervants*, retainers, and tenants, and the like: it may be a ſufficient *Calling*, and enough to take up his whole time, even to keep *hoſpitality*, and to order and overlook his *family*; and to diſpoſe of his *lands* and *rents*, and to make *peace*, and preſerve love and *neighbourhood* among them that live *near* or *under* him. He that doth but this as he ought to do, or is otherwiſe

B *induſtrious* for *the common good*; muſt be acknowledged a worthy member of *the Common-wealth*: and his courſe of life, a *calling* (although perhaps not ſo toylſome, yet) *in ſuo genere*, as neceſſary and profitable, as that of *the Husbandman, Merchant, Lawyer, Miniſter*, or any other.

a *Non otioſè vivit, qui quâlitecunque utiliter.* 2. 2. qu. 187. 5. ad 3.

19.

But for our (*meer* or *partial*) *Gallants*, who live in no ſetled courſe of life, but ſpend half *the day* in *ſleeping*, half *the night* in *gaming*, and the reſt of their time in other *pleaſures* and *vanities*, to as little purpoſe as they can deviſe; as if they were born for nothing elſe but to eat and drink, and ſnort and ſport; who are

C ſpruce and trim as *the Lillies* [b] (*Solomon in all his royalty was not cloathed like one of theſe*:) yet they neither *ſow* nor *reap*, not carry into the barn; they neither *labour* nor *ſpin*, nor do any thing elſe for the good of humane ſociety: let them know, there is not *the pooreſt contemptible* creature, that cryeth *Oyſters* and *Kitchin-ſtuff* in the ſtreets, but deſerveth his bread better than they; and his courſe of life is of better eſteem with God and every ſober wiſe man, than theirs. A *horſe*, that is neither good for *the way*, nor *the cart*, not *the race*, nor *the wars*, nor any other *ſervice*; let him be of never ſo good a [c] *breed*, never ſo well *marked* and *ſhaped*;

D yet he is but a *jade*: his Maſter ſetteth no ſtore by him, thinketh his meat ill-beſtowed on him; every man will ſay, better knock him on the head than keep him; his *skin*, though not much worth, is yet better worth than the whole *beaſt* beſides.

b Mat. 6. 29.

c *Nempe volucrem Sic laudamus equum. Nobilis hic, quocunque venit de gramine --- Sed venale pecus Corythæ, poſteritas & Hirpini, ſi vera jugo victoria ſedit: Nil ibi majorum reſpectus, gratia nulla umbrarum: dominos pretiis mutare jubentur Exiguis.* Juvenal. Satyr. 8.

20.

Conſider this, you that are of *Noble* or *Generous* birth. Look unto *the Rock*, whence you were hewen; and to *the pit*, whence you were digged. Search your *Pedigrees*; collect the ſcattered *Monuments* and *Hiſtories* of your *Anceſtors*: and obſerve by what ſteps your worthy *Progenitors* raiſed their houſes to the height of

E *Gentry*, or *Nobility*. Scarce ſhall you find a man of them, that gave any acceſſion, or brought any noted eminency to his houſe; but either ſerving in *the Camp*, or ſweating at *the Barr*, or waiting at *the Court*, or adventuring on *the Seas*, or trucking in his *Shop*, or ſome other way [d] induſtriouſly beſtirring himſelf in ſome ſetled *Calling*, and Courſe of life. You *uſurp* their *Arms*, if you *in-*

d Οὐδὲις δὲ ὃν βάθυμος εὐτυχὴς ἀνὴρ, Ἀλλ' οἱ πόνοι τίκτουσι τὴν εὐανδρίαν. Euripid.

herit not their *vertues*: and thoſe [a] *enſigns* of *honour* and *Gentry* which they by induſtry atchieved, ſit no otherwiſe upon your ſhoulders, than as rich *trappings* upon *Aſſes* backs; which ſerve but to render the poor beaſt more ridiculous. If you by bruiſh ſenſuality, and ſpending your time in ſwiniſh luxury, *ſtain the colours*, and *embaſe the metals* of thoſe badges of your *Gentry* and *Nobility*, which you claim by deſcent: think, when we *worſhip* or *honour* you, we do but [b] flout you; and know, the [c] *titles* we in courteſie give you, we beſtow upon their memories whoſe degenerate off-ſpring you are, and whoſe *Arms* you unworthily bear; and they do [d] no more belong to you, than the reverence the good man did to *Iſis*, belonged to the *Aſſe* that carried *her Image*.

The *third ſort* of thoſe that live unprofitably and without a *Calling*, are our idle ſturdy *Rogues* and vagrant towns-end *Beggars*: the very ſcabs, and filth, and vermine of *the Common-wealth*. I mean ſuch as have *health*, and *ſtrength*, and *limbs*, and are in ſome meaſure able to *work*, and take pains for their living; yet rather chuſe to *wander* abroad the Countrey, and to ſpend their daies in a moſt baſe and ungodly courſe of life: and, which is yet more lamentable, by I know not what connivence, contrary to all *Conſcience*, *Equity*, and *Law*, are ſuffered. All Chriſtian *Common-wealths* ſhould be the [e] *Iſraels* of God; and in his *Iſrael*, God as he [f] *promiſed* there ſhould be ſome alwayes *poor*, on whom to exerciſe charity; ſo he [g] *ordained* there ſhould be [h] *no beggar*, to make a trade and profeſſion of begging. *Plato*, than whom never any layed down a more exact *Idea* of an happy Common-wealth, alloweth not any [h] *begger* therein: alledging, that where ſuch were tolerated, it was impoſſible but the State muſt abound with [i] *pilfering*, and *whoring*, and all kind of baſe villany. The *Civil Lawes* have flat Conſtitutions againſt them, in the titles [k] *de Mendicantibus non invalidis*. But I think never Kingdome had more wholſome laws in both kinds, I mean both for the competent *relief* of *the orderly poor*, and for ſharp *reſtraint* of *diſorderly vagabonds*; than thoſe proviſions which in many of our own memories have been made in this land. But [l] *Quid leges ſine moribus* -- ? Thoſe *Laws* are now *no Laws* for want of due *execution*: but *Beggars* are *Beggars* ſtill, for want of due *correction*. [m] *Et vetabitur ſemper, & retinebitur*; the ſaying is truer of *Rogues* and *Gypſies* in England, than ever it was of *Mathematicians* in Rome. You to whoſe care the preſervation of *the Juſtice*, and thereby alſo of *the Peace* of the Land is committed, as you tender *the Peace* and *Juſtice* of the Land, as you tender your own *quiet* and *the ſafety* of your neighbours; as you tender *the weal* of your Countrey, and the honour of *God*: breathe freſh life into the languiſhing *Laws* by ſevere *execution*; be rather cruel to theſe *Vipers*, than to *the State*. So ſhall you

a Effigies quo Tot bellatorum, ſi luditur alea pernox Ante Numaſtinos? Juven. Sat. 8.

b Nanum cujuſdam, Atlanta, vocamus; Æthiopem Cygnum, Juven. Ibid.

c -- Honores, Quos illis damus, & dedimus, quibus omnia debes. Juven. Ibid.

d Quis enim generoſum dixerit hunc, qui Indignis genere? Ibid.

12.

e Gal. 6. 16.

f Mat. 26. 11.

g As ſome underſtand that in Deut. 15. 4.

h Πτωχὸς μὲν ἐν ἡμῖν ἐν τῇ πόλει μὴ γιγνέσθω. Plat. de legib. 11.

i Ἐν πόλει, ἣ ἂν ἴδῃς πλοίσιον, ὅτι ἐν αὐτῇ ἐν τούτῳ τῷ τόπῳ ἀναγκαῖόν ἐστι τὰ κλέπτας τε καὶ βαλαντοτόμους, καὶ ἱεροσύλους, καὶ πάντων τῶν τοιούτων κακῶν δημιουργοί. Id. de Reip. l. 8.

k Cod. Juſtin. lib. 11. Tit. 25. & Cod. Theo. 14. Tit. 11.

l Horat. l. 3. Carm. 24.

m Tacit. lib. 1. Hiſt.

A you free *us* from *the Plague*, and *your ſelves* from *the guilt*, and *them* from *the opportunities*, of infinite ſinfull abominations.

But we are unreaſonable to preſs you thus farr, or to ſeek to you or any others for *Juſtice* in this matter; having power enough in our own hands to doe our ſelves *Juſtice* upon theſe men, if we would but uſe it. Even by making a ſtrait Covenant with our *Ears*, not to *heed* them; and with our *Eyes*, not to *pity* them; and with our *Hands*, not to *relieve* them. Say I this altogether of my ſelf? or ſaith not the Apoſtle even the ſame? [a] *He that will not labour, let him not eat*: relieve him not. But hath not Chriſt B required us to *feed the hungry*, and to *cloath the naked*, and to be free and *charitable to the poor*? Nothing ſurer: God forbid any man ſhould preach againſt *Charity* and *Almeſdeeds*. But remember, that as *God* approveth not [b] *Alms* or any other work, if without *Charity*; ſo nor *Charity* it ſelf, if without *Diſcretion*. [c] *Honour Widdows*, ſaith Saint *Paul*, *But thoſe that are Widdows indeed*: ſo relieve the *poor*, but relieve thoſe that are *poor indeed*. Not every one that *asketh*; not every one that *wanteth*; nay more, not every one that is *poor*, is *poor indeed*: and he that in his indiſcreet and miſ-guided charity ſhould give to every one that *asketh*, or *want-* C *eth*, or is *poor*, meat, or clothing, or Alms; would ſoon make himſelf more *hungry*, and *naked*, and *poor*, than he that is moſt hungry, or naked, or poor. The *poor*, whom Chriſt commendeth to thee as a fit object for thy charity, *the poor indeed*; are thoſe that want, not only *the things* they ask, but want alſo *means* to get without asking. A man that is *blind*, or *aged*, and paſt his *work*; a man that is *ſick*, or *weak*, or *lame*, and *cannot* work; a man that deſireth it, and ſeeketh it, and *cannot get* work; a man that hath *a greater charge* upon him than his honeſt pains can maintain; ſuch a man as one of theſe, he is *poor indeed*. Let thine *Ears* be open, D and thine *Eyes* open, and thy *Bowels* open, and thy *Hands* open to ſuch a one: it is a charitable deed, and a [d] *Sacrifice of ſweet ſmelling*, [e] *With ſuch ſacrifices God is well pleaſed*: Forget not thou to offer ſuch *ſacrifices* upon every good opportunity, and be well aſſured God will not forget in due time to reward thee. But for a luſty, able, *upright man* (as they ſtile him in their own dialect) that had rather *begg*, or *ſteal*, or both, than *dig*: he is no more to be *relieved* as a *poor* man, than a woman that hath poyſoned her husband is to be *honoured* as a *Widow*. Such a woman is a *Widdow*, for ſhe hath no more an husband than any other *Widdow* hath: E but ſuch a Woman is not [f] *a Widdow indeed*, as St. *Paul* would be underſtood; not ſuch *a Widdow* as he would have honoured: it is alms to *hang* up ſuch a *Widdow*, rather than to *honour* her. And I dare ſay, he that helpeth one of theſe *ſturdy Beggars* to the ſtocks, and the whip, and the houſe of correction, not only deſerveth better of *the Common-wealth*; but doth a work of greater *Charity* in the ſight

a 2 Theſſ. 3. 10.

b 1 Cor. 13. 3.

c 1 Tim. 1. 5, 3.

d Phil. 4. 18.

e Heb. 13. 16.

f 1 Tim. 5. *Compare* ver. 3. *with* v. 5. and 16.

22.

ſight of God, than he that helpeth him with *meat*, and *money*, and *lodging*. For he that doth this, corrupteth his *Charity* by a *double* errour. *Firſt*, he maintaineth, and ſo *encourageth*, the other in *idleneſſe*; who, if none would relieve him, would be glad to do any *work* rather than ſtarve. And *Secondly*, he diſableth his *Charity*, by *miſplacing it*; and unawares robbeth *the poor*, whileſt he thinketh he relieveth them. As he that giveth any *honour* to an *Idol*, robbeth *the true God*, to whom alone all *religious honour* is due: ſo he that giveth any *Alms* to an *idle Beggar*, [a] robbeth the truly *poor*, to whom properly all the fruits of our *Alms* are due. And ſo it cometh to paſs oftentimes (as Saint *Ambroſe* ſometimes complained) that the [b] maintenance of *the poor* is made the ſpoyl of the *loyterer*.

a *Pars ſacrilegii eſt, rem pauperum dare non-pauperibus* Hieron. ad Pammach. Epiſt. 26.

b *Nequa tranſcribatur vita pauperum in ſpolia fraudulentorum.* Ambroſ. 2. Offic. 16.

23. But I forget *my ſelf*, and *you*, and the *time*; whileſt I give way to my juſt indignation againſt theſe baſe *excrements* of the Commonwealth. You have ſeen *the Neceſſity* of a *Calling*: without it, we deſpiſe *Gods Ordinance*, and ſmother his *Gifts*; we expoſe our ſelves to *ſinfull temptations*; we deprive our ſelves, our families, and the poor of *due maintenance*; we withdraw our bounden ſervice from *the Common-wealth*. It is not the pretence of *Devotion*, that can exempt the lazy *Monk*; nor of *Birth*, the riotous *Gallant*; nor of *Want*, the able *Beggar*; nor of any other thing, any other man, from this common *Neceſſity*. And that is the ſumme of our *firſt point*, viz. *the Neceſſity of a Calling*. Proceed we now to the ſecond, *the Choice of a Calling*.

24. A point indeed (I muſt confeſs) not directly *intended* in the words of my Text: yet being after a ſort *implyed* therein (for the Apoſtles wiſh that every particular man would abide in his own proper ſtation, and particular *Calling*, cannot but imply that there is a *difference* and *choice* of ſuch *Callings*;) and being withall a matter of ſuch great conſequence to be taught and known; I thought it would be more expedient for the preſent diſcharge of my duty in this place, to take it in, (though with ſome hazard of the imputation of *impertinency* to my ſelf) than by paſſing it over, to defraud them (and it is likely there are many ſuch here preſent) whom it may concern in point of *conſcience*, of ſuch inſtructions, as may give them profitable directions in a buſineſs ſo material. Concerning which, it behoveth every man the rather to have an eſpecial care, becauſe much of a mans comfort and content in this life dependeth thereupon: it being ſcarce poſſible, that that mans life ſhould be [c] *comfortable* to him, or he go on with any *chearfulneſs* in his courſe, that liveth in *a Calling* for which neither he is fit, nor *the Calling* fit for him. Neither will the conſideration hereof be uſefull only for ſuch, as are yet *free to chuſe*; but even for thoſe alſo, who have already *made their choice*. For, ſince the very ſame *rules* which are to direct us in

c βίος ἀρυὸ ζῶν, ἀλυπότατος. *Socratis dictum*, apud Stob. ſerm.

A in *the choice* of our *Calling*, are to help us alſo for *the trial* of our *Callings*; it can be no loſs to the beſt of us all to give heed to thoſe *Rules*: thereby either to *rectifie* our choice, or to *quicken* our alacrity in what we have choſen, by *warranting* our courſes to our own ſouls, and *ſilencing* many unneceſſary *ſcruples*, which are wont frequently to ariſe concerning this matter, in the Conſciences of Men.

And *firſt*, we are to lay this as a firm ground, that that is every mans *Proper* and right *Calling*, whereunto *God* calleth him. For he is the *Author*, as of our *general*, ſo of our *particular Callings* too: [*As the Lord hath called every one*, verſ. 20.] When therefore we ſpeak of *the choice* of a *Calling*, you are not ſo to underſtand it, as if it were left free for us ever, to make our *choice*, *where* and *as* we liſt. The *choice* that is left to us, is no other but a conſcionable *enquiry* which way *God calleth us*, and a conſcionable *care* to take that way. So that if it ſhall once appear, that *God calleth* us this way or that way, there is [a] no more place for *choice*; all that we have to doe, is to obey.---- [b] *Obſequium ſufficit eſſe meum.* The enquiries we are to make ordinarily, are (as you ſhall hear anon) what *lawfulneſſe* there is in the *thing*, what *abilities* there are in *us*, what *warrant* we have from *without*. But all theſe muſt ceaſe, when God once expreſſeth himſelf; and *calleth* us with an audible voice. No more enquiry then into the *thing*, how *lawfull* it is. If God bid *Peter kill and eat*, and ſend him to preach unto *the Gentiles*; there is no anſwering *πρόφασιν*, *Not ſo Lord*; nor alledging *the uncleanneſs* of the meat, or *the unlawfulneſs* of going into the way of the Gentiles: *Injuſta juſta habenda*--- what God will have *clean*, he [d] muſt not account *common*. His very *call* to any thing, maketh it *lawfull*. No more enquiry into *our ſelves* how *able* we are. If God call [e] *Moſes*, one of a ſlow ſpeech, and not eloquent, from *the ſheepfold*, to plead for his people before a Tyrant; or [f] *Gideon*, a mean ſtripling, of a ſmall Family and Tribe, from *the threſhing-floor*, to deliver *Iſrael* out of the hands of their oppreſſors; or [g] *Jeremy*, a very child, and one that could not ſpeak, from his *cottage* in *Anathoth*, to ſet him over Nations and Kingdoms, to root out and to plant; or [h] *Amos*, a plain Countrey-Fruit-gatherer, from *the Herd* in *Tekoah*, to propheſie at *Bethel*, and in the Kings Court: it is a fruitleſs and unſeaſonable modeſty to alledge unſufficiency or unworthineſſe. [i] *Juvat idem Qui jubet.* Where he ſetteth on work, he giveth *ſtrength* to goe through with it. His very *calling* of any man maketh him able. No more enquiry into *outward means*, what *warrant* we have. If God [k] *call Paul to be an Apoſtle*, and [l] *to bear his Name before the Gentiles, and Kings, and the Children of Iſrael*; it is needleſs to [m] *conferr with fleſh and blood*, or to ſeek confirmation at *Jeruſalem* from them which were *Apoſtle*,

25.

a --- *mortalia quærunt Conſilium; certus iuſſa capeſſe Dei.* Auſon. Theodoſio.

b Auſon. ib.

1.

c Acts 10. 13, &c.

d Ib. verſ. 28.

2.

e Exod. 4. 10, &c.

f Judg. 6. 14, 15.

g Jer. 1. 6, &c.

h Amos 7. 13, 14, 15.

i Auſon. ubi ſupra.

3.

k Rom. 1. 1. Acts 9. 15.

l Gal. 1. 16 17.

ſtles before him, by the impoſition of their hands. Gods work in him ſupplyeth abundantly the want of thoſe ſolemnities; and *Paul* is as good *an Apoſtle* as the beſt of them, although be be [a] *an Apoſtle, not of men, neither by man. Gods calling* any man to any *office*, ſealeth his *warrant*. [b] *Non tutum renuiſſe Deo.* Away with all excuſes, and pretences, and delayes: when *God* calleth, *ſubmit* thy will, *ſubdue* thy reaſon, anſwer his Call, as *Samuel* was taught to do, [c] *Speak Lord, for thy ſervant heareth.* A

a Ibid. verſ. 1.

b *Auſon.* ubi ſupra.

c 1 Sam. 3. 9, 10.

26. If it were expedient for us, that God ſhould ſtill deal with us as he did long with *the Jewiſh*, and a while with *the Infant Chriſtian* Church, by immediate inſpirations; and call us either by *ſecret Enthuſiaſms*, or *ſenſible Inſinuations* (as he did many of them) into the way wherein he would have us walk: the *Rule* for our *Choice* would be eaſie; or rather there would need no *Rule* at all, (becauſe indeed there would be left no *choice* at all;) but this only, even to get up and be doing, to put our ſelves ſpeedily into that way whereunto he did point us. But ſince the wiſdom of God hath thought it better for us, to take counſel from his *written word*, which he hath left us for our ordinary direction in this and all other difficulties; rather than to depend upon immediate and *extraordinary inſpirations*: it will be very profitable for us to draw thence ſome few *Rules*, whereby to make reaſonable judgement concerning any *courſe of life*, whether that be it, whereunto God hath *called* us, or no. *The Rules*, as I have partly intimated already, may be reduced to *three heads*: according as *the enquiries* we are to make in this buſineſs, are of three ſorts. For they either concern *the courſe* it ſelf; or elſe *our ſelves*, that ſhould uſe it; or elſe thirdly, thoſe that have *right and power* over us in it. If there be a fail in any of theſe; as if either *the courſe* it ſelf be not *lawful*, or *we* not competently *fit* for it, or our *ſuperiours* will not *allow* of us, or it: we may well think, *God* hath not *called* us thither. God is *juſt*; and will not call any man to that, which is not *honeſt* and *good*: God is *all-ſufficient*; and will not call any man to that, which is above the proportion of his *ſtrength*: God is *wonderfull* in his *providence*; and will not call any man to that, whereto he will not open him a fair, and orderly paſſage. Somewhat, by your patience, of each of theſe. B C D

1. 2. 3.

27. And *firſt*, of the *Courſe* we intend. Wherein let theſe be our *Enquiries*: *Firſt*, whether the thing be ſimply and in it ſelf *lawful*, or no; *Secondly*, whether it be lawfull ſo as to be made *a Calling*, or no: *Thirdly*, whether it will be profitable, or rather hurtfull to *the Common-wealth*. Now obſerve *the Rules*. The firſt *Rule* this, *Adventure not on any courſe, without good aſſurance that it be in it ſelf lawful*. The ground of this *Rule* is plain and evident. For it cannot be, that God, who *hateth*, and *forbiddeth*, and *puniſheth* every ſinne in every man, ſhould *call* any man to the practice of any E

1. 2. 3.

A any ſin. [a] *Let him that ſtole, ſteal no more*, ſaith S. *Paul*; *But rather let him labour with his hands the thing that is good*, Epheſ. 4. If it be not ſomething *that is good*; it is good for him to hold his *hands* off: let him be ſure, *God* never *called* him to labour in that: and he were as good hold to his old trade, and *ſteal* ſtill, as *labour* with his hands the thing that is *not good*. If [b] *Diana* of Epheſus be an *Idol*, *Demetrius* his *occupation* muſt down: he muſt make no more ſilver ſhrines for *Diana*, though *by that craft* he have his wealth. *Tertullian* excellently enlargeth himſelf in this argument in his [c] Book *de Idololatria*; ſtrongly diſapproving their B practice, who being *Chriſtians*, yet got their living by making *Statues*, and *Images*, and other *ornaments* to ſell to *Heathen* Idolaters. Offenders againſt this Rule, are not only ſuch as live by *Stealing* and *Robbing*, and *Piracy*, and *Purſe-cutting*, and *Witch-craft*, and other ſuch like ungodly practices as are made capital even by the *Laws of Men*, and punithable by death: but all ſuch alſo, as maintain themſelves by, or get their living in, any courſe, abſolutely condemned by the *Law of God*; howſoever they may find amongſt men either expreſs *allowance*, as *Whores* and *Bauds* do in the holy Mother Church of *Rome*; or at leaſt ſome kind of toleration by C *connivence*, as *Charmers*, and *Fortune-tellers*, and *Wiſards* do amongſt us. Which ſort of people, it is ſcarce credible how generally and miſerably our *common Ignorants* are beſotted with the opinion of their *skill*, and how pitifully they are gulled by their damnable *impoſtures*, through their own fooliſh credulity. Theſe *ſuperſtitions* helped to root out *the* [d] *Amorites* out of *the Land of Canaan*: and it may paſs among *Saul*'s beſt Acts, that he rooted out theſe [e] *ſuperſtitions* out of *the Land of Iſrael*: And great pity it is, that ſuch as make a trade of theſe *ſuperſtitions* are not by ſome ſevere proviſions rooted out of this, and every other *Chriſtian Land*. D Let this *firſt Rule* be remembred of us in every choice and trial of our Callings; *No unlawful thing, can be a lawful Calling*.

No, nor yet every *lawful thing* neither. For many things may be lawful in *the private uſe*, which yet may not lawfully be made a *Calling*, or trade of life. Who can reaſonably deny the lawfulneſs of many diſports and recreations, as *Bowling*, or *Shooting*, or even *Cards* and *Dice*? and yet who can [f] reaſonably think it ſhould be a commendable *Calling*, for any man to be a profeſt *Bowler*, or *Archer*, or *Gameſter*, and nothing elſe? Therefore take E a *ſecond Rule*; *Make not a Calling of that, which was not made to be a Calling*. If you ſhall ask, How you ſhall know a thing to be ſuch? I anſwer *generally* all ſuch things as are of this nature, as are *indifferent* for men of *all ſorts and callings* to uſe with due caution and circumſtances; and more *eſpecially* matters of delight, and *recreations* are ſuch. And the reaſons are good. The [g] *ground*

a Eph. 4. 28.

b Acts. 19. 25. -27.

c *Præſertim* cap. 5. --8.

d Deut. 18. 9. -- 11.

e 1 Sam. 28. 9.

28.

f τὸ ἔργον τῦ βίε τὸν παιδιὰν ἡμῖν ἀδύνατον. Ariſt. 8. Pol. 3.

g *Hic* ver. 17.

of particular Callings is ſome [a] *particular gift* of God, according to the differences that are to be found in particular men in regard either of *the ſoul*, or of *the body*, or of *outward things*: whereas ſuch things as theſe, whereof we now ſpeak, become of Lawful and commendable uſe, not ſo much from any *ſpecial ability* received from *God*, which ſhould be *exerciſed* therein, as from *the common neceſſity* of our weak nature, which is to be *refreſhed* thereby. And *the End* alſo, for which God permitteth us theſe things, is not to *employ our ſtrength* and time in them; but to give us ſome [b] *refreſhing*, when we are *wearied* with former *labour*, and ſo to *fit* us for freſh and future *employment*. The works of our *Callings*, they are as our *Meats* and *Drinks*: theſe of *Delight*, as *Sauces*, or as [c] *Phyſick*; and as *Sauces* or *Phyſick* they are to be uſed, and not otherwiſe. As abſurd then as it would be for a man to accuſtome himſelf to no other dyet but *ſlabber-ſauces*, and *Druggs*: ſo abſurd a thing it is for a man to have no other *Calling*, but *Dicing and Carding*, and *Gaming*. Amongſt offenders againſt this Rule, that I reckon not *Juglers*, and *Fidlers*, and *Tumblers*, and *Bearwards*, and *Rope-dancers*, and *Rhymers*, and the reſt of that Rabble; they may thank *the baſeneſs* of their condition, rather than *the Lawfulneſs* of their Courſe. I ſtrike rather, at thoſe that are more both eminent and pernicious; eſpecially thoſe *Bawds* of *unthriftineſs*, and almoſt every other *Vice*; (for where *Unthriftineſs* is, there is almoſt every other *Vice*,) I mean thoſe *parcel-Gallants* that have nothing to live on but their *wits*, and no other uſe of their *wits*, but to diſtill a kind of maintenance from juycie heirs, and fluſh novices by *play*. I would our *Pantomimes* alſo and *Stage-players* would examine themſelves and their Callings by this *Rule*. If they ſhould have been tried by the bench of *Fathers* and *Councils* of old, or would have put it to moſt voyces among later *Divines* both *Popiſh* and *Reformed*; they had been utterly caſt and condemned by *the firſt Rule*, and not have been reprieved till now: moſt holding, not *the Calling* only, but the very *Practice* and *Thing* it ſelf unlawful and damnable. For my own part, I dare not at all ſay *the Practice is*, neither will I now ſay *the Calling* is, unlawful: only let them that make a *Calling* of *it*, conſider themſelves and their *Calling* well, and examine whether God hath not beſtowed upon them ſome *gifts*, which they might have employed a better way; and what *inducements* they have, and of what weight thoſe *inducements* are, to give their conſciences ſecurity, that they have done well, in embracing this as their *Calling*. And when they have thus done, freely and faithfully as in the ſight of God; if *their own hearts condemn them not*, neither do I: in the mean time, I would but be their remembrancer of thus much only, that there are ſome things lawful *to do*, which are not lawful *to live by*; ſome things lawful as *Delights*,

a Ἴδιον χάρισμα. ver. 7.

b *Ut quidem illis licet: ſed ſicut ſomno, & quietibus cæteris, tum cum gravibus ſeriiſque rebus ſatisfecerimus.* Cic. 1. Offic.

c Ὡς φαρμακοίας χάριν. Ariſt. 8. Polit. 3.

A *lights*, which are not lawful as *Callings*. And ſo much for that *ſecond Rule*.

There is yet a *third Rule* behind, and that is this. *Reſolve not upon that courſe for thy Calling*, what pretences ſoever, or what reaſons thou mayeſt have for the lawfulneſs of it otherwiſe, *which is rather hurtful than profitable for the Common-wealth*. The [a] *Publick good* is one of thoſe main reſpects which enforce *the neceſſity of a Calling*: the ſame reſpect then muſt of neceſſity enforce ſuch a *Calling*, as may at leaſtwiſe ſtand with *the Publick good*. [b] *The manifeſtation of the Spirit is given to every man* (ſaith our Apoſtle after at the twelfth Chapter) *to profit withal*. Yea, perhaps to profit himſelf withal. If it were but ſo, yet that were enough to inferr more: ſith *the* [c] *private* good is included in *the publick*, *tanquam trigonum in tetragono*. But the Apoſtle meant to ſpeak home; and therefore he made choice of a word that will not admit that gloſs of *private* profit: [d] *ὠφέλιμον*. That very word impliedly preferreth *the* [d] *publick good* before *the private*; and ſcarce allowеth *the private*, otherwiſe than as it is interwoven in *the publick*. Now things in themſelves *lawful*, and at ſometimes *uſeful*, may in regard of *the End*, or of *the Matter*, or by ſome *accident* otherwiſe, happen at ſome other times to be hurtful to *the Common-wealth*: and hereof ſuch due conſideration would be had in the choice and exerciſe of our *Callings*, as ever to have one eye upon *the common good*, and not wholly to look after our own *private gain*. Offenders againſt this Rule, are moſt of our *Engroſſers*, and *Foreſtallers*, and ſundry kinds of *Huckſters* and *Regraters*; as alſo thoſe that *export* money, corn, or other *needful commodities* out of the Land in times of *want* or ſcarceneſs, or *bring in unneceſſary* commodities when there is *plenty* at home: and all thoſe that *project* new *devices*, and unjuſt *Monopolies*, to fill their own Coffers; perD haps not without *pretenſion* of ſome ſmall *benefit* to *the Common-wealth*, but certainly not without ſenſible and grievous *preſſures* of thoſe that are a great part of *the Common-wealth*.

29.

a See before Sect. 14.

b 1 Cor. 12. 7.

c Συν γὰρ τῇ πόλει ἡ σωτηρία καὶ ἀπόλλυται τὸ ἰδιώτευμα. Xenoph. de Venatione.

d Sanis hominibus publica privatis potiora ſunt. Sen. 1. de Clem. 4.

Thus have we delivered *three Rules*, concerning *the Quality* of a right *Calling*: and pointed out ſome ſpecial *offenders* againſt each of them. And now methinks I ſee *the Uſurer* hugging himſelf, and clapping his ſides, that he hath come off ſo fairly: ſurely his *Calling* is abſolute good, whereon none of theſe *Rules* could faſten. But it is indeed with *the Uſurer* in this caſe, as with *the Drunkard*. If *the Drunkard* ſhould ask me againſt which of *the ten Commandements* he offended; I confeſs I could not readily give him a diE rect punctual anſwer: Not that he ſinneth not againſt any; but becauſe he ſinneth againſt ſo many of them, that it is hard to ſay againſt which moſt. He ſinneth againſt *the ſixth Commandement*, by diſtempering his *body*; he ſinneth againſt *the ſeventh*, by enflaming his *luſt*; he ſinneth againſt *the eighth*, by making waſt of

30.

the good *Creatures* of *God*. Right ſo is it with our *Uſurer* in this caſe: He would poſe me, that ſhould ask me the Queſtion, which of theſe *three Rules* ſtretcheth in *the Uſurer* and his *Calling*. Verily I cannot well tell which moſt; I think every one of *the three* may: howſoever, among the three, I am ſure I have him. If *Uſury* be ſimply *unlawful* (as moſt of the learned have concluded) then *the firſt Rule* hath him. I ſhould be very tender to condemn any thing as ſimply *unlawful*, which any even imaginary conjuncture of Circumſtances would render *lawful*; and would chuſe rather by an *over-liberal Charity* to [a] *cover a multitude of ſins*, (if I may abuſe the Apoſtles phraſe to that ſenſe) than by a too *ſuperſtitious reſtraint* make one. Yet the Texts of *Scripture* are ſo *expreſs*, and the grounds of *Reaſon*, brought by learned men, ſeem ſo ſtrong againſt *all Uſury*; that I have much adoe to find ſo much charity in my ſelf, as to abſolve any kind of *Uſury* (properly ſo called) with what cautions or circumſtances ſoever qualified, from being a *ſin*. But I will ſuſpect mine own and the common judgement herein, and admit for this once (*date non conceſſa*) that *Uſury* be in ſome caſe *lawful*, and ſo our *Uſurer* eſcape *the firſt Rule*; which yet cannot be, till his *teeth* be knocked out for biting: But you muſt knock out his *brains* too, before he eſcape out *ſecond Rule*. I dare ſay, the moſt learned *Uſurer* that liveth (and they ſay ſome learned ones are *Uſurers*) will never be able to prove, that *Uſury*, if it be at all *lawful*, is ſo lawful, as [b] to be made a *Calling*. Here all his *Doctors* and his *Proctors*, and his *Advocates* leave him. For, can it poſſibly enter into any reaſonable mans head to think, that a man ſhould be *born* for nothing elſe, but to tell out *money*, and take in *paper*? which if a man had many millions of gold and ſilver, could take up but a ſmall portion of that precious *time* which God would have ſpent in ſome honeſt and fruitful *employment*. But what do I ſpeak of *the judgement* of reaſonable men in ſo plain a matter; wherein I dare appeal to *the conſcience*, even of the *Uſurer* himſelf; and it had need be a very plain matter, that a man would refer to the conſcience of an *Uſurer*? No honeſt man need be [c] *aſhamed* of an honeſt *Calling*: if then *the Uſurers Calling* be ſuch, what need he care who knoweth, or why ſhould he ſhame with it? If that be his *trade*, why doth he not in his *Bills* and *Bonds*, and *Noverints*, make it known to all men by thoſe preſents that he is an *Uſurer*, rather than write himſelf *Gentleman* or *Yeoman*, or by ſome other ſtile? But ſay yet our *Uſurer* ſhould eſcape, at leaſt in the judgement of his own hardned conſcience, from both theſe *Rules*, as from the ſword of *Jehu* and *Hazael*: there is yet a *third Rule*, like the ſword of *Eliſha*, to ſtrike him ſtone-dead; and he ſhall never be able to eſcape that. Let him ſhew wherein his *Calling* is profitable to *humane ſociety*. He keepeth no

1. 2.

a 1 Pet. 4. 8.

b *Artem nequitiæ delegerunt, unde vitam tranſigant: & inde ſe volunt paſcere, unde offendant eum, a quo omnes paſcuntur.* Auguſt. in Pſal. 129.

c *Pervagatiſſimus ille verſus, qui vetat artem pudere propoloqui, quam facilites.* Cic. in Orator.

A Hoſpitality: if he have but a barr'd *cheſt*, and a ſtrong *lock* to keep his *God* and his *Scriptures*, his *Mammon* and his *Parchments* in) he hath houſe-room enough. He *fleeceth* many; but *cloatheth* none. He *biteth* and *devoureth*; but *eateth* all his morſels alone: He giveth not ſo much as a *crumme*, no not to his deareſt *Broker* or *Scrivener*; only, where he *biteth*, he alloweth them to *ſcratch* what they can for themſelves. The *King*, the *Church*, the *poor*, are all wronged by him, and ſo are all that live near him: in every *common charge* he ſlippeth the collar, and leaveth the burden upon thoſe that are leſs able. It were not poſſible, *Uſu-*
B *rers* ſhould be ſo bitterly inveighed againſt by ſober *Heathen Writers*; ſo ſeverely cenſured by *the Civil*, and *Canon* Laws; ſo uniformly condemned by godly *Fathers* and *Councels*; ſo univerſally [a] *hated* by all men of all ſorts, and in all Ages and Countries; as *Hiſtories* and *experience* manifeſt they ever have been, and are: if their *Practice* and *calling* had been any way *profitable*, and not indeed every way hurtfull and incommodious both to *private men* and *publike ſocieties*. If any thing can make a Calling unlawfull; certainly *the Uſurers Calling* cannot be lawfull.

a Jer. 15. 10.

C Our *firſt* care paſt, which concerneth *the Calling* it ſelf; our *next care* in our choice muſt be, to enquire into *Our ſelves*, what *Calling* is moſt fit for us, and we for it. Wherein our *Enquiry* muſt reſt eſpecially upon *three* things; our *Inclination*, our *Gifts*, and our *Education*. Concerning which, let this be *the firſt Rule*: Where theſe three concurre upon one and the ſame *Calling*, our conſciences may reſt aſſured that that *Calling* is fit for us; and we ought, ſo far as it lyeth in our power, to reſolve to follow that. This *Rule*, if well obſerved, is of ſingular uſe, for the ſetling of their conſciences, who are ſcrupulous and doubtfull
D concerning their *inward Calling* to any office or imployment. Divines teach it commonly, and that truly, that every man ſhould have an *inward Calling* from God, for his particular courſe of life: and this in *the Calling of the Miniſtery* is by ſo much more requiſite, than in moſt other *Callings*, by how much the buſineſs of it is more weighty than theirs, as of things more immediately belonging unto GOD. Whence it is, that in our Church none are admitted into *holy Orders*, untill they have perſonally and expreſly made profeſſion before the *Biſhop*, that they find themſelves [b] *inwardly called and moved thereunto*. But becauſe, what that *in-*
E *ward calling* is, and how it ſhould be diſcerned, is a thing not ſo diſtinctly declared and underſtood, generally as it ſhould be: it often falleth out, that men are *diſtreſſed* in conſcience with doubts and ſcruples in this caſe, whileſt they deſire to be aſſured of their *inward Calling*, and know not how. We are to know therefore, that to this *inward calling* there is not of neceſſity required

32.

b Book of Ordering, &c.

quired any inward, ſecret, ſenſible teſtimony of Gods bleſſed *ſanctifying Spirit* to a mans ſoul, (for then an *unſanctified* man could not be rightly *called*;) neither yet any ſtrong working of *the Spirit of Illumination*, (for then a *meer heathen* man could not be be rightly *called*) both which conſequents are falſe. For [a] *Saul* and [b] *Judas* were called; the one to *the Kingdom*, the other to *the Apoſtleſhip*; of whom it is certain the one was not, and it is not likely the other was, endued with the holy *Spirit of ſanctification*. And many *Heathen* men have been *called* to ſeveral *imployments*, wherein they have alſo laboured with much *profit* to their own, and ſucceeding times; who in all probability never had any other *inward motion*, than what might ariſe from ſome or all of theſe *three things* now ſpecified, *viz. the Inclination* of their nature, their perſonal *Abilities*, and the care of *Education*. If it ſhall pleaſe GOD to afford any of us, any farther gracious aſſurance than theſe can give us, by ſome *extraordinary* work of his Spirit within us; we are to embrace it with *joy* and *thankfulneſs*, as a ſpecial favour: but we are not to ſuſpend our reſolutions for *the choice* of a courſe, in expectation of that *extraordinary* aſſurance; ſince we may receive comfortable ſatisfaction to our ſouls without it, by theſe *ordinary* means, now mentioned. For,

1. Who need be ſcrupulous, where all theſe concurre? Thy Parents have from thy childhood *deſtinated* thee to ſome ſpecial courſe, (admit *the Miniſtery*); and been at the care and *charge* to breed thee up in *learning*, to make thee in ſome meaſure fit for it:

2. when thou art grown to ſome maturity of years and diſcretion, thou findeſt in thy ſelf a kind of *deſire* to be doing ſomething that

3. way in thy private ſtudy by way of tryal: and withall ſome meaſure of *knowledge*, *diſcretion*, and *utterance* (though perhaps not in ſuch an *eminent* degree as thou couldeſt wiſh, yet) in ſuch a *competency*, as thou mayſt reaſonably perſwade thy ſelf thou mighteſt thereby be able (with his bleſſing) to do ſome good to Gods people, and not be altogether unprofitable in *the Miniſtery*. In this ſo happy concurrence of *Propenſion*, *Abilities*, and *Education*; make no farther enquiry, doubt not of thine *inward calling*: Tender thy ſelf to thoſe, that have the power of *Admiſſion* for thy *outward calling*; which once obtained, thou art certainly in thine own proper Courſe. *Up and be doing*; for the Lord hath *called* thee, and (no doubt) the Lord will be with thee.

33. But ſay, *theſe three* do not concurre; as oftentimes they doe not. A man may be *deſtinated* by his friends, and accordingly *bred*, out of ſome covetous, or ambitious, or other corrupt reſpect to ſome *Calling*; wherefrom he may be altogether *averſe*, and whereto altogether *unfit*: as we ſee ſome *Parents*, that have the donations or Advocations of *Church Livings* in their hands, muſt needs

[a] 1 Sam. 10. 24
[b] Joh. 6. 70.

needs have ſome of their Children (and for the moſt part they ſet by the moſt untoward and *miſ-ſhapen chip* of the whole *block*) to make *timber* for the *Pulpit*; but ſome of their children they will have thruſt into *the Miniſtery*, though they have neither a *head*, nor a *heart* for it. Again, a man may have good *ſufficiency* in him for a *Calling*, and yet out of a ſloathfull deſire of *eaſe* and *liberty*, if it ſeem *painfull* or *auſtere*; or an ambitious deſire of *eminency* and *reputation*, if it ſeem *baſe* and *contemptible*; or ſome other ſecret corruption, cannot ſet his mind that way; as *Salomon* ſaith, there may be [a] *A price in the hand of a fool, to buy wiſdom, and* yet the fool *have no heart to it.* And divers other occurrents there may be, and are, to hinder this happy conjuncture of *Nature, Skill*, and *Education.* Now in ſuch Caſes as theſe, where our *Education* bendeth us one way, our *Inclination* ſwayeth us another way, and it may be our *Gifts* and *Abilities* lead us a third; in this diſtraction, what are we to doe? which way to take? what *Calling* to pitch upon? In point of *Conſcience*, there can no more be given *General Rules*, to meet with all *Caſes*, and regulate all difficulties, than in point of *Law*, there can be *general Reſolutions* given, to ſet an end to all *ſutes*, or proviſions made to prevent all *inconveniencies*. *Particulars* are infinite, and various: but *Rules* are not, muſt not, cannot be ſo. He whoſe *Caſe* it is, if he be not able to direct himſelf, ſhould do well to take advice of his *learned Counſel.* This we can readily doe in matters of *Law*, for the quieting of our *Eſtates*: why ſhould we not do it at leaſt as readily in matter of *Conſcience*, for the quieting of our *ſouls?* But yet for ſome light, at leaſt in the generality; what if thou ſhouldeſt proceed thus?

Firſt, have an eye to thy *Education*: and if it be poſſible to bring the reſt that way, do ſo rather than forſake it. For beſides that it would be ſome *griefe* to thy Parents, (to whom thou ſhouldeſt be a *comfort*) to have caſt away ſo much *charge* as they have been at, for thy *education*; and ſome *diſhonour* to them withall, (whom thou art bound by the law of God and Nature to [b] *honour*,) to have their *judgements* ſo much *ſlighted*, and their *choice* ſo little *regarded* by their child: the very conſideration of ſo much precious *time*, as hath been ſpent in fitting thee to that courſe, which would be almoſt [c] all loſt upon thy change, ſhould prevail with thee to try all poſſible means, rather than forgoe it. It were a thing indeed much to be wiſhed, that *Parents* and *Friends*, and *Gvardians*, and all thoſe other whatſoever, that have *the Education* of young ones committed unto them; (all *greedy deſires* to make their Children great, all baſe *penurious Niggardneſſe* in ſaving their own purſes, all *fond cheriſhing* of their children in their humours, all *doting opinion* of their forwardneſs, and wit, and towardlineſſe, all other *corrupt partial* affections whatſoever

a Prov. 17. 16.

34.

b Exod. 20. 12.

c *Haud æquum ſanè, qui quod diſcit, id dedidiſcit.* Plaut. in Amphitr.

ever, laid aſide;) would [a] out of the obſervation of their natural *propenſions* and *inclinations*, and of their particular *abilities* and *defects*, frame them from the beginning to ſuch courſes, as wherein they were likelieſt to goe on with *chearfulneſſe* and *profit*. This indeed were to be wiſhed: but this is not alwayes done. If it have not been ſo done to thee; the fault is *theirs*, that ſhould have done it, and not *thine*: and thou art not able now to remedy that which is paſt and gone. But as for thee, and for the future; if *thy Parents* have not done their *part*, yet do not thou forget *thy duty*: if they have done *one* fault, in making a bad *choice*; do not thou adde *another*, in making a worſe *change*: diſparage not their *Judgements* by miſliking, neither gain-ſay their *Wills* by forſaking their *choice*, upon every ſmall incongruity with thine own *Judgement* or *Will*. If thine *Inclination* draw thee another way; *labour* throughly to ſubdue thy nature therein: *Suſpect* thine own corruption; *Think* this backwardneſs proceedeth not from *true judgement* in thee, but iſſueth rather from the root of ſome *carnal affection*: *Conſider*, thy *years* are green, [b] *affections* ſtrong, *judgement* unſetled: *Hope* that this *backwardneſſe* will grow off, as years and ſtayedneſs grow on: *Pray* and *endeavour* that thou mayeſt daily mote and more wain thy *affections* from thine own *bent*, and take liking to that courſe, whereunto thou haſt been ſo long in framing. Thus poſſibly thou mayeſt in time make that *cheerfull* and *delightfull* unto thee, which now is *grievous* and *irkſom*. And as for thy *inſufficiency*, if that diſheatten thee; (which is indeed a main rubb,) doe thus. *Impute* thy former *non-proficiency* to thine own ſloath and negligence: *Think*, if after ſo long time ſpent in this courſe, thou haſt attained to no greater *perfection* in it; how long it would be ere thou ſhouldeſt come to a tolerable *mediocrity* in another: *Reſolve*, not to *loſe* all that *precious time* forepaſt, by beginning the world anew; but rather *ſave* as much of it, as is redeemable, by adding to thy diligence: *Suſpect* that it commeth from *thy pride*, that thou canſt not content thy ſelf with *a Calling*, wherein thou mayeſt not be *excellent*; and imagine, that God, of purpoſe to *humble* thee, might divert thy education to another, for which thou art leſs apt: *Obſerve* what [c] ſtrange things paſt belief, and ſuch as have ſeemed inſuperable, have been conquered and ſubdued by *the obſtinacy* and *improbity* of unwearied labour, and of aſſiduity: *Doubt* not, but by Gods bleſſing upon thy faithfull *induſtry*, to attain in time, (if not to ſuch *perfection* as thou deſireſt, and mighteſt perhaps have attained in ſome other courſe, if thou hadſt been bred up to it; yet) to ſuch a *competent ſufficiency*, as may render thy endeavours *acceptable* to God, *comfortable* to thy ſelf, and *ſerviceable* to community. If by theſe and the like conſiderations, and the uſe of other good means, thou canſt bring *thy affections* to ſome indifferent *liking* of, and *thy abili-*

ties

[a] *Inque eo vel maximè probavi--Apollonium, qui cùm mercede doceret, tamen non patiebatur eos, quos judicabat non poſſe oratores evadere, operam apud ſeſe perdere, dimittebatque: & ad quamcunque artem putabat eſſe aptum, ad eam impellere, atque hortari ſolebat,* Cic. 1. de Orat.

[b] *Juvenile vitium eſt, regere non poſſe impetum.* Senec. in Troad.

[c] *Nihil eſt quod non expugnet pertinax opera, & intenta ac diligens cura.* Senec.
---Labor omnia vincit Improbus. Virgil. 1. Georg.
Præſtatus eſt contra rerum naturam vitia quidem vincendo, maligni tamen illius pertinaciſſimam naturam labore ſuperando. de Demoſt. Val. Max. 8. 7.
Τίγρην ἐκ εὐνῆς ἀνίστη Heliodor. l. 3. Æthiop. Hiſt.

A ties to some indifferent *mediocrity* for, that course which *Education* hath opened unto thee: thou hast no more to doe; There's thy *Course*, that's *thy Calling*, that's *the Work* whereunto God hath appointed thee.

But if after long striving, and pains, and tryal, thou canst neither bring *thy mind* to it, nor doe any *good* upon it, having faithfully desired and endeavoured it, so that thou must needs leave the course of thy *Education*: or (which is another case) if thy *Education* have left thee *free*, (as many Parents, *God* knoweth, are but too careless that way); then *Secondly*, thou art in the next B place to consider of thy *Gifts* and *Abilities*; and to take direction from them, rather than from thine *inclination*. And this *Rule* I take to be very sound: not only from the Apostles intimation, *vers.* 17. (a *As God hath distributed to every man, as the Lord hath called every one,*) where he seemeth to make *the choice* of mens *Callings*, to depend much upon *the distribution* of Gods *Gifts*: but withall, for two good *Reasons*. *One* is, because our *Gifts* and *Abilities*, whether of body or mind, being in *the brain* or *hand*, are at a better certainty, than our *Propensions* and *Inclinations* are, C which are seated in *the Heart*. The heart is b *deceitfull above all things*: and there are so many rotten corruptions in it, that it is a very hard thing for a man to discern his own *Inclinations* and *Propensions*, whether they spring from a *sound*, or from a *corrupt root*. Whereas in the discerning of our *Gifts* and *Abilities*; we are less subject to *gross Errours* and mistakings: I mean for *the truth* and *reality* of them; howsoever we are apt to overvalue them for *the* c *measure* and *degree*. Now it is meet in *the choice* of our Callings, we should follow *the surer guide*: and therefore rather be led by our d *Gifts*, than by our *Inclinations*. The *other Reason* is; because our *Inclinations* cannot so well produce *Abilities*, D as these can draw on *them*. We say indeed, there is nothing hard to a *willing mind*: and in some sense, it is true. Not as if a *willing mind* could make us doe more than we are *able*. A man can doe no more, than he *can doe*, be he never so *willing*: but because a *willing mind* will make us *exerere vires*, stirre up our selves to do as much as we are able, which we use not to doe in those things we goe unwillingly about. *Willingness* then may *quicken* the strength we have: but it doth not *put* any new strength into us. But *Abilities* can *produce* Inclinations *de novo*; and *make* them, where they *find* them not. As we see, every other natural thing E is *inclinable* to the exercise of those natural *faculties*, that are in it: so certainly would every man have strongest *inclination* to those things, whereto he hath strongest *abilities*, if wicked and untoward *affections* did not often corrupt our *inclinations*, and hinder them from moving their own proper and natural way. It is best then, to begin the choice of our Callings from our *Abilities*,

35.

a Vers. 17. hîc.

b Jer. 17. 9.

c *Ferè plus nobis videmur posse quàm possumus.* Senec. de tranquil. c. 4.

d *Metiri se quemque suo modulo ac pede verum est.* Horat. 1. Ep. 7.

which will fetch on *Inclinations*; and not from our *Inclinations*, which without *Abilities* will not ſerve the turn.

36. Concerning which *gifts* or *abilities*; what they *are*, and how to make true *judgement* of them, and how to frame *the choice* of our Callings from them: to ſpeak punctually and fully, would require a large diſcourſe. I can but touch at ſome few points

1. therein, ſuch as are of daily uſe; and proceed. *Firſt*, by *gifts* and *abilities* we are to underſtand not only thoſe of *the Minde*; Judgement, Wit, Invention, Memory, Fancy, Eloquence, &c. and thoſe of *the Body*; Health, Strength, Beauty, Activity, &c. but alſo thoſe which are *without*; Birth, Wealth, Honour, Authority, Reputation, Kindred, Alliance, &c. generally *any thing*,

2. that may be of *uſe* or *advantage* unto us for any employment. *Secondly*, as our *abilities* on the one ſide, ſo on the other ſide, all our *wants* and *defects*, which might diſable us more or leſs for any employment, are to be duely weighed and conſidered of: and the one laid againſt the other; that we may know how to make, as near as we can, a *juſt eſtimate* of our ſtrength and ſufficiency.

3. *Thirdly*, it is the ſafer way to *undervalue*, than to *overpriſe* our ſelves: leſt ignorantly confident, we affect a *Calling* above our *ſtrength*; which were to *flye* with *waxen wings*, and to owe the world a laughter. Be we ſure of this: if God have not *gifted* us

4. for it, he hath not *called* us to it. *Fourthly*, in the judging of our Abilities, we ſhould have a regard to the outward *circumſtances* of *times* and *places*, and the reſt. Thoſe *gifts*, which would have made a ſufficient *Prieſt*, in the beginning of *the Reformation*, in that dearth of learning, and penury of the Goſpel; now the times are full of knowledge and learning, would be all little enough for

5. a *Pariſh-Clerk*. *Fifthly*, ſomething would be yielded to the judgements of *other men* concerning our Abilities. It is either ſecret *pride*, or baſe *faintneſs* of heart, or dull *ſloath*, or ſome other thing, and not true *modeſty* in us: if being excellently gifted for ſome weighty employment in every other mans judgement, we yet withdraw our ſelves from it, with pretenſions of unſufficiency.

6. *Sixthly*, and laſtly; let us reſolve on that courſe, (*cæteris paribus*;) not only for which we are *competently* fit, but for which we are *abſolutely* fitteſt. A good Actor it may be could very ſufficiently act any part in the play; repreſent the Majeſty of a *King*, or the humour of a *Swaggerer*, or the pranks of a *Bedlam*, or any thing: but yet if he be notedly excellent at ſome part rather than another, he would not willingly be put from that, to act another. *Ergo hiſtrio hoc videbit in ſcenâ, quod non videbit ſapiens in vitâ?* Shame we to let theſe men be wiſer in their generations, than we in ours. And thus much for *Abilities*.

37. There is yet a Doubt remaineth concerning a mans *Inclination*. In caſe we have examined our gifts, and find them in a good meaſure

A ſure of competency for ſuch or ſuch a courſe; and yet remain ſtill *averſe* from it, and cannot by any poſſible means work over our *affections* to any tolerable liking of it: in ſuch a caſe, what is to be done, or how ſhall we judge what *Calling* is fitteſt for us to take? whether that whereto our *Abilities lead* us, or that whereto our *Inclinations draw* us. As I conceive it, in ſuch a caſe, we are to hold this order. *Firſt*, if our *Inclinations* cannot be wonne over to that courſe, for which our *Abilities* lye fitteſt; we are to take a ſecond ſurview of our *Abilities*, to ſee if they be *competently fit* for that whereto our *inclination* ſwayeth us: and if upon due unpartial examination we find they are, we may then [a] follow the ſway of our *Inclinations*. The *reaſon* this. A mans *inclination* cannot be forced. If it can be *fairly wonne* over, well and good: but *violence* it cannot endure at any hand. And therefore if we cannot make it yield to us in reaſon, there is no remedy, we muſt in wiſdom yield to it, (provided ever it be *honeſt*:) or elſe all is loſt. Whatever our *ſufficiencies* be; things will not *fadge* that are undertaken [b] without an *heart*: there is no good to be done *againſt the hair*.

a *Rectè facit, animo quando obſequitur ſuo. Quod omnes homines facere oportet, dum id modo ſiat bono.* Plaut. in Amphitr.

b *Malè reſpondent coacta ingenia; reluctante naturâ, irritus labor eſt.* Senec. de tranquil. c. 9.

But then *ſecondly*, if upon ſearch we find our ſelves altogether 38.
C *unſufficient* and unfit for that *Calling*, whereunto our *Inclination* is ſtrongly and violently carried: we are to oppoſe that *inclination* with a greater *violence*; and to ſet upon ſome other *Calling*, for which we are in ſome mediocrity gifted, *ſpeedily* and *reſolvedly*, and leave the ſucceſs to Almighty God. The *reaſon* this. It being certain, that God never *calleth* any man but to that, for which he hath in ſome competent meaſure *enabled* him: we are to hold that for a pernicious and *unnatural inclination* at the leaſt, if not rather for a wicked and *Diabolical ſuggeſtion*, which ſo ſtiffly exciteth us to *a function*, whereto we may be aſſured God never
D *called* us.

But yet *thirdly*, (and I would commend it unto you as a prin- 39.
cipal *good Rule*, and the faireſt out-let of all other from amid theſe difficulties;) we ſhould do well to deal with theſe *mutinous* and *diſtracting thoughts* within us, as wiſe *Statiſts* do when they have to deal with men divided in *opinions*, and *factions*, and *ends*. How is that? They uſe to bethink themſelves of a *middle courſe*, to reduce all the ſeveral opinions to a kind of *temper*; ſo as no ſide be ſatisfied *fully* in the propoſals they have tendred, and yet every ſide *in part*: as we commonly hold thoſe to be
E the [c] *juſteſt arbitrators*, and to make the beſt and *the faireſt end* of differences between the parties for whom they arbitrate, that by pleaſing *neither*, pleaſe *both*. So here, if our *Educations*, *Abilities*, and *Inclinations* look ſeveral wayes; and the *Inclination* be peremptory and ſtiff, and will not condeſcend to either of the other two: it will be a point of good wiſdom in us, if we can be-

c *Apud arbitrum neque nihil, neque tantum quantum poſtulavimus, conſequemur. Quis unquam ab arbitris quantum petit, tantum abſtulit?* Cic. pro Roſc. Com.

bethink our ſelves of ſome ſuch meet *temper*, as may in part give ſatisfaction to our *Inclinations*, and yet not leave our gifts and *educations* wholly unſatisfied. And that is eaſily done by propoſing *the full latitude* of our *Educations* and *Abilities*, as the utmoſt *bounds* of our choice; and then leaving it to our *Inclinations* to *determine* our particular *choice* within thoſe bounds. For no mans education or gifts run ſo *Mathematically*, and by *the Line*, to that point whereto they direct him, but that there is a kind of *latitude* in them; and that for the moſt part (By reaſon of the great *variety* and [a] *affinity* of offices and imployments) very large and ſpacious. One inſtance ſhall ſerve both to *exemplifie* and *illuſtrate* this Rule. A man deſigned by his parents to the *Miniſtery*, and for that end brought up in *the Univerſity*, ſtudieth there *Philoſophy*, and *Hiſtory*, and *the Arts*, and *the Tongues*, and furniſheth himſelf with *general knowledge*, which may enable him, as for the work of *the Miniſtery*, ſo for the exerciſe of any other *profeſſion*, that hath to doe with *learning*: ſo as not only the Calling of *the Miniſtery*, but that of *the Lawyer* too, and of *the Phyſician*, and of *the Tutor*, and *Schoolmaſter*, and ſundry other beſides theſe, do come within *the latitude* of his *Education* and *Abilities*. Certainly if his *mind* would ſtand thereunto, no courſe would be ſo proper for ſuch a man, as that which he was intended for, of *the Miniſtery*. But he proveth *obſtinately averſe* from it, and cannot be drawn by any perſwaſion of *friends* or *reaſon* to embrace it. It is not meet to *force* his *Inclination* quite againſt the bent of it: and yet it is pity his *Abilities* and *Education* ſhould be caſt away. This middle courſe therefore is to be held; even to leave it free for him to make his choice of *Law* or *Phyſick*, or *Teaching*, or any other profeſſion that belongeth to a *Scholar*, and cometh within his *latitude*, which of them ſoever he ſhall find himſelf to have the ſtrongeſt *Inclination* and *Propenſion* unto. And the like courſe we are to hold in other caſes of like nature: by which means, our *Inclinations*, which cannot be driven to *the Center*, may yet be drawn within *the Circumference* of our *Educations* and *Abilities*. He that obſerveth theſe Rules I have hitherto delivered, with due reſpect to his *Education*, *Abilities*, and *Inclination*; and dealeth therein faithfully and unpartially and in the fear of God: may reſt ſecure in his Conſcience of his *Inward Calling*.

[a] *Nulla ars non alterius artis, aut materi aut propinqua eſt.* Tert. de Idol. cap. 8.

40. But there muſt be *an Outward Calling* too: elſe yet all is not right. The general Rule, [b] [πάντα εὐσχημόνως.] *Let all things be done honeſtly, and in order*, enforceth it. There are ſome *Callings*, which conſcionably diſcharged, require great *pains* and *care*; but yet *the profits* will come in, whether *the duties* be conſcionably performed, or no. Our calling of *the Miniſtery* is ſuch; and ſuch are all thoſe *Offices*, as have annexed unto them a certain

[b] 1 Cor. 14. 40.

ſtanding

A ſtanding *revenue*, or annual *fee*. Now into ſuch *Callings* as theſe, every *unworthy* fellow that wanteth maintenance and loveth eaſe, would be *intruding* (as we of *the Clergy* find it but too true:) and there would be no order kept herein, if there were not left in ſome others a *power* to *keep back* unſufficient men. There are again divers *Callings* neceſſary for *the publike*, which yet bring in either no *profits* at all; (if not rather a *charge*,) or at leaſt profits improportionable to *the pains* and *dangers* men muſt undergoe in them: ſuch as are the *Callings* of *Juſtice of Peace*, the *High Sheriff* of a County, a *Conſtable*, *Church-Warden*; B *Souldier*, &c. Now from theſe *Callings*, men of *ſufficiency*, to avoid trouble and charge, would *withdraw* themſelves; and ſo *the King* and *Countrey* ſhould be ſerved either not at all, or by unworthy ones. Here likewiſe would be no order, if there were not left in ſome others a *power* to *impoſe* thoſe offices upon ſufficient men. It may be; thoſe in whom either *power* reſideth, may ſometimes, yea often *abuſe* it; (for they are but men:) *keeping back* ſufficient men, and *admitting* unſufficient, into callings of *the former*, *ſparing* ſufficient men, and *impoſing* upon unſufficient, offices of *the latter* kind. This is not well: but C yet what wiſe man knoweth not, that there could not be avoided a *neceſſity* of general *inconveniencies*, if there ſhould not be left a a *poſſibility* of particular *miſchiefs*? And therefore it is needfull, there ſhould be this *power* of admitting and refuſing, of ſparing and impoſing, in *Church* and *Common-wealth*, though it may happen to be thus miſchievouſly abuſed; rather than for want of this *power*, a multitude of unſufferable *inconveniencies* (as needs there muſt) ſhould enſue. And from this *power* muſt every man have his warrant for his *Outward Calling* to any office or imployment in Church or Common-wealth.

D Now then to frame a *caſe* to either of theſe two ſorts of *Callings*. 41.
A man deſireth a lawfull Calling, ſuppoſe *the Miniſtery*; not only his *Inclination* bendeth him, but his *Education* alſo leadeth him, and his *Gifts* encourage him that way: hitherto all things concurre, to ſeal unto his Conſcience GOD's *Calling* him to this function. But for ſo much as he hath not, (as it is not fit any man ſhould have,) *power* to give himſelf either [a] *Orders* to be a *Prieſt*, or *Inſtitution* into a *Paſtoral charge*; he muſt, for his *admiſſion* into that holy function, depend upon thoſe, to whom *the power* of admitting or refuſing in either kind is committed. He E may tender *himſelf*, and his *Gifts* to examination; and modeſtly crave *admiſſion*: which once obtained, he hath no more to doe; his *Calling* is warranted, and his *choice* at an end. But if that be peremptorily denyed him, (whether reaſonably, or no, it now mattereth not;) he is to *reſt* himſelf content a while; to *imploy* himſelf at his *ſtudy*, or in ſome other good courſe for the time, and

[a] *See* Heb. 5. 4.

and to *wait Gods leiſure* and a farther opportunity. And if after A
ſome reaſonable expectation, upon further tender with *modeſt importunity*, he cannot yet hope to prevail: he muſt begin to reſolve of *another courſe*, ſubmit himſelf to *Authority* and *Order*, acknowledge Gods *providence* in it, poſſeſs his ſoul in *patience*, and think, that for ſome ſecret corruption in himſelf, or for ſome other juſt cauſe, God is pleaſed that he ſhould *not*, or *not yet*, enter into that *Calling*.

42. On the other ſide, a *Gentleman* liveth in his Country in good credit and account; known to be a *ſufficient* man both for *eſtate* and *underſtanding*: thought every way fit to do the King and B
his Countrey ſervice in *the Commiſſion of the Peace*: yet himſelf, either out of a deſire to live at *eaſe* and avoid *trouble*, or becauſe he thinketh he hath as much *buſineſſe* of his own as he can well turn him to, without charging himſelf with the cares of the publike, or poſſibly out of a privy *Conſciouſneſs* to himſelf of ſome *defect*, (as, it may be, an *irreſolution* in *judgement*, or in [a] *courage*, or too great a propenſion to fooliſh *pity*,) or for ſome other reaſon which appeareth to him juſt, thinketh not that *a fit Calling* for him, and rather deſireth to be ſpared. But for ſo much as it is not fit a man ſhould be altogether his own judge (eſpecially in C
things that concern *the Publike*) he muſt herein depend upon thoſe to whom *the power* of ſparing or impoſing in this kind is committed. He may excuſe himſelf by his other many *occaſions*, *alledge* his own *wants* and *inſufficiencies*, and what he can elſe for himſelf; and modeſtly *crave* to be ſpared. But if he cannot by fair and honeſt ſute get off; he muſt ſubmit himſelf to *Authority* and *Order*, yield ſomewhat to *the judgement* of others, think that God hath his ſecret *work* in it, and reſt upon the warrant of this *Outward Calling*.

a *See* Syrac. 7. 6.

43. *The Outward Calling* then, is not a thing of ſmall moment, or D
to be lightly regarded. Sometimes (as in *the Caſe* laſt propoſed,) it may have the chief and *the Caſting voyce*: but where it hath leaſt, it hath always a *Negative*; in every *regular choice* of any calling or courſe of life. And it is this *Outward Calling*, which (I ſay not *principally*, but) even *alone* muſt rule every ordinary Chriſtian in the judging of *other mens Callings*. We cannot ſee their *hearts*; we know not how God might *move* them; we are not able to judge of their *inward Callings*. If we ſee them too *neglectfull* of *the duties* of their Calling; if we find their *Gifts* hold very ſhort and unequal proportion with *the weight* of their E
Calling; or the like: we have but little comfortable aſſurance, to make us confident that all is right *within*. But yet (unleſs it be ſuch as are in place of *Authority* and *Office*, to *examine* mens ſufficiencies, and accordingly to *allow* or *diſallow* them,) what hath any of us to doe to judge *the heart*, or *the Conſcience*, or *the*

in-

A *inward Calling* of our brother? So long as he hath the warrant of an orderly *outward Calling*, we muſt *take* him for ſuch as he goeth for: and *leave* the trial of his heart to *God*, and to his own *heart*. And of this *ſecond* general point *the choice of a Calling*, thus far.

Remaineth now *the third* and laſt point propoſed; The *Uſe of a Mans calling*. Let him [a] *walk* in it, *verſ.* 17. Let him [b] *abide in it*, *verſ.* 20. Let him *abide therein with God*, here in my Text. At this I aimed moſt, in my choice of this Text; and yet of this I muſt ſay leaſt. *Preachers* oft times do with their *propoſals*, as *Pa-*
B *rents* ſometimes do with their *Children*: though they love *the later* as well, yet *the firſt* go away with the largeſt portions. But I do not well, to trifle out that little ſand I have left, in *Apologies*: Let us rather on to *the matter*; and ſee what *Duties* our Apoſtle here requireth of us, under theſe *phraſes* of *Abiding* in our callings, and abiding therein *with God*.

a Ver. 17. *bis.*
b Ver. 20.

It may ſeem, he would have us *ſtick* to a courſe; and when we are in a *Calling*, not to *forſake* it, nor *change* it, no not for a better, no not upon any terms. Perhaps ſome have taken it ſo: but certainly the Apoſtle never meant it ſo. For taking the
C word [*Calling*] in that extent wherein he treateth of it in this Chapter; if that were his meaning, he ſhould conſequently teach, that no *ſingle man* might marry, nor any *ſervant* become free: which are apparently contrary, both unto common *Reaſon*, and unto the very *purpoſe* of the Chapter. But, taking the word as we have hitherto *ſpecially* intended it, and ſpoken of it, for ſome ſetled *Station* and *Courſe of Life*, whereby a man is to *maintain* himſelf, or wherein to do profitable ſervice to *humane ſociety*, or both: is it yet lawful for a man to *change* it, or is he bound to *abide* in it perpetually without any *poſſibility* or *liberty* to
D alter his courſe upon any terms? I anſwer: it is *Lawful* to change it; ſo it be done with due *caution*. It is lawful: *firſt*, in ſubordinate Callings. For where a man cannot warrantably climb unto an *higher*, but by the ſteps of *an inferiour Calling*; there muſt needs be ſuppoſed a lawfulneſs of relinquiſhing the inferiour. How ſhould we do for *Generals* for the wars, if *Colonels*, and *Lieutenants*, and *Captains*, and common *Souldiers* might not relinquiſh their charges? and how for *Biſhops* in the Church; if *beneficed-men* and *Colledge-Governours* were clench't and riveted to their *Cures*, like a nail in a ſure place, not to be
E removed? Nay, we ſhould have no *Prieſts* in the Church of *England*, (ſince a *Prieſt* muſt be a *Deacon* firſt) if a *Deacon* might not leave his ſtation, and become a Prieſt. But St. *Paul* ſaith, [c] *They that have uſed the office of a Deacon well, purchaſe to themſelves a good degree*: and ſo in *lower* Callings it is, that men ſhould give proof of their worthineſs for *higher*. It is lawful *ſe-*

45.

1.

c 1 Tim 3. 13.

2.

condly, yea neceſſary; when the very *Calling it ſelf*, though in it ſelf *good* and *uſeful*, doth yet by ſome *accident* become *unlawful* or *unuſeful*. As when ſome *Manufacture* is prohibited by the State; or when ſome *more exact* device of later invention, hath made the old unprofitable. 3. It is lawful *thirdly*, when a man by ſome accident becometh *unable* for the duties of his Calling: as by *age*, *blindneſs*, *maim*, *decay of eſtate*, and ſundry other *impediments* which daily occurr. 4. It is lawful *fourthly*, where there is a *want* of ſufficient men, or not a *ſufficient number* of them in ſome Callings, for the *neceſſities* of the State and Countrey: in ſuch caſes, *Authority* may interpoſe, and cull out men from other *Callings*, ſuch as are *fit*, and may be *ſpared*, to ſerve in thoſe, Not to branch out too many particulars, it is lawful *generally*, where either abſolute *Neceſſity* enforceth it, or lawful *Authority* enjoyneth it, or a concurrence of weighty *circumſtances* faithfully, and ſoberly, and diſcreetly laid together, ſeemeth to require it. A B

46. But then it muſt be done with due *cautions*. As *firſt*, not out of a *deſultory* lightneſs. 1. Some men are ever [a] *reſtleſs*, as if they had *Wind-mills* in their heads: every new crotchet putteth them into a new courſe. But theſe *rowling ſtones* carry their curſe with them; they ſeldome *gather moſs*: and who prove many *Concluſions*, it is a wonder, if their laſt *Concluſion* prove not *Beggary*: If thou art well, [b] keep thy ſelf well: leſt thinking to meet with better, thou find worſe. Nor *ſecondly*, out of the greedineſs of a *covetous* or *ambitious* luſt. *Profit* and *Credit*, are things *reſpectively* amongſt other things, to be conſidered both in *the choice* and *change*; but not *principally*, and *above* all other things; certainly not *wholly*, and *without*, or *againſt* all other things. *Thirdly*, nor out of ſullenneſs, or a *diſcontentedneſs* at thy preſent condition. Content groweth from *the mind*, not from *the condition*: and therefore change of *the Calling*, *the mind* unchanged, will either *not* afford content, or *not long*. Thy *new broom*, that now *ſweepeth clean* all diſcontents from thee, will ſoon grow *ſtubbed*; and leave as much filth behind to annoy thee, as the old one thou flungeſt away. Either learn with S. *Paul*, in whatſoever ſtate [c] *thou art*, to be therewithal content: or never hope to find content in whatſoever ſtate *thou ſhalt be*. Much leſs *fourthly*, out of an *evil eye* againſt thy *neighbour* that liveth by thee. There is not a baſer ſin than *envy*: nor a fouler mark of *envy*, than to forſake thine own *trading*, to juſtle thy neighbour out of his. Nor *fifthly*, out of degenerous *falſe-heartedneſs*. That man would ſoon dare to be *evil*, that dareth not long be *good*. And he that flincheth from his *Calling*, at the *firſt* frown; who can ſay he will not flinch from his *conſcience*, at the *next*? In an upright courſe, fear not *the face of men*: neither [d] *Leave thy place*, *though the ſpirit of a Ruler riſe up againſt thee*. Patience will *conjure* down again that *ſpirit* in time: only, C D E

a *Nullam mentem animi habeo: ubi ſum, ibi non ſum; ubi non ſum, ibi eſt animus.* Plaut. in Ciſtel.

b Ὅπου καλῶς ἕξοις, παραμενε, ᾗ ἐυτυχῶς τὰ πάντα. apud Stob. Serm.

c Phil. 4. 11.

d Eccl. 10. 4.

A only, if thou keep thy ſelf within thy *circle*. But *ſixthly*, be ſure thou change not, if thy *Calling* be of that nature, that it may not be changed. Some degrees of *Magiſtracy* ſeem to be of that nature: and therefore ſome have noted it, rather as an act of *impotency* in *Charles the fifth*, than a fruit either of *Humility*, or *Wiſdome*, or *Devotion*, that he reſigned his *Crown*, to betake himſelf to a *Cloiſter*. But our Calling of *the Miniſtry* is certainly ſuch. There may be a change of *the ſtation*, or *degree*, in *the Miniſtry* upon good cauſe and with due circumſtances: but yet ſtill ſo, as that the main *Calling* it ſelf remain unchanged. This *Calling* hath in it B ſomething that is *ſacred*, and ſingular, and different from other Callings. As therefore things once *dedicated* and hallowed to *religious* ſervices, were no more to return to *common* uſes; (for that were to *prophane* them *ipſo facto*, and to make them *unclean*:) ſo *perſons* once *ſet apart* for the holy work of *the Miniſtry*, ([a] *ſeparate me Paul and Barnabas*,) and inveſted into their calling with ſolemn collation of [b] *the holy Ghoſt* in a ſpecial manner; if any more they return to be of that lump from which they are *ſeparated*, they do as it were puff the bleſſed *breath of Chriſt* back into his own face, and renounce their part in *the Holy Ghoſt*. Bethink thy ſelf C well therefore before-hand, and conſider what thou art in doing, when thou beginneſt to reach forth thine hand towards this *ſpiritual Plow*: know, when it is once there, it may not be *pulled back* again, no not for a *Dictatorſhip*. That man can be no leſs than *diſorderly* at the leaſt, that forſaketh his *orders*. You ſee, I do but point at things as I go, which would require further enlarging; becauſe I deſire to have done.

6.

a Acts 13. 2. whence ἀφωρισμένοι. Rom. 1. 1.

b Joh. 20. 22.

This then, that we ſhould *perſevere* in our callings untill death, and not *leave* or *change* them upon any conſideration whatſoever; is not the thing our Apoſtle meaneth by *abiding in* our Callings. D The word importeth divers other *Chriſtian duties*, concerning the *uſe* of our *Callings*. I will but touch at them, and conclude. The firſt is *contentedneſs*: that we neither *repine* at *the meanneſs* of our own, nor *envy* at *the eminence* of anothers Calling. [c] *Art thou called, being a ſervant? care not for it*, ſaith this Apoſtle, but a little before my Text. All men cannot have *rich*, or *eaſie*, or *honourable* Callings: the neceſſity of the whole, requireth that ſome ſhould *drudge* in *baſer* and meaner offices. [d] *If all the body were Eye, where were the Hearing?* And if there were none to grind at *the Mill*, there would ſoon be none to ſit upon *the Throne*. *Salomon's Temple* had E not been reared to this hour, if there had not been [e] *burden-bearers* and *labourers*, as well as *curious workers* in ſtone, and braſs, and gold. There ſhould be no *ſhame* in that, whereof there can be no *want*: nay [f] *Much more; thoſe members of the body, which ſeem to be more feeble, are neceſſary*. *Grudge* not at *thine own* lot; for not *the meaneſt* Calling, but hath a *promiſe* of Gods bleſſing: nei-

47.

c Ver. 21. *bis.*

d 1 Cor. 12. 17.

e 3 King. 5. 15.

f 1 Cor. 12. 22.

ther *envy anothers* lot; for not *the greateſt* Calling, but is attended with worldly *vexations*. Whatſoever thy Calling is, *therein abide*: be *Content* with it. A

48. The ſecond is *faithfulneſs*, and Induſtry and Diligence. What is here called *Abiding in it*, is at *v.* 17. called [a] *Walking in it*; and in *Rom.* 12. *Waiting on it*, ([b] *Let him that hath an office, wait on his office.*) [c] *It is required in ſtewards that a man be found faithful:* and every man in his Calling, is [d] *a Steward*. He that profeſſeth a *Calling*, and doth nothing in it; doth no more *abide* in it, than he that *leaveth* it, or he that *never had* it. *Spartam quam nactus es, orna.* Whatſoever Calling thou haſt undertaken, *therein abide*; be *painful* in it. B

a Ver. 17. *hic.*
b Rom. 12. 7.
c 1 Cor. 4. 2.
d 1 Pet. 4. 10.

49. The third is *ſobriety*; that we keep our ſelves within the proper *bounds* and *limits* of our *Callings*. For how doth he abide in his *Calling*, that is ever and anon *flying out* of *it*, or *ſtarting* beyond it? like an *extravagant ſouldier*, that is alwaies breaking rank. [e] *Uzza* had better have ventured *the falling*, than *the fingering*, of *the Ark*, though it tottered. It is never well, when *the* [f] *Cobler* looketh above *the Ankle*; nor when *Lay-men* teach us *what*, and *how*, we ſhould teach them. *The Pope* ſhould have done well, to have thrown away *his keyes*, (as they ſay one of them once did,) before he had taken *the ſword* into his hands: and *Midwives* well, to [g] *go teach all Nations*, before they *baptize them in the Name of the Father, and of the Son, and of the Holy Ghoſt*. Let it be the ſingular abſurdity of the *Church of Rome*, to allow *Vicars* to diſpoſe of *Crowns*, and *Women* of *Sacraments*. As for thee, whatſoever thy calling be, *therein abide:* keep within *the bounds* of it. C

e 2 Sam. 6. 6.
f *Ne Sutor ultra crepidam*, vid. Plin. 35. Nat. hiſt. 10.
g Mat. 28. 19.

50. But yet abide *with God*. That clauſe was not added for nothing: it teacheth thee alſo ſome duties, *Firſt*; ſo to demean thy ſelf in thy *particular* Calling, as that thou do nothing but what may ſtand with thy *general* Calling. *Magiſtrate*, or *Miniſter*, or *Lawyer*, or *Merchant*, or *Artificer*, or whatſoever other thou art; remember thou art withall a Chriſtian. Pretend not *the* [h] *neceſſities* of thy *particular Calling* to any breach of the leaſt of thoſe *Lawes* of God, which muſt rule thy *General Calling*. God is *the author* of both Callings: of thy *General Calling*, and of thy *Particular Calling* too. Do not think he hath called thee to *ſervice* in the one, and to *liberty* in the other; to *Juſtice* in the one, and to *Couſenage* in the other; to *Simplicity* in the one, and to *Diſſimulation* in the other; to *Holineſs* in the one, and to *Prophaneneſs* in the other; in a word, to an entire and univerſal *Obedience* in the one, and to any kind or degree of *Diſobedience* in the other. D E

h *Jam illa objici ſolita vox, Non habeo aliud quo vivam.* Tertul. de Idol. cap. 5. v. ibid. cap. 12. pulchre.

51. It teacheth thee *ſecondly*; not to *ingulfe* thy ſelf ſo wholly into the buſineſs of thy *particular Calling*, as to *abridge* thy ſelf of convenient opportunities for *the exerciſe* of thoſe religious *duties*, which thou art bound to perform by vertue of thy *general Calling*; as

A as *Prayer, Confeſſion, Thanksgiving, Meditation, &c.* God alloweth thee to ſerve *thy ſelf*; but he *commandeth* thee, to ſerve *him* too. Be not thou ſo all *for thy ſelf*, as to forget *him*: but as thou art ready to embrace that *liberty*, which he hath given thee, to ſerve thy ſelf; ſo make a conſcience to perform *thoſe duties* which he hath required of thee for his *ſervice*. *Work*, and ſpare not: but yet *pray* too, or elſe work not. *Prayer* is the means, to procure a *bleſſing* upon thy *labours*, from his hands; who never faileth to *ſerve* them, that never fail to *ſerve* him. Did ever any man [a] *ſerve God for nought?* A man cannot have ſo comfortable aſſurance, that he B ſhall proſper in the affairs he taketh in hand, by any other means, as by making God *the Alpha* and *Omega* of his endeavours; by *beginning* them in his *name*, and *directing* them to his *glory*. Neither is this a point of *Duty* only, in regard of Gods *command*; or a point of *Wiſdome* only, to make our *labours* ſucceſsful: but it is a point of *Juſtice* too, as due by way of *Reſtitution*. We make bold with *his day*, and dipenſe with ſome of that *time* which he hath ſanctified unto his ſervice, for our own *neceſsities*, It is equal, we ſhould allow him at leaſt as much of *ours*, as we *borrow* of *his*; though it be for our *neceſsities*, or lawful *comforts*. But C if we *rob* him of ſome of his time, (as too often we do,) employing it in our own buſineſſes, without the warrant of a *juſt neceſsity*: we are to know that it is *theft*, yea theft in the higheſt degree, *ſacrilege*; and that therefore we are bound, at leaſt as far as *petty theeves* were in the *Law*, to a [b] *fourfold* reſtitution. *Abide in* thy Calling, by doing *thine own part*, and *labouring* faithfully; but yet ſo, as *Gods part* be not forgotten, in *ſerving* him daily.

[a] Job. 1. 9.

[b] Exod. 22. 1. 2 Sam. 12. 6.

It teacheth thee, *thirdly*; to *watch* over *the ſpecial ſins* of thy particular Calling. *Sins* I mean, not that cleave *neceſſarily* to the Calling; for then *the very Calling* it ſelf ſhould be unlawful: but D *ſins*, unto the temptations whereof the condition of thy *Calling*, layeth thee *open*, more than it doth unto *other ſins*, or more than ſome *other Callings* would do unto the ſame ſins; and wherewith, whileſt thou art ſtirring about *the buſineſſes* of thy *Calling*, thou mayeſt be ſooneſt overtaken, if thou doeſt not heedfully watch over thy ſelf and them. *The Magiſtrates* ſins, Partiality and Injuſtice; *the Miniſters* ſins, Sloath and Flattery; *the Lawyers* ſins, Maintenance and Colluſion; *the Merchants* ſins, Lying and Deceitfulneſs; *the Courtiers* ſins, Ambition and Diſſimulation; *the Great Mans* ſins, Pride and Oppreſſion; *the Gentlemans* ſins, Riot E and Prodigality: *the Officers* ſins, Bribery and Extortion; *the Countrey mans* ſins, Envie and Diſcontentedneſs; *the Servants* ſins, Talebearing and Purloyning. In every *State* and condition of life, there is a kind of *opportunity* to ſome *ſpecial ſin*: wherein if our *watchfulneſs* be not the greater, mainly to oppoſe it, and keep it out; we cannot *abide therein with God*.

52.

All

All that I have done all this while, in my paſſage over this Scripture, is but this. I have proved *the Neceſsity* of having a *Calling*; layed down *directions* for *the Choyce* and *trial* of our *Callings*; and ſhewed, what is required of us in *the uſe* of our *Callings* for *the abiding therein with God*. And having thus diſpatched my Meſſage, it is now time I ſhould ſpare both your *ears*, and my own *ſides*. God grant that every one of us may *remember* ſo much of what hath been taught, as is needful for each of us; and faithfully *apply* it unto our own ſouls and conſciences; and make a profitable and ſeaſonable *uſe* of it in the whole courſe of our lives: even for Jeſus Chriſts ſake, his bleſſed Son, and our alone Saviour. To whom, &c.

AD

AD POPULUM.

The Fifth Sermon.

At S. *Paul's* Croſs London, *Nov.* 21. 1624.

1 Tim. 4. 4.

For every Creature of God is good: and nothing to be refuſed, if it be received with Thankſgiving.

OF that great and Univerſal *Apoſtacy*, which ſhould be in the Church through the tyranny and fraud of *Antichriſt*; there are elſewhere in the Scriptures more *full*, ſcarce any where more *plain* predictions, than in this paſſage of S. *Paul*, whereof my Text is a part. The Quality of *the Doctrines* foretold *Ver.* 1. Contrary to the Faith, Erroneous, Deviliſh; [a *Now the Spirit ſpeaketh expreſly, that in the later times ſome ſhall depart from the Faith, giving heed to ſeducing ſpirits, and doctrines of Devils*]. The Quality of *the Doctors* foretold, *ver.* 2. Lyars, Hypocritical, Unconſcionable; [b *Speaking lyes in Hypocriſie, having their conſciences ſeared with a hot-Iron.*] But leſt theſe *generalities* ſhould ſeem not ſufficiently *diſtinctive*; each ſide charging other, (as commonly it happeneth where differences are about

a Verſ. 1.

b Verſ. 2.

Re-

Religion) with *Apoſtacy*, and *Error*, and *Falſhood*, and *Hypocriſie*: the Apoſtle thought it needful to point out thoſe *Antichriſtian Doctors* more diſtinctly, by ſpecifying ſome *particulars* of their deviliſh *Doctrines*. For which purpoſe he giveth inſtance in [a] *two* of their *Doctrines*, whereof he maketh choice, not as being ſimply *the worſt* of all the reſt, (though bad enough) but as being more eaſily diſcernable than moſt of the reſt; *viz.* a Prohibition of *Marriage*, and an Injunction of *abſtinence* from certain *meats*. Which particulars, being ſo agreeable to the preſent *Tenets* of *the Romiſh* Synagogue, do give even of themſelves alone, a ſtrong ſuſpicion, that there is the ſeat of *Antichriſt*. But joyned unto the other Propheſies of [b] *S. Paul*, and [c] *S. John*, in other places, make it ſo unqueſtionable; that they who will needs be ſo unreaſonably charitable, as to think *the Pope* is not *Antichriſt*, may at the leaſt wonder, (as [d] one ſaith well) by what ſtrange chance it fell out, that theſe Apoſtles ſhould draw the *picture* of *Antichriſt* in every point and limb, ſo *juſt like the Pope*, and yet never think of him.

a Ver. 3.

b 2 Theſſ. 2. 3, &c.

c Apoc. 13. 11, &c.

d *Moulins* accompliſhment in the Preface.

2. The words of *the Text*, are the ground of a *Confutation*; indeed properly and directly of the later of theſe *two Errors* only, concerning *Abſtinence* from certain meats: but yet ſo, as it ſtrongly overthroweth the other too, concerning *Marriage*; and in truth generally, all other ſuperſtitious *Precepts* or *Prohibitions*, of like Nature. *Marriage* being the holy *Ordinance* of God, as *Meats* are the good *Creatures* of God: and neither *Marriage*, nor *Meats*, nor any other *Creature* or *Ordinance*, being to be refuſed as upon *tye of Conſcience*; provided ever, they be received with ſuch *thankfulneſs*, and ſuch other requiſite *conditions*, as become Chriſtian men. *For every Creature of God is good; and nothing to be refuſed, if it be received with thankſgiving.*

3. Which words give us occaſion to conſider of *Three points*, which according to the number and order of the ſeveral clauſes in this Verſe, are theſe. 1. *Firſt, the Quality* of Gods Creatures, as they come from him, and are given to us: [*Every Creature of God is good.*] 2. *Secondly, the Uſe* of Gods Creatures, conſiſting in their *lawfulneſs* unto us,, and our *liberty* unto them: [*And nothing to be refuſed.*] 3. *Thirdly*, a *Condition* neceſſary on our parts, leſt *the Creatures* otherwiſe good and lawful, ſhould become unto us evil and hurtful; and that is *Thankfulneſs*: [*If it be received with Thankſgiving*]. The *two firſt* ſet out *the bounty* of God towards us; who hath made a world of Creatures, and all *good*, and hath not envied us *the uſe* of any of them: and *the third*, containeth *our duty* unto God in regard thereof; *viz.* to return unto him, for the free uſe of all *his good Creatures*, the tribute of *our Thanks*. Of theſe *three points* it is my purpoſe, by *Gods* grace, and with your patience, to ſpeak in ſuch *manner*, as ſhall be moſt for our edification; in

A in such *measure* as the usual hours will allow; and in such *Order* as the Text giveth them: and first of *the first*, from the first clause thereof; *Every Creature of God is good.*

By *Creature* understand, not only such as are appointed for nourishment: but even all kind of created Beings; *the* [a] *Heaven* and *the Earth*, and [b] *all things* therein contained [c] *visible* and *invisible*, with all their several *Properties* and *Accidents*. Of all and each of these the Apostles assertion is true; *Every Creature of God is good.* He concludeth all kinds of *meats* to be good; because, they are *the Creatures* of God: which argument were not good, if *every Creature* were not good. And by goodness understand, not only that *goodness*, *ad intra*, whereby every thing is simply and *metaphysically good*, in regard of the nature, perfection, and beeing thereof: but that *goodness*, *ad extra* too, whereby every thing is in the kind and in some measure endowed with an ability to do *some good* without and beyond it self. You may call them an [d] *absolute*, and a *Relative goodness*. And every creature hath both of these. There being in the meanest and basest of *Gods Creatures*, not only an *Absolute Goodness*, whereby it is perfect in its proper kind, *Quà Ens*, as it hath a being and existence; but also a *Relative Goodness* too; and that two-fold. One respecting God the *Creator*: whose glory more or less it serveth to shew forth, *Quà Creatura*, as it is *the Work* of his hands. Another respecting its [e] *fellow-Creatures*: to some of whom it is some way or other serviceable, *Quà pars Mundi*, as it is a part of *the Whole*; but especially serviceable unto *Man*, for whose *service* (next under *the glory of God*) the whole was Created. The sum is. Every *Creature* which *God* hath made is *good*. *Good*, absolutely and in it self; as a *Thing*: *Good*, in that it setteth forth *the Glory* of him that made it, as a *Creature*: *Good*, as a part of *the World*, for the service it doth to Man, and other Creatures.

Hereof we need neither further, nor other testimony, than Gods own approbation registred in the story of *the Creation*, *Gen.* 1. Where we may see Gods allowance stamped, both upon *the several Creatures* of each several day, that they were [f] *good*: and also upon *the whole frame* of the Creatures, when the work was finished; that behold they were [g] *Exceeding good*. *Et nusquam in toto corpore menda fuit.* In this goodly *Systeme* and fabrick of Nature that which is beyond all, is, *the Harmony* and consuncture of the Parts, *exceeding* in *goodness*, *beauty*, and *perfection*: yet so, as no *one part* is superfluous or unprofitable; or, if considered singly and by it self, destitute of its *proper goodness* and usefulness. As in *the Natural Body* of a Man; not the least *member*, or *string*, or *sinew*, but hath his proper office and comeliness in the body: and as in *the artificial Body* of a Clock or other engine of motion, not the least *wheel*, or *pin*, or *notch*, but hath his proper

4.

a Gen. 1. 1.
b Exod. 20. 11.
c Col. 1. 16.

d *V. Scalig. exer.* 307. *sect.* 37.

e Πάντα πεφυκὸς ὠφέλιμα. *Plat. in Protag. & in Menon.*

5.

f Gen. 1. 4, 12, 18, 21, 25.
g *Ibid.* v. 31.

work and use in the Engine. *God* hath given to every thing he hath made, that [a] *number, weight,* and *measure* of perfection and goodness, which he saw fittest for it unto those ends for which he made it. *Every Creature of God is good.*

a Wisd 11.20.

6.

A truth so evident; that even those among *the Heathen Philosophers*, who either denied or doubted of *the worlds Creation*, did yet, by making [b] *Ens* and *Bonum*, terms convertible, acknowledge *the goodness* of every *Creature*. It were a shame then for us, who [c] *through faith understand that the worlds were framed by the word of God*; if our *assent* unto this truth should not be by so much *firmer* than theirs, by how much our *evidence* for it is *stronger* than theirs. They perceived *the thing*; we *the ground* also: they saw, it was so; we, why it is so. Even because it is *the work of God*; A God *full* of goodness; *a God* who is nothing but goodness; a *God* [d] *essentially* and *infinitely* good, yea very *Goodness* it self. As is *the Workman*; such is his * *workmanship*. Not for *degree*, (that is here impossible;) but for *the truth* of the Quality: nor alike *good* with him, but like to him in being *good*. In every Creature there are certain tracks and *footsteps*, as of *Gods Essence*, whereby it hath its *Being*: so of his *Goodness* too, whereby it also is *good*. The [e] *Manichees* saw the strength of this Inference: Who, though they were so injurious unto *the Creatures*, as to repute some of them *evil*; yet durst not be so absurd, as to charge *the true God* to be the cause of those, they so reputed. Common reason taught them, that from *the good God* could not proceed any *evil thing*: no more than *Darkness* could from the light of *the Sun*, or *Cold* from the heat of *the fire*. And therefore, so to defend their *Error*, as to avoid this *absurdity*; they were forced to maintain another *absurdity* (indeed a greater, though it seemed to them the less of the two,) *viz.* to say, there were *two Gods*, a *Good God*, the Author of all *good things*; and an *Evil God*, the Author of all *evil things*. If then we acknowledge, that there is but [f] *one God*, and that one *God good*; (and we do all so acknowledge;) unless we will be more absurd than those most absurd *Hereticks*, we must withall acknowledge all *the Creatures* of that one and *good God* to be also *good*. He is so the causer of all that is *good*; (for [g] *Every good gift, and every perfect giving, descendeth from above from the Father of lights*: as that he is the causer only of what is good; (for *with him is no variableness, neither shadow of turning*, saith S. *James*.) As *the Sun*, who is *Pater luminum*, the fountain and *Father of lights*, (whereunto S. *James* in that passage doth apparently allude) giveth *light* to the Moon, and Stars and all the lights of heaven, and causeth *light* whersoever he shineth, but no where causeth *darkness*: So God the *Father*, and fountain of all *goodness*, so communicateth *goodness* to every thing he produceth, as that he [h] cannot produce any thing at all, but that which is *good*. *Every Creature of God* then *is good*.

b τ' ἀγαθὸν ὑπαχῶς λέγεται τῷ ὄντι. Arist. 1. Ethic. 6.

c Heb. 11. 3.

d Par natura eorum est esse bonos. (De Dijs) Senec.

* Ὁ θεὸς τῷ ἀγαθῷ τοῦ ἔργου ἐστὶν αἴτιος. Pla. in Timæo.

e See *Aug.* passim in ep. ad Manichæos.

f 1 Cor. 8. 6.

g Jam. 1 17.

h *Errat, si quis putat illos* (Deos) *nocere velle, quia non possunt.* Senec. Epist. 95

Nec dant malum, nec habent. Ibid.

Which

A Which being ſo; certainly then, *firſt* (to raiſe ſome *Inferences* from the premiſſes for our farther inſtruction and uſe) certainly I ſay; *Sin*, and *Death*, and ſuch things as are evil and *not good*, are not of Gods making, they are none of his *Creatures*: for all his Creatures are good. [a] *Let no man therefore ſay, when he is tempted* and overcome of ſin, *I am tempted of God*: neither let any man ſay, when he hath done *evil*, It was *God's doing*. God indeed preſerveth *the Man*, actuateth *the Power*, and ordereth *the Action* to the glory of his *Mercy* or *Juſtice*: but he hath no hand at all in the ſinfull *defect* and *obliquity* of a wicked action. There is a *natural*, B (or rather *tranſcendental*) Goodneſs, *Bonitas Entis*, as they call it, in every *Action*, even in that whereto the greateſt ſin adhereth: and that [b] *Goodneſs* is from *God*, as that *Action* is his *Creature*. But *the Evil* that cleaveth unto it, is wholly from the default of *the Perſon* that committeth it; and not at all from God. And as for *the Evils of Pain* alſo; neither are they of Gods making. [c] *Deus mortem non fecit*, ſaith the Author of the Book of Wiſdom, *God made not death, neither doth he take pleaſure in the deſtruction of the living: but wicked men by their words, and works, have brought it upon themſelves*: [d] *Perditio tua ex te Iſrael*, Hoſea 13. *O Iſrael, thy* C *deſtruction is from thy ſelf*: that is, both *thy ſin*, whereby thou *deſtroyeſt* thy ſelf, and *thy Miſery* whereby thou art *deſtroyed*, is only and wholly from thy ſelf. Certainly *God* is not *the Cauſe* of any *Evil*, either of *Sin* or *Puniſhment*. Conceive it thus: not *the Cauſe* of it (*formally*, and) ſo far forth as it is *Evil*. For otherwiſe, we muſt know, that (*materially* conſidered) all *Evils of Puniſhment* are from God: for, [e] *Shall there be evil in the City, and the Lord hath not done it? Amos* 3. 6. In *Evils* of *ſinne*, there is no other, but only that *Natural* or *Tranſcendental goodneſs* (whereof we ſpake) in *the Action*: which *goodneſs* though it be from God, yet becauſe *the* D *Action* is *Morally* bad, God is not ſaid to doe it: But in *Evils of Puniſhment*, there is, over and beſides that *Natural Goodneſs*, whereby they exiſt, a kind of *Moral Goodneſs*, (as we may call it, after a ſort; *improperly*, and by way of *reduction*,) as they are Inſtruments of *the Juſtice* of God: and whatſoever may be referred to *Juſtice*, may ſo far forth be called *good*: and for that very *goodneſs*, God may be ſaid in ſome ſort to be the *Author* of theſe evils of *puniſhment*, though not alſo of thoſe other evils of *Sin*. In both, we muſt diſtinguiſh *the Good* from *the Evil*: and aſcribe all *the Good*, whatſoever it be, (*Tranſcendental*, *Natural*, *Moral*, or if there E be any other,) to God alone; but by no means any of *the Evil*. We are *unthankfull*, if we impute any *good*, but to him: and we are *unjuſt*, if we impute to him any thing but *good*.

Secondly, from *the goodneſs* of the leaſt *Creature*, gueſs we at the [f] excellent *goodneſs* of the great *Creator*. [g] *Ex pede Herculem*. God hath imprinted, as before I ſaid, ſome *ſteps* and footings of his

7.

a Jam. 1. 13.

b *Mali author non eſt, qui omnium quæ ſunt author eſt: quia in quantum ſunt, in tantum bona ſunt.* Aug. 83. Quæſt. 21.

c Wiſd. 13. 16.

d Oſe. 13. 9.

e Amos 3. 6.

8.

f Wiſd. 13. 1, &c.

g *A. Gell.* 1. *Noct. Attic.* 1.

his *goodneſs* in *the Creatures*: from which we muſt take the beſt ſcantling, we are capable of, of thoſe admirable and inexpreſſible and unconceivable *perfections* that are in him. There is no beholding of the body of this *Sun*, who dwelleth in ſuch a [a] *Glorious light as none can attain unto*; that glory would *dazle* with blindneſs the ſharpeſt and moſt *Eagly eye* that ſhould dare to fix it ſelf upon it, with any ſtedfaſtneſs: enough it is for us, from thoſe [b] rayes and glimmering *beams* which he hath ſcattered upon *the Creatures*, to gather how infinitely he exceedeth them in brightneſs and glory. [c] *De ipſo vides, ſed non ipſum:* We ſee *his*, but not *Him*. His *Creatures*, they are our beſt, indeed our only inſtructers. For though his *revealed Word* teach us, what we ſhould never have learned from *the Creatures* without it: yet, (fitted to our capacity,) it teacheth no otherwiſe, than by reſemblances taken from *the Creatures*. [d] τὰ ἀοράτα τοῦ Θεοῦ, as Saint *Paul* calleth it, *Rom.* 1. the whole Latitude of *that*, *which may be known of God*, *is manifeſt in* the Creatures: and *the inviſible things of God* not to be *underſtood but by things that are made*. St. *Baſil* therefore calleth the world [e] διαγωγίας μυσταγωγίαν, the very *School* where the knowledge of God is to be learned: And there is a double way of *teaching*, a two-fold method of trayning us up into that *knowledge* in that ſchool: that is to ſay, [f] *Per viam Negationis*, and *per viam Eminentiæ*. Firſt, [g] *Viâ Negationis*: look whatſoever thou findeſt in *the Creature*, which ſavoureth of *defect* or imperfection; and know, God is not ſuch. Are they limited? ſubject to change, compoſition, decay, &c? *Remove* theſe from *God*; and learn that he is infinite, ſimple, unchangeable, eternal. Then *Viâ Eminentiæ*: look whatſoever *perfection* there is in *the Creature* in any degree; and know that the ſame, but (infinitely and incomparably) more eminently, is in *God*. Is there *Wiſdom*, or *Knowledge*, or *Power* or *Beauty*, or *Greatneſs*, or *Goodneſs*, in any kind or in any meaſure, in any of *the Creatures*? *Affirm* the ſame, but without meaſure, of *God*: and learn that he is infinitely *wiſer*, and *skilfuller*, and *ſtronger*, and *fairer*, and *greater*, and *better*. In every good thing, ſo differently excellent above and beyond *the Creatures*; as that, though yet they be *good*, yet compared with him, they deſerve not the name of *good*, [h] *There is none good but one, that is God*, Mar. 10. None *good*, as he: ſimply, and abſolutely, and eſſentially, and of himſelf ſuch. *The creatures* that they are *good*, they have it from him; and their *goodneſs* dependeth upon him: and they are *good* but in *part*, and in ſome *meaſure*, and in their own *kinds*. Whenſoever therefore we find any *good from*, or obſerve any *goodneſs in* any of *the creatures*: let us not bury our meditations there, but raiſe them up by thoſe *ſtairs* (as it were) of *the Creatures*, to contemplate the great *goodneſs* of him their *Creator*. We are unhappy truants; if

a 1 Tim. 6. 16.

b *Tanta hæc formarum varietas in rebus conditis, quid niſi quidam ſunt radii Deitatis: demonſtrantes quidem quid vere ſit à quo ſunt; non tamen quid ſit, priorſus definientes.* Bern. Ser. 3 f. in Cant.

c Bern. ibid.

d Rom. 1. 19. 20.

e *Baſil.*

f *Aquin.* 1. qu. 12. 12.

g ἐπὶ Θεοῦ τὸ ὄντως ἐστὶν ἀδύνατον, κατ' ὀνομα, ὀικειότερον δὲ μᾶλλον ἐν τῆς πάντων ἀφαιρέσεως ποιεῖσθαι τὸν λόγον. Damaſc. 1. de fid. Orthod. 4.

h Mark 10. 18.

A if in this ſo richly furniſhed *ſchool* of GOD's *good creatures*; we have not learned from them at the leaſt ſo much knowledge of him and *his goodneſs*, as to admire and love, and depend upon it and him. Look upon *the workmanſhip*, and accordingly judge of *the workman*: Every *Creature* of *God* is *good*: ſurely then *the Creator* muſt needs excell in *goodneſs*.

Thirdly; there is in men, amongſt other curſed fruits of *ſelf-love*, an aptneſs to meaſure things, [a] not by *the level* of exact *truth*, but by *the model* of their own *apprehenſions*. Who is there, that cannot fault anothers work? *The* [b] *Cobler* could eſpy ſome-
B thing amiſs in *Apelles* his maſter-piece; becauſe the picture was not drawn juſt according to his fancy. If a thouſand of us hear a *Sermon*, ſcarce one of that thouſand, but he muſt ſhew ſome of that little wit he hath, in *diſliking* ſomething or other: There the Preacher was too *elaborate*, here too *looſe*: that point he might have *enlarged*, *contracted* this; he might have been *plainer* there, ſhewed more *learning* here; that *obſervation* was obvious, that *expoſition* enforced, that *proof* impertinent, that *illuſtration* com-
C mon, that *exhortation* needleſs, that *reproof* unſeaſonable: one miſliketh his *Text*, another his *Method*, a third his *ſtyle*, a fourth his *voice*, a fifth his *memory*; every one ſomething. A fault more pardonable, if our cenſures ſtayed at *the works of men*, like our ſelves; and, [c] *Momus-like*, we did not quarrel *the works of God* alſo, and charge many of his *good Creatures*, either with mani-feſt *ill*, or at leaſtwiſe with *unprofitableneſs*. [d] Why was *this* made? or why *thus*? what *good* doth this, or what *uſe* of that? It had perhaps been better, if this or that had never been; or if they had been otherwiſe. Thus we ſometimes ſay or think. To [e] rectifie this corruption, remember this firſt clauſe of my
D Text, *Every Creature of God is good*. Perhaps thou ſeeſt not, what *good* there is in ſome of *the creatures*? like enough ſo: but yet conſider, there may be much *good* which thou ſeeſt not. Say, it giveth thee no *nouriſhment*: Poſſibly it may doe thee [f] *ſervice* in ſome other kind. Say, it *never yet* did that: yet it may doe *hereafter*. Later times [g] have found out much *good uſe* of many *Creatures*, whereof former ages were ignorant: and why may not after-times find *good* in thoſe things which do us none? Say, it never did, nor ever ſhall do ſervice to *man*, (although who can tell that?) yet who knoweth but it hath done, or may doe ſervice to ſome other *Creature*, that doth ſervice to man? Say,
E not that neither: yet this *good* thou mayſt reap even from ſuch *Creatures*, as ſeem to afford none; to take [h] *knowledge* of thine own ignorance, and to *humble thy* ſelf thereby, who art ſo far from comprehending *the eſſence*, that thou canſt not comprehend

9.

a *Non ex ſui naturâ, ſed ex ſuo commodo, vel incommodo.* Auguſt. 12. de Civit. 4.

b Plin. 35. Nat. Hiſt. 10.

c Lucian. in Hermotimo.

d *See* Sirac. 39. 16, 17, &c.

e *Ne tanti artificis opus in aliquo reprehendere vanitate humanæ temeritatis audeamus.* Aug. 12. de Civit. 4.

f Τὰ μὲν πρὸς βρῶσιν, τὰ δὲ πρὸς διακονίαν, τὰ δὲ πρὸς τέρψιν, τὰ δὲ πρὸς τοιαῦτα τῶν ἰατρῶν. Damaſc. 2. de fid. Orthod. 12.

g *Quam multa animalia hoc primùm cognovimus ſæculo? & quidem multa venientis ævi populus ignota nobis, ſciet.* Senec. 7. Nat. qu. 31.

h *Utitur quibuſdam aſſumendis & reſpuendis, ad valetudinem; quibuſdam tolerandis, ad patientiam; quibuſdam ordinandis, ad juſtitiam; quibuſdam conſiderandis, ad aliquod veritatis documentum.* Auguſt. 83. quæſt. 25.

the very *works of God.* The most unprofitable *Creatures* profit us, at least this way: [a] *Visu, si non usu,* as *Bernard* speaketh; if not to use them, yet to see in them as in a glass *Gods wisdom,* and our own *ignorance.* And so they do us *good*; if not [b] *cedendo in cibum,* if not *exhibendo ministerium,* in feeding and serving us; yet *exercendo ingenium,* as the same *Bernard* speaketh; in exercising our wits, and giving us a sight of our ignorance.

a *Bern.* Serm. 5. in Cant.

b *Ibid.*

10. But yet those *creatures,* which are apparently hurtfull to us; as *Serpents,* and *Wild-beasts,* and sundry *poysonous plants*; but above all, *the Devils,* and cursed *Angels:* May we not say, they are ill, and justly both *blame* and *hate* them? Even these also are *good,* as they are *the creatures of God,* and the workmanship of his hands. It is only through *sin,* that they are *evil*: either *to us,* as the rest; or in *themselves,* as the Devils. These (now wicked) *Angels* were *glorious Creatures* at the first: by their own voluntary transgression it is, that they are now *the worst,* and *the basest.* And as for all the other *creatures of God,* made to do us service; they were at first, and still are *good in themselves*: if there cleaveth to them any *evil,* whereby they become hurtfull *to us,* that is *by accident*; and we have to thank none but our selves for that. For who, or what could have harmed us, if we had been followers of that which was good? It was [c] *not of their own accord,* but through our *sinfulness,* that the Creatures became *subject unto vanity,* and capable either to *doe,* or to suffer *ill.* They had been still *harmless,* if we had been still *faultless*: it was our [d] *sin,* that at once forfeited both our innocency, and *theirs.* If then we *see* any ill in them, or *find* any ill by them; let us not lay the *blame,* or wreak our *hatred* upon them: let us rather bestow our *blame* and *hatred* where it is most due; the *blame* upon *our selves,* the hatred upon *our sins.* If *Balaam* had done justly, he should have spared the [e] *Asse,* and have corrected *himself*: but the false *Prophet* doth *the fault,* and the poor *beast* must bear both *blame* and *strokes.* When we suffer, we *curse,* or at the easiest *blame* the Creatures: this *weather,* that *flood,* such a *storm,* hath blasted our *fruits,* sanded our *grounds,* shipwrackt our *wares,* and undone us. When alas these have neither *heart* nor *strength* against us, but what our selves put into them by our *sins.* Every sense of *evil* therefore *in* or *from the Creatures,* should work in us a *sense* of our *disobedience* unto God; should encrease in us a *detestation* of the sins we have committed against God; should teach us by condemning our selves, to *acquite* the good *Creatures* of God: which as they are *good in themselves,* so should they have been ever and only *good unto us,* if we had been true to our selves, and continued good and faithfull servants unto God. They are *all good*: do not thou accuse any of them, and say they are *evil:* do not thou *abuse* any of them, and make them evil.

c Rom. 8.20.

d ἡμετέρας ταῦτα σωματουλάνου τῆς κτίσεως. Chrysost. in Gen. Hom. 25.

e Num. 22. 27, &c.

Hither-

A Hitherto of *the first point, the goodness of the Creatures*, [*Every Creature of God is good.*] Followeth *the second*, which is their *Use*: consisting in their *lawfulness* unto us, and our *liberty* unto them; every Creature of God is good, *and nothing to be refused.* [*Nothing.*] That is, most agreeably to the argument of the former verse, nothing fit for *food*: but more generally, (and so I rather think the Apostle intendeth) no *Creature of God*, whereof we may have use or service in any kind whatsoever. *Nothing*, which may yield us any comfortable content for the support of this life, in point of *health, ease, profit, delight*, or otherwise (with B due *sobriety*, and other requisite conditions;) *nothing* is to be refused. By which *Refusal*, the Apostle meaneth not a bare *forbearance* of the things; (for, that we both *may*, and in many cases *ought*, so to *refuse* some of *the Creatures*, shall anon appear:) but the thing he forbiddeth, is, *the forbearance* of the Creature, as upon *immediate* tye of Conscience; *viz.* either out of a superstitious opinion of *the unlawfulness* of any creature, for some supposed *natural* or *legal* uncleanness in it; or out of a like superstitious opinion of some extraordinary *perfection*, or operative and effectual *holiness* in such *refusal*. The point is this. *All the Creatures of God* C *are lawful for us to use*: so as it is against *Christian liberty*, either to charge *the use* of them with *sin*, or to place *holiness* in *the abstaining* from them.

Our Apostle often teacheth this Point. In *Rom.* 14. at *vers.* 20. [a *All things are pure*: and at *vers.* 14. there he delivereth it as a certain truth, and upon knowledge, [b *I know and am perswaded by the Lord Jesus, that there is nothing unclean of it self.*] and therefore he imputeth it as an error and *weakness* in judgement, to them that *refused* some kind of meats out of a superstitious *opinion*, or but timorous *fear*, of their unlawfulness, at *ver.* 2. D [c *One believeth he may eat all things: another, who is weak, eateth herbs*:] And in 1 *Cor.* 10. [d *Whatsoever is sold in the shambles, that eat, asking no question for Conscience sake.*] and anon *Ver.* 27. [e *If an unbeliever bid you to a feast, and you be disposed to go; Whatsoever is set before you, eat, asking no question for Conscience sake.*] And, to the end we might know *the liberty* he there giveth to extend to all other *Creatures*, as well as *meats*; he pronounceth of them all universally at *v.* 23. [f πάντα μοι ἔξεστι, *All things are lawful for me.*] And so he doth in *Tit.* 1. 15. universally too; [g *Omnia munda mundis, To the pure all things are pure.*] From all which Testimo- E nies we may conclude, there is no *unlawfulness* or *impurity* in any of *the Creatures*, but that we may with security of conscience, freely use them without sin. If we use them doubtingly against *Conscience*, or indiscreetly against *Charity*, or otherwise inordinately against *Sobriety*; they become indeed in such cases sinful *unto us*: But that is through *our default*, not *theirs*, who *sinfully a-*

12.

a Rom. 14. 20.
b *Ibid.* 14.
c *Ibid.* 2.
d 1 Cor. 10. 25.
e *Ibid.* 27.
f *Ibid.* 23.
g Tit. 1. 15.

buse

abuse that, which we might *lawful use*. And that *abuse* of ours, neither [a] *defileth* the things themselves, nor ought to [b] *prejudice* the liberty of another, that may use them well.

a Rom. 14.14.
b 1 Cor. 10. 29. 30.

13. And as there is no *sin* in *the use*: so neither is there any *religion* or *perfection* to be placed in *the refusal* of any of Gods Creatures. Rather on the contrary, to abstain from any of them, out of a conceit of any such perfection or holiness, is it self a sinful superstition. Our Apostle ranketh it with Idolatrous [c] *Angel-worship*, and condemneth it as *sinful and superstitious*, *Colos.* 2. from *Verse* 16. to the end of the Chapter. The subjecting of our selves to those and such like ordinances, *Touch not, Taste not, Handle not*, though it may have a *shew of wisdome* in *Will-worship*, and in a voluntary humility and *neglecting of the body*, yet it is derogatory to that *liberty* wherein Christ hath set us free, and reviving of those *rudiments of the world*, from which we are *dead* with Christ. Every Creature of God is good; and *nothing to be refused*, out of a superstitious either *fear* of *unlawfulness*, or *opinion* of holiness.

c Col. 2. 16.

14. Now *the Ground* of this our *Right* or *Liberty* unto the Creatures is double: the one, *Gods ordinance* at the first *Creation*; the other, *Christs purchase* in the work of *Redemption*. At *the Creation*, God made *all things* for mans use, as he did man for his own service; and as he reserved to himself his *absolute* Sovereignty over *Man*; so he gave unto man a kind of *limited* [d] Soveraignty over *the Creatures* in *Gen.* 1. [e] *He hath put all things in subjection under our feet*, saith *David*, *Psal.* 8. Which *Dominion* over the Creatures was one special branch of that glorious [f] *Image of God* in us, after which we were created: and therefore was not, nor could be absolutely [g] *lost* by sin; but only *decayed* and *defaced*, and impaired; as the other branches of that *Image* were. So that, albeit man by *sin* lost a great part of his *Soveraignty*, (ἡ τῆς ἀρχῆς ἀναίρεσις, as speaketh Saint *Chrysostome*,) especially so far as concerneth the execution of it; many of *the Creatures* being now *rebellious* and *noysome* unto Man, and *unanswering* his commands and expectations: yet *the Right* still remaineth even in corrupt nature; and there are still to be found some tracings and *Characters*, as in man of *superiority*, so in them of *subjection*. But those *dim*, and confused, and scarce legible: as in old *Marbles*, and *Coyns*, and out-worn *Inscriptions*, we have much adoe to find out what some of the letters were.

d Gen. 1. 29.
e Psal. 8. 6. -- quòd nos in hoc pulcherrimo domicilio voluerunt (Dii) secundae sortiri, quòd terrenis praefecerunt. Sen. 2. de ben. 16.
f Gen. 1. 17.
g Bonis naturae mala adventitia dum non succedunt, sed accedunt, turpant utique ea, non exterminant, conturbant, non deturbant. Bern. in Cant. Serm. 82.
h Chrysost. in Gen. hom. 9.
i Διὰ τῆς παραβάσεως τῆς τῆς δόξας εἰκόνος χαρακτῆρες ἐζεράσθησαν καὶ συνεχύθησαν. Damas. 4 de fid. Orthod. 4.

15. But if by *sin* we had lost all that *first title* we had to *the Creature* wholly and utterly; yet as God hath been pleased graciously to deal with us, we are fully as well as before. God *the Father* hath grant-

granted us, and God *the Son* hath acquired us, and God *the Holy Ghost* hath ſealed us a *new Patent*. By it, whatſoever *Defect* is, or can be ſuppoſed to be, in our *old Evidence*, is ſupplyed; and by vertue of it, we may make freſh *challenge*, and renew our *claim* unto the Creatures. The bleſſed Son of God [a] *Having made peace through the blood of his Croſs*, hath reconciled us to his Father; and therein alſo reconciled *the Creatures* both to us and him: *reconciling by him* (ſaith our Apoſtle, *Col.* 1. 20.) τὰ πάντα, *all things*, (not men only) *unto himſelf*. For God having given us his Son [b] *the heir of all things*; hath he not [c] *with him given us all things* elſe? hath he not permitted us the free uſe of *his Creatures* in as ample Right as ever? [d] *If the Son have made us free, we are free indeed*. And as verily as *Chriſt* is *Gods*, ſo verily (if *we* be *Chriſts*) *all things* are *ours*. This Apoſtle fetteth down the whole *ſeries* and form of this *ſpiritual Hierarchy*, (if I may ſo ſpeak,) this ſubjection and ſubordination of *the Creatures* to Man, of *Man* to Chriſt, of *Chriſt* to God, 1 *Cor.* 3. [e] *All are yours, and ye are Chriſts, and Chriſt is Gods*.

Strengthened with this *double title*, what ſhould hinder us from *poſſeſſion*? Why may we not freely uſe that *liberty*, which was once *given* us by *God*, and again *reſtored* us by *Jeſus Chriſt*? Why ſhould we not [f] *ſtand faſt in*, and contend earneſtly for the maintenance of *that liberty, wherewith Chriſt hath ſet us free*: by rejecting all *fancies*, *opinions*, and *Doctrines*, that any way *trench* upon this our *Chriſtian prerogative*; or ſeek either to *ſhorten*, or to *corrupt*, our *freedome* unto, and *power* over the Creatures? Firſt, if any ſhall oppoſe *the legal Prohibitions* of *the Old Teſtament*; whereby ſome Creatures were [g] *forbidden the Jews* pronounced by God himſelf *unclean*, and decreed *unlawful*: it ſhould not trouble us. For, whatever *the principal reaſons* were, for which thoſe *prohibitions* were then made unto *them* (as there be [illegible] *reaſons* given thereof by Divines both ancient and modern;) certain it is, they now concern not *us*. The Church, during her *nonage* and *pupillage*, (though ſhe were [h] *heir of all*, and had right to all; yet) was to be held *under Tutors and Governours*, and to be trained up under the law of Ceremonies as [i] *under a School-maſter*, during the *appointed time*. But, [k] *When the fulneſs of* the *time* appointed *was come*, her *wardſhip* expired, and *livery* ſued out (as it were) by the coming and ſuffering of Chriſt in the fleſh: the Church was then to enter upon her full *royalties*, and no more to be burdened with thoſe [l] *beggarly rudiments* of legal obſervances. The [m] *handwriting of Ordinances* was then *blotted out*; and the muddy [n] *partition wall broken down*; and the legal *impurity* of the Creatures *ſcowred off*, by the [o] *blood of Chriſt*. They have little to do then, but withall much to anſwer; who, by ſeeking to bring in *Judaiſm* again into *the Chriſtian Church*, either in *whole* or in *part*, do thereby as much as lieth in them, (though perhaps unawares

a Col. 1. 20.
b Heb. 1. 2.
c Rom. 8. 32.
d Joh. 8. 36.
e 1 Cor. 3. 22, 23.

16.

f Gal. 5. 1.
g Levit. 11.
h Gal. 4. 1, 2.
i Gal. 3. 24, 25.
k Gal. 4. 4.
l Πτωχὰ στοιχεῖα. Gal. 4. 9.
m Col. 2. 14.
n Epheſ. 2. 14.
o Ἡ χάρις τοῦ θεοῦ ἁγίασε αἵματι. *Damaſ.* 4. *de fid. Orthod.* 4.

a Gal. 5. 2, 4, 11.
b Act. 10. 11, 15.

to themſelves, yet indeed and in truth) [a] *evacuate* the Croſs of Chriſt. In that [b] *large ſheet* of the Creatures, which reacheth from Heaven to the Earth, whatſoever we find, we may freely *kill* and *eat*, and uſe every other way to our comforts without ſcruple. God having *cleanſed* all; we are not to *call* or eſteem any thing *common or unclean*: God having created *all good*, we are to *refuſe nothing*. If any ſhall oppoſe *ſecondly*, the ſeeming *morality* of

2.

c Gen. 9. 4.
d Lev. 17. 11, 14.
e Acts 15. 20, 29.

ſome of theſe prohibitions; as being given [c] *before the Law* of Ceremonies, preſſed from [d] *Moral reaſons*, and confirmed by [e] *Apoſtolical Conſtitution* ſince; upon which ground ſome would impoſe upon the Chriſtian Church this, as a perpetual yoke, to *abſtain from blood*: or *thirdly*, the *prophanation* which ſome Creatures have contracted by being uſed in the exerciſe of *Idolatrous worſhip*, whereby they become *Anathema*, and are to be held as

3.

f Joſh. 7. 1.
g 4 King. 18. 4.

execrable things; as [f] *Achan's wedge* was, and *the* [g] *Brazen Serpent* which *Hezekiah* ſtamped to powder: upon which ground alſo, ſome others have inferred an utter unlawfulneſs to *uſe* any thing in *the Church*, which was *abuſed* in *Popery*, by calling them *rags* and *reliques* of *Idolatry*: neither this nor that ought to trouble us. For although neither my *aim*, (which lyeth another way) nor *the time*, will permit me now to give a juſt and full ſatisfying *anſwer* to the ſeveral *inſtances*, and their *grounds*: yet the very words and weight of my Text, do give us a clear reſolution *in the general*, and ſufficient to reſt our *Conſciences*, and our *judgements* and *practice* upon; that, notwithſtanding all pretenſions of reaſon to the contrary, yet theſe things, for ſo much as they are ſtill *good*, ought not to be *refuſed*. For the Apoſtle hath here laid a ſure foundation, and impregnable: in that he groundeth *the uſe* upon *power*; and from *the Goodneſs* of the Creature inferreth the *lawfulneſs* of it. [*Every Creature of God is good; and nothing to be refuſed.*] He concludeth; it is therefore *not to be refuſed*, becauſe it is *good*. So that look whatſoever *Goodneſs* there is in any Creature; that is, whatſoever *natural Power* it hath, which either *immediately* and of it ſelf is, or may by the *improvement* of humane Art and induſtry be taught to be, of any uſe unto man, for neceſſity, nouriſhment, ſervice, lawful delight or otherwiſe: *the Creature*, wherein ſuch *goodneſs* or *power* is to be found, may *not be refuſed* as upon tye of Conſcience; but that *power* and *goodneſs* it hath, may lawfully be *employed* to thoſe uſes, for which it is meet in regard thereof. Ever provided, we be careful to obſerve all thoſe requiſite conditions, which muſt guide our *Conſciences*, and regulate our *practice*, in the uſe of all lawful and *indifferent things*. They that teach otherwiſe, lay burdens upon their own conſciences which they *need* not, and upon the conſciences of their *brethren* which they *ſhould* not; and are injurious to that *liberty* which the bleſſed *Son* of God hath *purchaſed* for his Church, and which

which the blessed *Spirit* of God hath *asserted* in my Text.

Injurious in *the second place*, to this branch of our *Christian liberty*, *is the Church of Rome*: whom Saint *Paul* in this passage hath branded with an indelible note of infamy; inasmuch as those very *doctrines*, wherein he giveth instance, as in *doctrines of Devils*, are the received *Tenets* and *Conclusions* of that Church. Not to insist on other prejudices done to *Christian liberty*, by the intolerable usurpation of [a] *the man of sin*, who exerciseth a *spiritual Tyranny* over mens Consciences, as opposite to *Evangelical liberty*, as *Antichrist* is to *Christ*: let us but a little see how she hath fulfilled St. *Pauls* prediction in teaching *lying* and *Devilish* doctrines, and that with *seared* consciences and *in Hypocrisie*, in the two specialties mentioned in the next former *Ver. viz.* forbidding to *Marry*, and commanding to *abstain* from *Meats*.

17.

a 2 Thess. 2. 3.

Marriage, the holy *Ordinance* of God, instituted in the [b] *place* and *estate* of innocency, honoured by [c] *Christs* presence at *Cana* in *Galilee*; the *seed plot* of the Church, and the [d] sole allowed *remedy* against incontinency and burning lusts; by the Apostle commended as [e] *honourable in all* men, and commanded in case of [f] *ustion* to all men: is yet by this [g] *purple strumpet* forbidden, and that *sub mortali*, to Bishops, Priests, Deacons, Sub-deacons, Monks, Friers, Nuns: in a word, to the whole *Clergy* (as they extend that title) both *Secular* and *Regular*. Wherein, besides the *Devilishness* of the Doctrine, in contrarying *the Ordinance of God*, and in denying men subject to sinfull lusts the lawfull *remedy* and so casting them upon a *necessity* of sinning; see if they do not teach this lye with *seared* consciences? For with what Conscience can they make the same thing a *Sacrament* in the Lay, and [h] *Sacrilege* in the Clergy? With what conscience permit *stewes*; and forbid *Marriage*? With what conscience alledge *Scriptures* for the single life of *Priests*; and yet confess it to be an [i] Ordinance only of *Ecclesiastical*, and not of *Divine* right? With what conscience confess *fornication* to be against the Law of *God*, and *Priests marriage* only against the Law of *holy Church*: and yet make *marriage* in a Priest a [k] farr fouler sinne than *fornication*, or *incest*? With what conscience exact a *vow of continency* from Clerks, by those *Canons*, which [l] defend their open *incontinency*? With what conscience forbid *lawfull marriages* to some; and yet by dispensation allow *unlawfull marriages* to others?

18.

b Gen. 2. 18.
c John 2, 2.
d 1 Cor. 7. 2.
e Heb. 13. 4.
f 1 Cor. 7 9.
g Rev. 17. 13.
h *Bellarm. de Monach. ca.* 34
i *Aquin. 2. 2. qu* 88 2. *Bellar. de Cler. cap.* 18 *Becan. 1. man. controv.* 13. 1 11
k *Coster. Enchirid. cap.* 20. *prop* 9.
l *Ca. li. qu. dist* 34. *c.* 12. *qu.* 1. *ca. Dictissimis.*

And is not the like also done in the other particular, concerning *Meats*? The laws of that Church forbidding some [m] *Orders* of men, some kinds of meats *perpetually*; and *all* men some meats upon *certain* dayes: and that not for *Civil respects*; but with opinion of *satisfaction*, yea *merit*, yea and *supererogation* too. In which also, besides *the Devilishness* of the Doctrine, in corrupting the profitable and *religious* exercise of *fasting*, and turning it into a

19.

m Benedictines and Carthusians.

superstitious observation of *Dayes* and *Meats*: judge if they doe not teach *this lye* also, as the former, with *seared* consciences. For, with what conscience can they allow an ordinary *Confessour* to absolve for *Murder*, *Adultery*, *Perjury*, and such petty crimes; but reserve the great sin of *Eating flesh* upon a Friday or Ember-day, to the censure of a *Penitentiary*; as being a matter beyond the power of *an ordinary Priest* to grant absolution for? With what Conscience make the tasting of the coarsest *flesh* a breach of *the Lent-fast*; and surfetting upon the delicatest *fishes* and *confections*, none? With what Conscience, forbid they such and such meats, for *the taming* of the flesh: when they allow those that are farre more *nutritive* of the flesh, and *incentive* of fleshly lusts? With what conscience *enjoyn* such abstinence for a *penance*, and then presently release it again for *a peny*? Indeed *the Gloss* upon *the* [a] *Canon*, that doth so, hath a right worthy and a right wholesom note: Note, saith *the* [b] *Gloss*, that he who giveth a *peny* to redeem his fast, though he give money for a spiritual thing, yet he doth not commit *Simony*, because the contract is made with God. If these men had not *seared* up their consciences: would they not, think you, feel some *check* at the broaching of such ridiculous and inconsistent stuff, as floweth from these two heads of *Deviliſh Doctrines*; of forbidding to *Marry*, and commanding to abstain from *Meats*?

a *Dist.* 84. *ca. Presbyter.*
b *Gloss. Ibid.*

20. I deny not, but *the bawds* of that strumpet, *the Doctors* of that Church, have their *colourable pretences* wherewith to blanch over these errours: else the *lyes* would be palpable; and they should not otherwise fill up the measure of their *Apostacy*, according to the Apostles Prophecy, in *teaching* these *lyes in Hypocrisie*. But *the colours*, though never so artificially *tempered*, and never so handsomly *laid on*, are yet so *thinne*; that a steddy eye, not bleered with prejudice, may discern *the lye* through them, for all *the Hypocrisie*. As might easily be shewen; if my intended course led me that way, and did not rather direct me to matter of more profitable and universal use. Having therefore done with them, it were good for us in *the third place*, (that we might know our own *free-hold* with better certainty, and keep our selves within our due bounds;) to enquire a little what is the just *extent* of our *Christian liberty* unto *the Creatures*, and what *restraints* it may admit. A point very needfull to be known for the resolution of many *doubts* in conscience and for the cutting off of many questions and *disputes* in the Church: which are of very noysom consequence, for want of right information herein. I have other matter also to entreat of: and therefore since I may not allow this Enquiry so large a discourse, as it well deserveth; I shall desire you to take into your Christian consideration, these *Positions* following.

The

A The *first*, Our Christian liberty extendeth to *all the Creatures* of God. This ariseth clearly from what hath been already delivered: and the testimonies of Scripture for it are expres. [a] *All things are pure*; [b] *All things are lawfull*; [c] *All are yours*; elsewhere: and here, *Nothing to be refused.* 21.

a Rom. 14. 20.
b 1 Cor. 10. 23.
c 1 Cor. 3. 22.

The second Position. Our Christian liberty equally respecteth *the using*, and *the not using* of any of *Gods creatures*. There is no Creature, but a Christian man by vertue of his *liberty*, as he may *use* it upon just occasion, so he may also upon just cause *refuse* it. 22

B [d] *All things are lawfull for me*, saith S. *Paul*, *but I will not be brought under the power of any thing*. Where he establisheth this *liberty* in both the parts of it: liberty *to use* the Creatures, or else they had not all been *lawfull* for him; and yet liberty *not to use* them, or else he had been under *the power* of some of them. Whence it followeth, that all *the Creatures of God* stand in the nature of things *indifferent*: that is, such as may indifferently be either *used* or *not used*, according as the rules of *godly discretion*, circumstances duely considered, shall direct. d 1 Cor. 6. 12.

The third Position. Our Christian liberty for the using or not using of the creature, may without prejudice admit of some *restraint* in the outward practice of it. 23.

C *Ab illicitis semper, quandoque & à licitis*; I think it is S. *Gregorie's*; A Christian must never doe *unlawfull*; nor yet alwayes, *lawfull* things. St. *Paul* had liberty to *eat flesh*, and he used that liberty, and ate flesh; yet he knew there might be some cases, wherein to abridge himself of the use of that liberty so farr, as [e] *not to eat flesh whilest the world standeth*. But what those *Restraints* are, and how farr they may be admit ted without prejudice done to that *liberty*, that we may the better understand, let us go on to e Cor. 8. 13.

The fourth Position. Sobriety may and ought to restrain us in 24.

D the outward practice of our *Christian liberty*. For our *Dyet*; all fish, and flesh, and fowl, and fruits, and spices, are lawfull for us, as well as *Bread* and *Herbs*: but may we therefore with thriftless *prodigality* and exquisite *ryot* fare deliciously and sumptuously every day, under pretence of *Christian liberty*? Likewise for our *Apparel*; all stuffs and colours, the richest silks, and furrs, and dyes, are as lawfull for us, as cloth, and leather, and sheeps russet: *Christian liberty* extendeth as well to one as another. But do we think that *liberty* will excuse our pride, and vanity, and excess, if we ruffle it out in silks and scarlets, or otherwise in *stuff*, *colour*, or *fashion* unsuitably to our *years*, *sex*, *calling*, *estate* or *condition*? In all

E other things of like nature; in our *buildings*, in our *furniture*, in our *retinues*, in our *disports*, in our *recreations*, in our *society*, in our *Marriages*, in other things: we ought as well to consider, what in *Christian sobriety* is meet for us to doe; as what in *Christian liberty* may be done. Scarce is there any one thing, wherein the Devil

putteth ſlurrs upon us more frequently, yea and more dangerouſly too, (becauſe unſuſpected) than in this very thing, in making us take *the uttermoſt* of our freedom in the uſe of *indifferent things*. It therefore concerneth us ſo much the more, to keep a *ſober watch* over our ſelves and ſouls, in *the uſe* of Gods *good Creatures*: leſt otherwiſe under the fair title and habit of *Chriſtian* [illegible]*rty*, we yield our ſelves over to a *carnal licentiouſneſs*.

25. *The fifth Poſition.* As Sobriety: ſo *Charity* alſo may, and ought to reſtrain us in the outward exerciſe of our *Chriſtian liberty*. *Charity*, I ſay, both to *our ſelves*, and *others*. Firſt, to *our ſelves*: for regular charity beginneth there. If we are to [a] cut off our *right hand*, and to pluck out *the right eye*, and to caſt them both from us, when they *offend us*: much more then ought we to deny our ſelves *the uſe* of ſuch outward *lawfull things*, as by experience we have *found*, or have otherwiſe cauſe to ſuſpect to be hurtfull either to our *bodies*, or *ſouls*. So a man may, and ſhould refrain from *meats*, which may endanger his *bodily health*: But how much more then from every thing, that may endanger *the health* of his *ſoul*? If thou findeſt thy ſelf enflamed with *luſt*, by dancing; if enraged with *choler*, by game; if tempted to *coveteouſneſs*, *pride*, *uncleanneſſe*, *ſuperſtition*, *cruelty*, any ſin, by reaſon of any of *the Creatures*: it is better for thee to make a covenant with thine *eyes*, and *ears*, and *hands*, and *ſenſes* (ſo far as thy *condition* and *calling* will warrant thee) not to have any thing to doe with ſuch things: than by gratifying them therein, caſt both thy ſelf and them into hell. Better by our *voluntary abſtinence* to depart with ſome of our liberty unto *the Creatures*: than by our *voluntary tranſgreſſion* forfeit *all*, and become the *Devils Captives*.

a Mat. 5. 29. 30.

26. But *Charity*, though it begin *at home*, yet it will *abroad*; and not reſting at *our ſelves*, reacheth to *our brethren* alſo: of whom we are to have a due *regard* in our uſe of *the Creatures*. An argument wherein St. *Paul* often enlargeth himſelf: as in *Rom.* 14. and 1 *Cor.* 8. the whole Chapters throughout, and in a great part of 1 *Cor.* 10. The reſolution every where is, that [b] *all things be done to edification*; that things lawfull become [c] *inexpedient*, when they *offend*, rather than *edifie*: that though [d] *all things indeed are pure, yet it is evil for that man which uſeth them with offence*: that albeit *fleſh* and *wine*, and other things be lawfull, yet [e] *it is good neither to eat fleſh, nor to drink wine, nor to do any thing whereby a mans brother ſtumbleth, or is offended, or is made weak*. Hitherto appertaineth that great and difficult common-place of *Scandal*, ſo much debated and diſputed of by Divines. *The Queſtions* and *Caſes* are manifold; not now to be rehearſed, much leſs reſolved, in *particular*: But *the Poſition* is plain in *the general*, that in caſe of *ſcandal*, for our *weak brothers* ſake,

b 1 Cor. 14. 26.
c 1 Cor. 10. 23
d Rom. 14. 20
e *Ibid. verſ.* 21.

A ſake, we may, and ſometimes ought, to abridge our ſelves of ſome part of *our lawful Liberty*.

Beſides theſe two, *Sobriety* and *Charity*, there is yet one reſtraint more, which ariſeth from *the duty* we owe to our *Superiours*, and from the bond of *Civil Obedience*: which if it had been by all men as freely admitted, as there is juſt cauſe it ſhould, how happy had it been for the peace of this Church? Concerning it, let this be our *Sixth poſition*; The determination of *Superiours* may and ought to reſtrain us in the outward exerciſe of our *Chriſtian liberty*. We muſt [a] *ſubmit our ſelves to every Ordinance of man*, ſaith S. *Peter*, 1 *Pet.* 2. 12. and it is neceſſary we ſhould do ſo: for *ſo is the will of God*, Ver. 15. Neither is it againſt *Chriſtian liberty* if we do ſo; for we are ſtill as free as before: rather, if we do not ſo, we *abuſe our liberty for a cloak of maliciouſneſs*, as it followeth there, *ver.* 16. And St. *Paul* telleth us we [b] *muſt needs be ſubject, not only for fear*, becauſe the Magiſtrate [c] *carrieth not the Sword in vain, but alſo for Conſcience ſake*, becauſe [d] *the powers that are, are ordained of God*. This duty, ſo fully preſſed, and ſo uniformly by theſe two grand Apoſtles, is moſt apparent in *private ſocieties*. In a family, *the Maſter*, or *Pater familias*, who is a kind of *petty Monarch* there, hath authority to preſcribe to his *children* and *ſervants* in the uſe of thoſe *indifferent things*; whereto yet they, as *Chriſtians*, have as much *liberty* as he. *The ſervant*, though he be [e] *the Lords free-man*, yet is limited in his *diet, lodging, livery*, and many other things by his *Maſter*: and he is to ſubmit himſelf to his maſters appointment in theſe things, though perhaps in his *private affection* he had rather his Maſter had appointed otherwiſe: and perhaps withall in his *private judgement*, doth verily think it fitter his Maſter ſhould appoint otherwiſe. *If any man*, under colour of *Chriſtian liberty*, ſhall [f] *teach otherwiſe*, and exempt *ſervants* from the obedience of their *Maſters* in ſuch things: S. *Paul* in a holy indignation inveigheth againſt ſuch a man, not without ſome bitterneſs, in the laſt Chapter of this Epiſtle, as one that *is proud, and knoweth nothing*, as he ſhould do, *but doateth about queſtions and ſtrife of words, &c. ver.* 3, 5.

B

C

D

E

a 1 Per. 2. 13, 15, 16.

b Rom. 13. 5.

c *Ibid. ver.* 4.

d *Ibid. ver.* 1

e 1 Cor. 7. 22.

f 1 Tim. 6. 3, 5.

27.

Now look what power *the Maſter* hath over his *ſervants* for the ordering of his *family*; no doubt the ſame at the leaſt, if not much more, hath *the ſupreme Magiſtrate* over his *ſubjects*, for the peaceable ordering of *the Common-wealth*: the Magiſtrate being *Pater Patriæ*, as the Maſter is *Pater familias*. Whoſoever then ſhall interpret *the determinations of Magiſtrates* in the uſe of *the Creatures*, to be contrary to *the liberty* of a Chriſtian: or under that colour ſhall exempt *inferiours* from their *obedience* to ſuch determinations, he muſt blame S. *Paul*; nay he muſt blame *the Holy Ghoſt*, and not us; if he hear from us, that he is *proud, and knoweth nothing*,

28.

thing, and doteth about unprofitable *Questions*. Surely, but that *experience* sheweth us it hath been so, and *the Scriptures* have foretold us that [a] it should be so: that there should be *differences*, and sidings, and part-takings in the Church: a man would wonder how it should ever sink into the hearts and heads of sober understanding men, to deny either *the power* in Superiours to *ordain*, or *the necessity* in Inferiours to *obey* Laws and Constitutions, so restraining us in the use of *the Creatures*.

a 1 Cor. 11. 19.

29. Neither let any man cherish his ignorance herein: by conceiving, as if there were some difference to be made between *Civil* and *Ecclesiastical* Things, and Laws, and Persons in this behalf. The truth is, our *liberty* is equal in both: *the power* of Superiours for restraint equal in both, and *the necessity* of *obedience* in Inferiours equal to both. No man hath yet been able to shew, nor I think ever shall be, a real and substantial difference indeed, between them to make an inequality. But that still, as *viz. Magistrates* have sometimes, for just politick respects, *prohibited* some trades, and manufactures, and commodities, and enjoyned other-some, and done well in both: so *Church-Governours* may, upon good considerations, (say it be but for order and uniformities sake,) prescribe the *times*, *places*, *vestments*, *gestures*, and other *Ceremonial Circumstances* to be used in *Ecclesiastical* Offices and Assemblies. As the Apostles in the first *Council* holden at Jerusalem in *Acts* 15. laid upon the Churches of the Gentiles for a time, a [b] restraint from *the eating of blood, and things sacrificed to Idols, and strangled*.

b Acts 15. 28, 29.

30. Thus we see our *Christian liberty* unto the Creatures, may without prejudice admit of some *restraints* in *the outward exercise* of it: and namely from the three respects, of Christian *Sobriety*, of Christian *Charity*, and of Christian *Duty* and Obedience. But now in the comparing of these together; when there seemeth to be a repugnancy between one and another of them, there may be some difficulty: and the greatest difficulty, and which hath bred most trouble, is, in comparing the cases of *scandal* and *disobedience* together, when there seemeth to be a repugnancy between *Charity* and *Duty*. As for example: Suppose in a thing which simply and in it self we may *lawfully* according to *the Liberty* we have in Christ, either use or forbear; *Charity* seemeth to lay restraint upon us one way, our *weak* brother expecting we should *forbear*, and *Duty* a quite contrary way, *Authority* requiring *the use*: in such a case what are we to do? It is against *Charity* to offend *a brother*; and it is against *Duty*, to disobey *a Superiour*. And yet something must be done: either we must *use*, or *not use*; *forbear*, or *not forbear*. For the untying of this knot, (which, if we will but lay things rightly together, hath not in it so much hardness as it seemeth to have;) let this be our *seventh Position*. In the use of *the Creatures*, and all in-

A *indifferent things*, we ought to bear a greater regard to our *publick Governours*, than to our *private Brethren*; and be more careful to obey them, than to *satisfie* these, if the same course will not in some mediocrity satisfie both. Alas, that our brethren who are contrary minded, would but with the spirit of sobriety admit *outward reason* to be umpire in this case! Alas, that they would but consider, what a world of *Contradictions* would follow upon the contrary *opinion*, and what a world of *confusions* upon the contrary *practice*. Say what can be said, in the behalf of a *Brother*; all the same, and more, may be said for a *Governour*. For a *Governour* is a *Brother* too, and something more: and *Duty* is *Charity* too, and something more. If then I may not offend my *Brother*, then certainly not my *Governour*: because he is my *Brother* too, being a *man*, and a *Christian*, as well as the other is. And the same *Charity*, that bindeth me to satisfie *another Brother*, equally bindeth me to satisfie *this*. So that, if we go no farther, but even to the common bond of *Charity*, and relation of *Brotherhood*; that maketh them *equal* at the least: and therefore no reason, why I should satisfie one that is but a *Private Brother*, rather than *the publick Magistrate*, who (that publick respect set aside) is my *Brother* also. When the Scales hang thus even, shall not the accession of *Magistracy* to common *Brotherhood* in him, and of *Duty* to common *Charity* in me, be enough to cast it clear for *the Magistrate*? Shall a *servant* in a Family, rather than *offend* his fellow-servant, *disobey* his Master? And is not a *double scandal* against *Charity* and *Duty* both (for *Duty* implieth *Charity*) greater than a *single scandal* against *Charity* alone? If private men will be offended at our *Obedience* to publick *Governours*; we can but be sorry for it: We may not redeem their *offence* by our *disobedience*. He that *taketh* offence where none is *given*, sustaineth a double person; and must answer for it, both as *the giver* and *the taker*. If offence be taken at us, there is no woe to us for it, if it do not come by us; *Woe to the man by whom the offence cometh*: and it doth not come by us, if we do but what is our duty to do. *The Rule* is certain and equitable; The respect of *private scandal* ceaseth, where *lawful authority* determineth our *liberty*: and that *restraint* which proceedeth from *special Duty*, is of superiour reason to that which proceedeth but from *common Charity*.

Three *Moderatours* then of our *Christian liberty* to the Creatures we are to allow of; *Sobriety*, *Charity*, and *Duty*: unto every of which a just regard ought to be had. Neither need we fear, if we suffer *Sobriety* on one side, and *Charity* on another, and *Duty* on a third, thus to abridge us in the use of our *Christian liberty*; that by little and little it may be at length so pared away among them, that there may be little or nothing left of it. To remove this suspition

a *Si tantopere cavenda sunt scandala parvulorum, quanto amplius prælatorum?* Bernard. de præcept. & disp.

b *Prudenter advertat qui hoc cogitat, scandalum scandalo non benè emendari. Quis ille emendatio est, si ut aliis scandalum tollas, alios scandalizas?* Bern. de Præc. & disp.

c Mat. 18. 7.

31.

on; let this be our *Eighth* and laſt *Poſition*. No reſpect whatſoever can, or ought to diminiſh the *inward freedome* of the conſcience to any of the Creatures. And this *inward freedome* is it, wherein eſpecially conſiſteth our *Chriſtian liberty* to the Creature. This *freedome* we are all bound to *maintain* to the utmoſt of our powers; and not to ſuffer our ſelves to be made [a] *the ſervants of men*, (otherwiſe than in [b] *ſerving one another by love*:) but to [c] *ſtand faſt in the liberty wherein Chriſt hath ſet us free*. Now this *liberty* conſiſteth in a certain *reſolution* of judgement, and a certain *perſwaſion* of conſcience ariſing thence, that *all the Creatures* of God are in themſelves *lawful*, and free for us either to *uſe* or *refuſe*, as we ſhall ſee it expedient for us: and that neither *the uſe* nor the *forbearance* of them, doth of it ſelf either *commend* or *diſcommend* us unto God; or any way either *pleaſe* him as a part of his *worſhip*, or *offend* him as a *tranſgreſſion* of his Law. [d] *The kingdome of God is not meat and drink*, ſaith S. *Paul*: [e] *Neither if we eat, are we the better; neither the worſe, if we do not eat*; nor on the contrary. Now here is the wickedneſs, and the uſurpation of *the High Prieſt of Rome*; that he challengeth to himſelf a *ſpiritual power* over *the conſciences* of men, which is the greateſt *tyranny* that ever was, or can be exerciſed in *the world*: laying *impurity* upon the things he *forbiddeth*; and annexing *operative holineſs*, and power both *ſatisfactory*, and *meritorious*, to the things he *injoyneth*. Which uſurpation, whoſoever hateth not in him with a perfect hatred, is juſtly *unworthy* of, and ſhamefully *unthankful* for, that *liberty* and freedome, which the bleſſed Son of God hath purchaſed for his Church.

a 1 Cor. 7. 23.
b Gal. 5. 13.
c Gal. 5. 1.
d Rom. 14. 17.
e 1 Cor. 8. 8.

32. But this *inward freedome* once eſtabliſhed in our hearts; and our *conſciences* fully perſwaded thereof: let us thenceforth make no ſcruple to admit of ſuch juſt *reſtraints* in the outward exerciſe of it, as Chriſtian *Sobriety*, *Charity*, and *Duty* ſhall require. For we muſt know, that the *Liberty* of a Chriſtian is not in *eating*, and *wearing*, and *doing*, *what* and *when*, and *where* and *how* he liſt; but in being aſſured that it is all one before God, (in the things themſelves barely conſidered,) whether he *eat* or not eat, *wear* or not wear, *do* or not do, this or that: and that therefore, as he may upon juſt cauſe *eat* and *wear*, and *do*; ſo he may upon juſt cauſe alſo refuſe to *eat*, or *wear*, or *do* this thing or that. Indeed otherwiſe, if we well conſider it, it were but *the empty* name of liberty, without *the thing*: for how is it *liberty*, if a man be determinately bound the one way, and tied *ad alteram partem contradictionis* preciſely: and not left *indifferent* and equal to either? If then the regards of *Sobriety*, *Charity*, or *Duty*, do not require a forbearance, thou knoweſt *every creature of God is good, and nothing to be refuſed*: thou haſt thy *liberty* therefore, and mayeſt according to that *liberty* freely *uſe* that

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Creature. But if any of thoſe former reſpects require thou ſhouldeſt *forbear*; thou knoweſt that *the Creature* ſtill *is good*, and as not to be *refuſed*, ſo not to be *impoſed*: thou haſt thy *liberty* therefore here, as before, and oughteſt according to that *liberty*, freely to *abſtain* from that *Creature*. Both in uſing and refuſing, *the Creature* is ſtill *free*: and as well *the uſe* as *the refuſal*, and as well *the refuſal* as the *uſe*, doe equally and alike belong to the true *liberty* of a Chriſtian.

We have ſeen now, what *liberty* God hath allowed us: and therein we may ſee alſo his great goodneſs and *bounty* towards us, in making ſuch a world of *Creatures*, and all of them *good*; [*Every Creature of God is good*;] and not envying us the free *uſe* of any of thoſe good Creatures; [*Nothing to be refuſed.*] But where is our *Duty*, anſwerable to this *Bounty*? Where is our *thankfulneſſe*, proportionable to ſuch *receipts*? Let us not rejoyce too much in *the Creatures goodneſs*, nor glory too much in *our freedom* thereunto: unleſs there be in us, withall, a due care and conſcience to perform *the Condition*, which God requireth in lieu thereof; neither can their *goodneſs* do us *good*, nor our *freedom* exempt us from *evil*. And that condition is, *the Duty of Thankſgiving*: expreſſed in the laſt clauſe of the verſe [*If it be received with thankſgiving.*] Forget this *proviſo*, and we undoe all again, that we have hitherto done, and deſtroy all that we have already eſtabliſhed concerning both *the goodneſs* of the Creature, and *our liberty* in the uſe thereof: for without *thankſgiving*, neither can we partake their *goodneſs*, nor uſe our own *liberty*, with comfort. Of this therefore in the next place; wherein *the weight* of the duty conſidered, together with our *backwardneſs* thereunto, if I ſhall ſpend the remainder of my time, and meditations; I hope my labour (by the *bleſſing* of God, and your *prayers*,) ſhall not be unprofitable, and my purpoſe therein ſhall find, if not *allowance* in your judgements, at leaſt in your Charity *Excuſe*. To ſpeak of which *Duty of thankſgiving* in the full extent, and by way of common place; were to enter into a ſpacious field, indeed a very ſea of matter without bottom. For mine own eaſe therefore and yours, I ſhall confine my ſelf to that branch of it, which is moſt immediately pertinent to *my Text*, *viz.* that tribute of *Thanks*, which we owe unto God for the free uſe of his *good Creatures*; forbearing to meddle with the other branches thereof, otherwiſe than as they fall within the reach of this, by way either of *Proportion* or *Inference*.

33.

34. And firſt we are to know, that by *Thankſgiving* in my Text, is not meant only that *ſubſequent* act, whereby we render unto God *praiſe* and *thanks* for the Creature, *after* we have received it, and enjoyed the benefit of it; which yet is moſt properly *Thankſgiving*: but we are to extend the word farther, even to thoſe *prece-*

dent acts of *Prayer* and *Benediction*, whereby we beſeech God to give his bleſſing to *the Creature*, and to ſanctifie the uſe of it to us. For what in this verſe is called *Thankſgiving*, is in the next verſe comprehended under the name of [a] *Prayer*. And we ſhall accordingly find in the Scriptures elſewhere, the words εὐλογία, and εὐχαριστία, the one whereof ſignifieth properly *Bleſſing*, the other *Thankſgiving*, uſed oftentimes promiſcuouſly the one for the other. *The bleſſing* which our bleſſed Saviour Jeſus Chriſt uſed at the conſecration of *the Sacramental* bread, [b] S. *Luke* and [c] S. *Paul* expreſs by the word εὐχαριστήσας: [d] S. *Matth.* and [e] S. *Mark*, by εὐλογήσας. And *the Prayer* of Bleſſing, uſed before the eating of *common bread*, is by [f] every of *the four* Evangeliſts in ſome places deſcribed by the word εὐχαριστῶν: And by *three* of them in other ſome places, [g] by εὐλογῶν. And the name [h] εὐλογία is ſometimes found in the writings of the Ancients, for the Sacrament of *the Lords Supper*; the more uſual name whereof is εὐχαριστία, or the *holy Euchariſt*. And we in our ordinary manner of ſpeech, call as well *the Bleſſing before meat*, as *the Thankſgiving after*, by the common name of *Grace*, or *ſaying of Grace*. Both theſe then together, *Grace before* meat, and *Grace after* meat; a Sacrifice of *Prayer* before we uſe any of the *good Creatures* of God, and a Sacrifice of *Praiſe* after we have uſed them; *the Bleſſing* wherewith we bleſs *the Creature* in *the Name of God*, and *the Bleſſing* wherewith we bleſs *the Name of God* for the Creature: both theſe I ſay together, is the juſt extent of that *Thankſgiving*, whereof *my Text* ſpeaketh, and we are now to entreat.

35. Concerning *Meats* and *Drinks*, unto which our Apoſtle hath ſpecial reference in this whole paſſage: this duty of *Thankſgiving*, hath been ever held ſo congruous to the partaking thereof, that long and ancient cuſtom hath eſtabliſhed it in the common practice of Chriſtians; not only with *inward thankfulneſſe* of heart to recount and acknowledge *Gods goodneſſe* to them therein, but alſo *outwardly* to expreſs the ſame in a vocal ſolemn form of *Bleſſing* or *Thankſgiving*, that which we call *Grace*, or *ſaying of Grace*. Which very phraſes, whether or no they have ground, (as to me it ſeemeth they have,) from thoſe words of our Apoſtle, 1 Cor. 10. [i] *For if I by* Grace *be a partaker, why am I evil ſpoken of, for that for which I give thanks.*) I ſay, howſoever it be with *the phraſe*; ſure we are *the thing* it ſelf hath ſufficient ground from the examples of Chriſt, and of his holy Apoſtles. From whom, the cuſtom of *giving Thanks* at meals, ſeemeth to have been derived, throughout all ſucceeding ages, even to us. Of *Chriſt* himſelf we read often, and in every of *the Evangeliſts*, that he *bleſſed* and *gave thanks* in the name of himſelf and the people, *before meat*; in the 14. and 15. of [k] *Matthew*, in 6. and 8. of [l] *Mark*, in 9. of [m] *Luke*, and in 6. of [n] *John*. And in *Matthew*

a Verſ. 5. hîc.
b Luke 22. 17, 19.
c 1 Cor. 11. 24.
d Mat. 26. 27.
e Mark 14. 22, 23.
f Mat. 15. 36. Mark 8. 6. Joh. 6. 11. Acts 27. 35.
g Mar. 14. 19. Mark 6. 41. Luke 9. 16.
h See *Caſaub. exercit.* 16. *in Baron. ſect.* 33.
i 1 Cor. 10 30.
k Matt. 14. 19. & 15 36.
l Mark 6. 41. & 8. 6.
m Luke 9. 16.
n Joh. 6. 8.

A *them* 26. that *after meat* also, when Supper was ended, he and his Disciples [a] *sang an hymn*, before they departed the room. And S. *Luke* relateth of S. *Paul*, *Acts* 27. when he and his company in the ship, who were well toward 300 persons, were to refresh themselves with food after a long fast, that he took *bread*, and first *Gave thanks to God in the presence of them all*, and then after *brake it, and began to eat*: yea S. *Paul* himself so speaketh of it, *Rom.* 14. as of the known practice of the Church among Christians of all sorts, *Weak*, and *Strong*. He that was *strong in the faith*, and knew *the liberty* he had in Christ to eat indifferently of all kinds of *meats*, B flesh as well as herbs; did eat of all indifferently, and gave God *thanks* for all. *The weak* Christian too, who made scruple of some kinds of *flesh* or other *meats*, and contented himself with *herbs* and such like things, yet gave God *thanks* for his herbs, and for whatsoever else he durst eat. [c] *He that eateth, eateth to the Lord*, (saith he there, at *verse* 6.) *for he giveth God thanks: and he that eateth not, to the Lord he eateth not, and giveth God thanks* too. Notwithstanding they differed in their *judgements* and opinions, and consequently in their *practice*, concerning the lawfull or unlawfull *use* of some meats: yet they consented most sweetly, and agreed C both in their *judgement* and *practice*, in the performance of this religious service of *Thanksgiving*.

So then *giving of Thanks* for our *meats* and *drinks* before and after meals, in an outward and audible form, is an ancient, a commendable, an *Apostolical*, a *Christian* practice: ordinarily requisite as an outward testimony of the *inward thankfulness* of the heart; and therefore not to be omitted *ordinarily*, neither but in some few cases. There being the like necessity of this duty, in regard of *inward thankfulnesse*, as there is of *vocal prayer*, in regard of *inward Devotion*; and of *outward Confession*, in regard of *inward belief*: and look what *exceptions* those other *outward duties* may admit; D the very same, *mutandis mutatis*, and in their proportion, are to be admitted here. But not only *meats* and *drinks*, but every other *good Creature* also of *God*, whereof we may have *use*, ought to be received with a due measure of *thankfulnesse*. And if in these things also, so often as in good discretion it may seem expedient for the advancing of *Gods glory*, the benefiting of his *Church*, or the quickning of our own *Devotion*, we shall make some *outward* and sensible expression of *the thankfulnesse* of our hearts for them: we shall therein do an acceptable service unto God, and comfortable to our own souls. For, for this cause God instituted of old, E among his own people, divers solemn *feasts* and *sacrifices*, together with the Sanctifying of *the first fruits*, and of *the first born*, and divers other ordinances of that nature: as, on the other side to be fit *remembrancers* unto them of their *duty* of thankfulness, so to be as well good *testimonies*, and fit expressions of their *performance* of that duty.

[a] ὑμνήσαντες. Matth. 26 30.

[b] Acts 27.35.

[c] Rom. 14. 6.

36.

37.

a Col. 3. 17.

b Phil. 4. 6.

c Pſal. 103. 1, 2.

38.

d *Cic.* 2. *de invent.* 13. & 36.

e *Quid tam contra officium, quam non reddere quod acceperis?* Ambro. 1. Offi. 31. *Nullum officium referenda gratia magis neceſſarium eſt.* Cic. 1. de Offic.

f *Erunt homicidæ, tyranni, fures, adulteri, raptores, ſacrilegi, proditores: infra iſta omnia ingratus eſt.* Senec. 1. de benef. 10.

g *Non ſolum is gratus debet eſſe, qui accepit beneficium; verum etiam is, cui poteſtas accipiendi fuit.* Cic. de Provinc. Conſul. *Tam teneor, dono quàm ſi demittar onuſtus* Horat. 1. Epiſt. 7.

But if not always, *the outward* manifeſtation thereof; yet God ever expecteth at leaſt the true and *inward thankfulneſs* of the heart, for the uſe of his good creatures. a *Whatſoever you do in word or deed, do all in the name of the Lord Jeſus, giving thanks unto God and the Father by him,* Col. 3. b *Be carefull for nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſt be made known unto God,* Phil. 4. c *Bleſſe the Lord, O my ſoul,* (ſaith *David* in *Pſal.* 103.) *and all that is within me, praiſe his holy name; Praiſe the Lord, O my ſoul, and forget not all his benefits.* Forget not *all* his benefits: as much as to ſay, by an ordinary *Hebraiſme*, forget not *any of all* his benefits. He ſummoneth *all that is in him*, to bleſs God for *all he hath from him*: he thought it was neceſſary for him, not to receive any of *the good Creatures* of God, without *Thankſgiving*. Which neceſſity of *Thankſgiving* will yet more appear; if we conſider it, either as an act of *Juſtice*, or as an act of *Religion*: as it is indeed and truly both.

It is firſt, an *act of Juſtice*. The very law of *Nature*, which containeth the firſt ſeeds and principles of *Juſtice*, bindeth every man that receiveth a *benefit*, to a thankfull *acknowledgement* of it firſt, and then withall (*ability* and *opportunity* ſuppoſed,) to ſome kind of *retribution*. The beſt Philoſophers therefore make *gratitude* d a branch of *the Law of Nature*; and ſo account of it as of a thing, than which there is e not any *office of vertue* more neceſſary, as not any thing on the contrary more deteſtable, than *Ingratitude*. You cannot lay a f fouler imputation upon a man, nor by any accuſations in the world render him more odious to the opinions of all men, than by charging him with unthankfulneſs; *Ingratum dicas, omnia dixeris*: do but ſay, He is an *unthankfull* wretch; you *need* ſay no *more*, you *can* ſay no *worſe*, by any mortal creature. Verily, every *benefit* carrieth with it the force of *an obligation*; and we all confeſs it: if we receive but ſome ſmall kindneſs from another, we can readily and complementally proteſt our ſelves much *bound to him* for it. Indeed when we ſay ſo, we often ſpeak but of courſe, and think it not: but yet when we do ſo, we ſpeak more truth than we are aware of. For, if it be in truth a *kindneſſe* in him, we are in truth and equity *bound to him* thereby. The common ſaying is not without ground, *Qui beneficium accepit, libertatem vendidit.* Some men therefore *refuſe* kindneſſes and courteſies at other mens hands; becauſe forſooth they will not be *beholden* to them. Which though it be a perverſe and unjuſt courſe, and indeed a high degree of *unthankfulneſſe*, (for there is *unthankfulneſſe*, as well in g *not accepting* a kind offer, as in *not requiting* a good turn;) and therefore alſo a high degree of *folly*, (for it is a fooliſh thing for a man, out of the bare *fear of unthankfulneſſe* one way, to become *wilfully unthankfull* another;) though, I ſay, it be a fond and perverſe courſe

in them: yet it ariseth withall in them a strong apprehension of *the equity* of that principle of *Nature* and *Justice*, which bindeth men that receive benefits, *ad ἀντιδοσιν*, to a necessity of *requital* and retribution. Truth it is; to God our *heavenly Father* first, and then to our *earthly Parents*, none of us can *reddere paria*: none is able to make a *full requital* to either of them; especially not to *God*. But that freeth us not from the debt of *thankfulness*, as not to our *Parents*, so neither to *God*: it rather bindeth us the faster thereunto. The same *Law of Nature*, which teacheth us to *requite* a good turn to the uttermost, where there is wherewithall to do it, and withal a fair opportunity offered; teacheth us, where there wanteth either *ability* or *opportunity*, to endeavour by the best convenient means we can to testifie at least *the thankfulness* of our hearts, and our unfeigned *desires* of requital. Which [b] *desire* and *endeavour*, if every ingenuous man, and our earthly *Parents*, do *accept* of, where they find it, as of *the deed* it self: can we doubt of [c] God's acceptation of our unfeigned desire herein, though infinitely and without all proportion short of *a just requital* and retribution? *David* knew right well, that when a man hath done all he can, he is but [d] *an unprofitable servant*, and [e] *cannot be profitable unto God, as he that is wise may be profitable to himself* and his neighbours; and that [f] *his goodness*, though it might be pleasurable *to the Saints that are on the earth*, yet it could not *extend unto the Lord*. All this he knew: and yet knowing withall that God accepteth *the will* for *the deed*, and *the desire* for *the performance*; he doubteth not to raise up his language to that key, in *Psal.* 116. *Quid retribuam?* What requital shall I make? *What shall I render unto the Lord, for all his benefits towards me? I will take the Cup of salvation, and call upon the Name of the Lord.* This thankful heart he knew God valued as a *Sacrifice*: nay, [g] preferred before *Sacrifices*. For having rejected them at *Vers.* 8. [h *I will not reprove thee for thy sacrifices*, &c.] He exacteth this at *Vers.* 14. of *Psal.* 50. [*Offer unto God thanksgiving*, &c.] God respecteth not so much *the Calves* out of our *stalls*, or *the fruits* from off our *grounds*: as these [i] *Vitulos labiorum*, these calves of our lips, as the Prophet; and these [k] *Fructus labiorum*, these fruits of our lips, as the Apostle calleth them. [*Let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his Name*, Heb. 13.] More than this, in his *Mercy* he will not desire: less than this, in all *reason* we cannot give. *Thankfulness* is an *Act of Justice*: we are *unjust*, if we receive his *good Creatures*, and not return him *thanks* for them.

a Sirac. 7. 28.

b *In beneficio reddendo, plus animus, quàm census operatur: magisque præponderat benevolentia, quàm possibilitas referendi muneris.* Ambros. 1. offic. 32.

c *Ut desint vires, tamen est laudanda voluntas: Hac ego componens augur or esse Deos.* Ovid. de Pont.

d Luk. 17. 10.

e Job 22. 2.

f Ps. 16 2, 3. *Nullaex nobis utilitas Deo speranda est.* Senec. 4. de ben. cap. 3. *Nec ille collato eget, nec nos ei quicquam conferre possumus.* Ibid. cap. 9.

g Psal. 116. 12, 13.

h Πλέον ἐστὶ θυσίας ἡ πάντα ὁσια τοῖς ὁσιοις

i Psal. 50. 8. 14. k Hebr. 13. 15.

It is not only an Act of *Justice*: it is an act of *Religion* too; and a branch of that service whereby we do *God* worship and honour.

39.

a *Who*

a Psal. 50. 23.

b 1 Sam. 2. 30.

c Ver. 5. hic.

d Deut. 8. 3. Matth. 4. 4.

e Psal. 104. 15.

f Psal. 33. 9.

g Heb. 1. 3.

[a] *Who so offereth praise, he honoureth me*, Psal. 50. ver. last. Now look what *honour* we give unto God, it all redoundeth to our selves at the last with plentiful advantage; [b] *Them that honour me, I will honour*, 1 Sam. 2. Here then is the fruit of this religious Act of *thanksgiving*; that it *sanctifieth* unto us the use of *the good Creatures* of God, which is the very reason Saint *Paul* giveth of this present speech in the next verse. *Every Creature of God is good*, saith he here, *and nothing to be refused, if it be received with Thanksgiving*: for, saith he there, [c] *it is sanctified by the word of God, and prayer*. I understand not by *the word of God* there, his *written* word, or *the Scriptures*; as some yet give the sense, not without violence to the words, though the thing they say be true: but, more both naturally to the construction of *the words*, and pertinently to *the drift* and scope of our Apostle therein, understand rather *the word* of his eternal *counsel*, and *decree*, and of his *power* and *providence*, whereby he ordereth and commandeth his *Creatures* in their several kinds, to afford us such service and comforts, as he hath thought good. Which *sanctifying of the Creatures* by the word of Gods decree and providence, implyeth *two things*: the *one*, respecting the *Creatures*, that they do their *kindly office* to us; the *other*, respecting us, that we reap *holy comfort* from them. For the plainer understanding of both which; instance shall be given in *the Creatures* appointed for our *nourishment*: and what shall be said of them, we may conceive of, and apply unto, every other *Creature* in the proper kind thereof.

First then, the *Creatures* appointed for food, are *sanctified by the word of God*; when together with *the Creatures*, he giveth his *blessing*, to go along with it: by his powerful word, *Commanding* it, and by that command, *Enabling* it, to feed us. Which is the true meaning of that speech in *Deut.* 8. alledged by our Saviour against the Tempter, [d] *Man liveth not by bread only, but by every word that proceedeth out of the mouth of God*. Alas, what is *Bread* to nourish us without his *word*? unless he say *the word*, and command *the Bread* to do it, there is no more sap or strength in *Bread*, than in *stones*. The power and *nutritive vertue* which *the Bread hath*, it hath from his *decree*; because *the word* is already gone out of his mouth, that [e] *bread* should *strengthen mans heart*. As in the first *Creation*, when the Creatures were produced *in actu primo*, had their beings given them, and natural powers and faculties bestowed on them, all that was done by *the word* of *Gods* powerful decree, [f] *He spake the word, and they were made; he commanded, and they were Created*. So in all their operations *in actu secundo*, when they do at any time *exercise* those natural *faculties*, and do those *Offices* for which they were created; all this is still done, by the same powerful *word* and decree of God, [g] *He upholdeth all things by the word of his power*. As we read of *bread*, so we often

often read in the Scriptures of [a] *the staff of bread*: God sometimes threatneth he will *break the staff of bread*. What is that? *Bread* indeed is *the staff* of our strength; it is the very stay and prop of our lives; if God break this *staff*, and deny us *bread*, we are gone. But that is not all, *bread* is our *staff*: but what is the *staff of bread*? Verily, *the Word of God*, blessing our *bread*, and commanding it to feed us, is *the staff* of this *staff*: sustaining that vertue in *the bread*, whereby it sustaineth us. If *God* break this *staff of bread*, if he withdraw his *blessing* from *the bread*, if by his countermand he inhibit or restrain the vertue of *the bread*; we are as far to seek *with bread*, as *without* it. If *sanctified* with Gods word of blessing; a little *pulse* [b] and *water*, hard and homely fare shall feed *Daniel* as *fresh*, and *fat*, and *fair*, as the Kings dainties shall his Companions: a [c] *cake* and a *cruse of water*, shall suffice *Eliah* nourishment enough to *walk in the strength thereof forty daies and nights*: a few [d] *barly loaves* and *small fishes* shall multiply to the satisfying of *many thousands*, eat while they will. But if Gods *Word* and *Blessing* be wanting; [e] *the lean* Kine may eat up the *Fat*, and be as thin, and hollow, and ill-liking as before: and we may, as the Prophet *Haggai* speaketh, [f] *eat much, and not have enough, drink* our fills *and not be filled*.

a Levit. 26. 26. Psal. 105. 16. Ezek. 4. 16. *Firmamentum panis*. Vulg.

b Dan. 1. 12, 15.

c 3 King. 19. 6, 8.

d Joh. 6. 9, 12.

e Gen. 41. 20, 21.

f Agg. 1. 6.

41.

This *first degree* of the Creatures *sanctification* by *the word* of God, is a *common* and *ordinary* blessing upon *the Creatures*; whereof, as of *the* [g] *light* and *dew* of Heaven, *the wicked* partake as well as the godly, and *the thankless* as the thankful. But there is a *second degree* also, beyond this; which is *proper* and peculiar to the *Godly*. And that is, when *God* not only by *the word* of his *Power* bestoweth a *blessing* upon the Creature: but also causeth *the Eccho* of that word to sound in our hearts by *the voyce* of his *Holy Spirit*, and giveth us a sensible taste of his *goodness* to us therein: *filling our hearts* not only [h] *with that joy and gladness*, which ariseth from the experience of the *effect*, *viz.* the refreshing of our natural strength, but also *joy* and *gladness* more spiritual and sublime than that, arising from the contemplation of *the prime cause*, *viz.* the favour of God towards us in the face of his Son; that which *David* calleth *the* [i] *light of his countenance*. For as it is *the kind welcome* at a Friends Table, that maketh the *cheer good*, rather than the quaintness or variety of the dishes, ([k] *Super omnia vultus Accessire boni*;) so as that [l] *a dinner of green herbs* with love and kindness, is *better* entertainment *than a stalled Oxe* with bad looks: so the *light of Gods* favourable *countenance*, shining upon us through these things, is it, which [m] *putteth more* true *gladness into our hearts*; than doth *the corn, and the wine, and the oil* themselves, or any other outward thing that we do or can partake. Now this sanctified and holy and comfortable use of the *Creatures*, ariseth also from *the word* of Gods *decree*; even the former de-

g Mat. 5. 45.

h Acts 14. 17.

i Psal. 4. 6.

k *Ovid. Metamorph.* 8.

l Pro. 15. 17.

m Psal. 4. 6, 7.

gree did: but not from the ſame *decree*. That *former* iſſued from the decree of *common providence*; and ſo belonged unto all, as that *Providence* is common to all. But this *later degree* proceedeth from that ſpecial word of *Gods decree*, whereby for the merits of Chriſt Jeſus, [a] *the ſecond Adam*, he removeth from *the Creature* that [b] *curſe*, wherein it was wrapped through the ſin of *the firſt Adam*. And in this *the wicked* have no portion; as being *out of Chriſt*: ſo as they cannot partake of *Gods Creatures*, with any ſolid or ſound comfort; and ſo *the Creatures* remain (in this degree) *unſanctified* unto them. For this reaſon, the Scriptures ſtile *the* [c] *Faithful Primogeniti*, the firſt-born; as to whom belongeth [d] a double portion: and [e] *Hæredes mundi*, heirs of the world; as if none but they had any good right thereunto. And S. *Paul* deriveth our Title to *the Creatures*, from God, but by *Chriſt*; [[f] *All things are yours, and you are Chriſts, and Chriſt is Gods*.] As if theſe things were none of theirs, who are none of *Chriſts*. And in the verſe before my Text, he ſaith of meats, that [g] *God hath created them to be received with thanksgiving of them which believe, and know the truth*: as if thoſe that wanted *faith* and ſaving *knowledge*, did but *uſurp* the bread they eat. And indeed it is certain, *the wicked* have not *right* to the Creatures of *God*, in ſuch ample ſort, as *the godly* have. A kind of *Right* they have, and we may not deny it them; given them by Gods unchangeable ordinance at the *Creation*: which being a branch of that part of *Gods Image* in man, which was of *natural* and not of *ſupernatural* grace, might be, and was foulely *defaced* by ſin; but was not, neither could be wholly *loſt*, as hath been [h] already in part declared. A *Right* then they have: but ſuch a right, as, reaching barely to *the uſe*, cannot afford unto the uſer true *comfort*, or ſound *peace* of Conſcience, in ſuch uſe of *the Creatures*. For, though nothing be *in*, and *of it ſelf* unclean; for, *Every Creature of God is good*: yet to them that are *unclean, ex accidenti* every Creature is *unclean* and polluted, becauſe it is not thus *ſanctified unto them by the Word of God*. And the very true cauſe of all this, is *the impurity* of their hearts, by reaſon of *unbelief*. The Holy Ghoſt expreſly aſſigneth this cauſe, [i] *To the pure all things are pure: but to them that are defiled and unbelieving is nothing pure: but even their mind and Conſcience is defiled*. As a [k] *maſty Veſſel* ſowreth all that is put into it: ſo a *Conſcience* not [l] *purified by faith*, caſteth pollution upon the beſt of Gods *Creatures*.

But what is all this to *the Text*, may ſome ſay: or what to *the point?* What is all this to *the Duty of Thankſgiving?* Much every manner of way: or elſe blame S. *Paul* of impertinency; whoſe diſcourſe ſhould be incoherent and unjoynted, if what I have now laſt ſaid were beſide *the Text*. For ſince *the ſanctification of the Creature* to our uſe, dependeth upon the powerful and good

word

a 1 Cor. 15. 45.
b Gen. 3. 17.
c Heb. 12. 23.
d Deut. 21. 17.
e Rom. 4. 13.
f 1 Cor. 3. 22, 23.
g Verſ. 3. *hic.*
h See before ſect. 14.
i Tit. 1. 15.
k *Sincerum eſt niſi vas, quodcunque infundis acceſcit.* Horat. 1. Epiſt. 2.
l *Fide purificans corda.* Acts 15. 9.

24.

A *word of God*, blessing it unto us: that *duty* must needs be *necessary* to a sanctified use of *the Creature*, without which we can have no fair assurance unto our consciences, that that *word of blessing* is proceeded out of the mouth of *God*. And such is this duty of *Thanksgiving*: appointed by God, as the ordinary *means*, and proper *instrument*, to procure that *word of blessing* from him. When we have performed this sincerely and faithfully; our hearts may then, with a most cheerfull, but yet humble confidence, say *Amen, So be it*: in full assurance that GOD will joyn his *Fiat* to ours; Crown our *Amen* with his; and to our *So be it* of *Faith* and *Hope*, adde his of *Power* and *Command*: blessing his *Creatures* unto us, when we bless *him* for them; and *sanctifying* their use to our comfort, when we *magnifie* his goodness for the receipt. You see therefore how, as unseparable and undivided companions, the Apostle joyneth these two together: the one, as *the Cause*, the other, as *the Means* of the Creature's sanctification: [*It is sanctified by the word of God, and Prayer:*] By *the Word of God's* powerfull *decree*, as the sole efficient, and sufficient *Cause*: and by *the Prayer of Thanksgiving* (for such *Prayer* he meaneth, as either hath *Thanksgiving* joyned with it, or else is a part of *Thanksgiving*, or *Thanksgiving* a part of it:) by *Prayer* I say and *Thanksgiving*, as the proper *Means* to obtain it. This is the blessed effect of *Thanksgiving*, as it is an *Act of Religion*. And thus you have heard two grand *Reasons*, concluding the necessity of *Thanksgiving* unto God, in the receiving and using of his *good Creatures*. The *one*, considering it as an *Act of Justice*: because it is in the only acceptable *discharge* of that obligation of *debt*, wherein we stand bound unto God for the free use of so many good *Creatures*. The *Other*, considering it as an *Act of Religion*: because it is the most proper and convenient *means* to procure from the mouth of God a word of *Blessing*, to sanctifie *the Creatures* to the uses of our lives, and to the comfort of our consciences. This *Thanksgiving* being an Act both of *Justice* and *Religion*: whensoever we either *receive* or *use* any *good Creature* of GOD; without this, we are *unjust* in the Receipt, and in the Use *prophane*. It is now high time, we should from the premises infer something for our farther use and Edification.

And the first *Inference* may be, shall I say for *Triall*; or may I not rather say, for *Conviction*? since we shall learn thereby, not so much to *examine* our *Thankfulness*, how true it is; as to *discover* our *Unthankfulnesse*, how foul it is. And how should that discovery cast us down to a deep condemnation of our selves for so much both *Injustice* and *Prophaneness*, when we shall finde our selves guilty of so many failings in the performance of such a necessary Duty both of *Justice* and *Religion*? But we cannot abide to hear on this ear: We *unthankfull* to God? far be that from us: we scarce ever speak of any thing we *have*, or have 43.

done, or *ſuffered*; but we ſend this clauſe after it, *I thank God for it*. And how are we *unthankfull*, ſeeing we do thus? It is a true ſaying, which one ſaith; *Thanking* of God, is a thing *all* men doe, and yet *none* doe, as they ſhould. It is often *in uſu*, but ſeldom *in ſenſu*: it ſwimmeth often upon the tip of our *tongues*, but ſeldom ſinketh into the bottom of our *hearts*. *I thank God for it*, is, as many uſe it, rather a [a] *By-word*, than a *Thankſgiving*: ſo far from being an acceptable *ſervice* to God, and a magnifying of *his name*; that it is rather it ſelf a grievous *ſin*, and a taking of *his holy name* in vain. But if we will conſider duely and aright, not ſo much how *near* we draw unto God with our *lips*, as how *far* our *hearts* are from him when we ſay ſo: we ſhall ſee what ſmall reaſon we have, upon ſuch a ſlender *lip-labour* to think our ſelves diſcharged either of *the bond* of thankfulneſs, or from *the ſin* of unthankfulneſs. *Quid verba audiam, facta cum videam?* Though we ſay, *I thank God*, a thouſand and a thouſand times over; yet if in our Deeds, we bewray foul *unthankfulneſſe* unto him, it is but *Proteſtatio contraria facto*: and we doe thereby but make our ſelves the greater and deeper lyers.

a *uſu quodam magis quàm ſenſu vel affectu, perſonare in ore multorum gratiarum actionem advertere eſt.* Bern. in Cant. Serm. 13.

44. Every *ſin* is ſpacious and diffuſed, and ſpreadeth into a number of branches: this of *Ingratitude* not leaſt. Yet we will do our beſt to reduce all that multitude to ſome few principal branches. There are required unto true Thankfulneſs three things; *Recognition*, *Eſtimation*, *Retribution*. He that hath received a benefit from another, he ought *firſt*, faithfully to *acknowledge* it; *ſecondly*, to *value* it worthily; *thirdly*, to endeavour really to *requite* it. And who ſo *faileth* in any of theſe, is (ſo far as he faileth) *unthankfull* more or leſs. And do not ſome of us fail in all; and doe not all of us fail in ſome of theſe? For our more aſſured, whether *Examination*, or *Conviction*; let us a little conſider how we have and do behave our ſelves in each of the *three* reſpects; In every of which, we will inſtance but in *two* kinds; and ſo we ſhall have *ſix degrees* of *Ingratitude*: ſtill holding our ſelves as cloſe as we can to the preſent point, concerning our *Thankfulneſs* or *Unthankfulneſſe*, as it reſpecteth *the uſe* we have *of*, and *the benefit* we have *from*, the *good Creatures of God*.

45. And *firſt*, we fail in our *Recognition*, and in the due acknowledgment of *Gods bleſſings*. And therein *firſt*, and let that be *the firſt degree* of our *unthankfulneſs*; in letting ſo many *bleſſings* of His ſlip by us, without any *regard*, or ſo much as *notice* taken of them: Whereas *knowledge* muſt ever go before *acknowledgement*, and *Apprehenſion* before *Confeſſion*. There is a twofold *Confeſſion* to be made unto *God*: *the* [b] *one* of our *ſinnes*; the *other*, of

b *Confeſſio gemina eſt: aut Peccati, aut* [illegible] *τῶν θεῶν.* Laudis. Aug. exp. 2. in Pſal. 29. ἢ τῶν ἰδίων ἁμαρτιῶν κατήγορος, ἢ ἐυχαριστία Chryſoſt. in Pſal. 93.

his

his *goodneſs*. That belongeth to *Repentance*; this to *Thankfulneſs*. Both of them conſiſt in an *Acknowledgement*: and in both, the acknowledgement is moſt *faithfull*, when it is moſt *punctual*: and in both, we come to make default, for want of taking ſuch *particular information*, as we ought, and might. In our *Repentance*, we content our ſelves commonly with a *general Confeſſion* of our *ſins*: or at the moſt, poſſibly ſometimes make acknowledgement of ſome one or a few *greſſer falls*, which gall our Conſciences, or which the world cryeth ſhame of: and if we do that, we think we have made an excellent *Confeſſion*. So in our *Thankſgivings*, ordinarily we content our ſelves with a *general acknowledgment*, of *God's* goodneſs and mercies to us; or ſometimes poſſibly recount ſome one or a few notable and [a] *eminent favours*, ſuch as moſt affect us, or whereof the world taketh notice: and this is all we do. But we do indeed in both theſe, deal unfaithfully with God, and with our own ſouls. If we deſire to ſhew our ſelves truly *penitent*, we ſhould take knowledge (ſo far as poſſibly we could) of *all* our *ſins*, ſmall and great (at leaſt the ſeveral *ſpecies* and kinds of them, for *the individuals* are infinite:) and bring them all before GOD in *the Confeſſion of Repentance*. And if we deſired to ſhew our ſelves truly *thankfull*; we ſhould take notice (ſo far as poſſibly we could, and in *the ſpecies* at leaſt,) of *all Gods bleſſings*, ſmall and great; and bring them all before him in *the Confeſſion of praiſe*. We ſhould even [b] *Colligere fragmenta*, gather up the very *broken meats*, and let nothing be loſt, thoſe [c] ſmall *petty bleſſings*, as we account them, and as we think, ſcarce worth the obſervation. Did we ſo: how many *baskets full* might be taken up, which we daily ſuffer to fall to the ground, and be loſt? Like *Swine* under *the Oaks*, we grouze up the *Akorns*, and ſnouk about for more, and eat them too, and when we have done, lye routing, and thruſting our noſes in the earth for more: but never lift up ſo much as half an eye, to *the tree* that ſhed them. Every *crum* we put in our *mouths*, every *drop* wherewith we cool our *tongues*, the very *ayre* we continually breathe in and out through our *throats* and *noſtrils*, a thouſand other ſuch things whereof the very *commonneſs* taketh away *the obſervation*, we receive from his fulneſs: and many of theſe are renewed every *morning*, and ſome of theſe are renewed every *minute*: And yet how ſeldome doe we ſo much as *take notice* of many of theſe things? How juſtly might that complaint which GOD maketh againſt *the unthankfull Iſraelites*, be taken *up* againſt us? [d] *The Oxe knoweth his Owner, and the Aſſe his Maſters crib: but Iſrael doth not know, my people doth not conſider.*

The ſecond degree of our Unthankfulneſs to *God*, and that alſo for want of faithfull *Acknowledgement*, is: in aſcribing the good

a *Beneficia quædam magnitudo non patitur excidere: ſed numero plura, & temporibus diverſa effluunt.* Senec. 3. de benef. 5.

b Joh. 6. 12.

c *Colligere fragmenta, ne pereant, id eſt, nec minima beneficia oblivisci.* Bernard in Cant. ſerm. 51.

d Eſay 1. 3.

46.

things he hath given us to our own *deserts*, or *endeavours*, or to any other thing or *Creature*, either in part or in whole, but only to him. Such things indeed we have, and we know it too, (perhaps but too well) but we *bestirred* our selves for them, we *beat* our brains for them, we *got* them out of the fire, and *swet* for them; we may thank our *good friends*, or we may thank our *good selves* for them. Thus do we [a] *Sacrifice unto our own nets, and burn incense to our drag, as if by them our portion were fat, and our meat plenteous.* And as [b] *Pilate* mingled *the blood* of the *Galileans* with their own *sacrifices*: so into these spiritual [c] *Sacrifices of Thanksgiving*, which we offer unto GOD, we infuse a quantity of *our own* swink and sweat, of *our own* wit and fore-cast, of *our own* power and friends, still some one thing or other of *our own*; and so rob *God*, if not of all, yet of so much of his honour. This kinde of *unthankfulness* God both fore-saw and forbad in his own people, *Deut.* 8. warning them to take heed, vers. 17. lest *when they abounded* in all plenty and prosperity, [d] *They should forget the Lord, and say in their hearts, My power, and the might of my hand hath gotten me this wealth.* The very saying or thinking of this, was a forgetting of God. [e] *But* (saith *Moses* there) *Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth*, &c. The whole Chapter is none other but a *warn-word* against unthankfulness. All [f] *glorying* in our selves, all vain *boasting* of the gifts of God, or *bearing* our selves high upon any of his blessings, is a kind of *smothering* of the receipt; and argueth in us a kind of loathness to make a free *acknowledgement* of the Givers bounty: and so is tainted with a spice of *unthankfulness* in this degree. [g] *If thou didst receive it; why dost thou glory, as if thou hadst not received it?* saith my Apostle elsewhere. He that *gloryeth* in that, for which he even *giveth thanks*; doth by that *glorying*, as much as he dareth, reverse his *Thanks*. *The Pharisee*, who [h] *thanked God* he was not like other men; did even then, and by those very *thanks*, but bewray his own wretched *unthankfulnesse*.

a Hab. 1. 16.

b Luk. 13. 1.

c Psal. 50. 14.

d Deut. 8. 14. 17.

e Ibid. 18.

f *Est superbia, & delictum maximum, uti datis tanquam innatis; & in acceptis beneficiis gloriam usurpare beneficii.* Bernard de dilig. Deo.

g 1 Cor. 4 7.

h Luk. 18. 11.

47.

Besides a *faithfull Recognition*, in freely *acknowledging* the benefit received; there is required unto thankfulness a *just Estimation* of the benefit, in *valuing* it, as it deserveth: Wherein we make default, if either we *value it not* at all, or *undervalue it*. The *third Degree* then of our *Ingratitude* unto *God*, is the *Forgetfulness* of his benefits. When we so easily [i] *forget* them, it is a sign we *set nought* by them. Every man readily *remembreth* those things, he *maketh any reckoning* of: insomuch that although old age be naturally *forgetfull*, yet [k] *Tully* saith, He never knew any man so old, as to *forget* where he had hid his gold, or to whom

i *Apparet illum non sæpe de reddendo cogitasse, cui obrepsit oblivio.* Senec. 3. de ben. 1. *Perveniunt eo quò, ut ego existimo, pessimus quisque oblitum, quo loco thesaurum obruisset: Omnia, quæ curasset meminerunt: vadimonia constituta, qui sibi, quibus ipsi debeant.* Cic. de Senect.

& ingratissimus pervenit; ut obliviscantur. Ibid. 5.

k *Nec verò quenquam senum audivi*

he

he had lent his moneys. In *Deut.* 8. *Moſes* warneth the people, (as you heard) to [a] *beware, leſt being full, they ſhould forget the Lord* that had fed them: and *David ſtirreth up* his ſoul in *Pſal.* 103. to [b] *bleſs the Lord, and not to forget any of his benefits.* We all condemn *Pharaoh's Butler* of unthankfulneſs to *Joſeph*, (and ſo we may well do; for he afterwards [c] condemned himſelf for it:) in that having received comfort from *Joſeph*, when they were fellow-Priſoners, he yet [d] *forgat* him when he was in place where, and had *power* and *opportunity* to requite him. How *inexcuſable* are we, that ſo *condemn* him? ſeeing wherein we *judge* him, we condemn our ſelves as much, and much more: for we do the ſame things, and much worſe. He *forgat Joſeph*, who was but a *man* like himſelf: we *forget God*. He had received but *one* good turn: we *many*. It is like he had none about him to put him mind of *Joſeph*; for as for *Joſeph* himſelf, we know he lay by it, and could have no acceſs: we have *God himſelf* daily rubbing up our *memories*, both by his *Word* and *Miniſters*, and alſo by new and freſh *benefits*. He, as ſoon as a fair occaſion preſented it ſelf, confeſt his fault, and *remembred Joſeph*; thereby ſhewing his former *forgetfulneſs* to have proceeded rather from *negligence* than *Wilfulneſs*: we after ſo many freſh *remembrances* and bleſſed *opportunities*, ſtill continue in a kind of *wilful* and confirmed reſolution, ſtill to *forget*. Well may we forget theſe *private* and ſmaller bleſſings; when we begin to grow but too forgetful of thoſe great and *publick Deliverances* GOD hath wrought for us. Two great *Deliverances* in the memory of many of us, hath God in his ſingular mercy wrought for us of this Land; ſuch as I think, take both together, no Chriſtian age or Land can parallel: *One* formerly, from a forein *Invaſion* abroad; *another* ſince that, from an helliſh *Conſpiracy* at home: both ſuch, as we would all have thought, when they were done, ſhould never have been *forgotten*. And yet, as if this were *Terra Oblivionis*, the land where all things are *forgotten*, how doth the memory of them fade away, and they by little and little grow into *forgetfulneſs*! We have lived to ſee *Eighty-eight* almoſt quite forgotten, and buried in a perpetual Amneſty, (*God* be bleſſed who hath graciouſly prevented, what we feared herein!) *God* grant that we, nor ours, ever live to ſee *Novembers fifth* forgotten, or the ſolemnity of that day ſilenced.

A *fourth Degree* of unthankfulneſs is, in *under-valuing* Gods bleſſings, and leſſening the worth of them. A faule whereof the murmuring *Iſraelites* were often guilty: who although they were brought into a [e] *good Land, flowing with milk and honey*, and abounding in all good things both for neceſſity and delight; yet as it is in [f] *Pſal.* 106. *They thought ſcorn of that pleaſant Land*: and were ever and anon, and upon every light occaſion *repining* againſt

48.

a Deut. 8. 14.
b Pſ. 103. 2.
c Gen. 41. 9.
d Gen. 40. 23.
e
f Pſal. 106. 24.

gainſt *God* and againſt *Moſes*; alwaies *receiving* good things from GOD, and yet alwaies *diſcontent* at ſomething or other. And where is there a man among us that can waſh his hands in innocency, and diſcharge himſelf altogether from the guilt of *unthankfulneſs* in this kind? Where is there a man ſo conſtantly and equally *content* with his portion; that he hath not ſometimes or other either *grudged at the leanneſs* of his own, or *envied* at *the fatneſs* of anothers lot? We deal with our God herein, as *Hiram* did with *Salomon*. *Salomon* gave him *twenty Cities* in the land of *Galilee*: but becauſe the Countrey was *low* and *deep* (and ſo in all likelihood the more fertile for that,) [a] *they pleaſed him not*; *and he ſaid to Salomon, What Cities are theſe thou haſt given me? and he called them* Cabul; that is to ſay, *dirty*. So we are witty to cavil and to quarrel at *Gods gifts*; if they be not in every reſpect ſuch, as we, in our vain *hopes* or *fancies*, have ideated unto our ſelves. This is *dirty*; that *barren*: this too *ſolitary*; that too *populous*: this *ill-wooded*; that *ill-watered*; a third *ill-aired*; a fourth *ill-neighboured*. This [b] *grudging* and repining at our portions, and *faulting of Gods gifts*, ſo frequent among us, argueth but too much *the unthankfulneſs* of our hearts.

a 1 Reg. 29. 11, 13.

b Μεμψίμοιροι, Jude 16.

49. The laſt thing required unto *Thankfulneſs*, (after a faithful *Acknowledgement* of the receipt, and a juſt *Valuation* of the thing received), is *Retribution* and *Requital*. And that muſt be *real*, if it be poſſible: but at the leaſt, it muſt be *votal*, in *the Deſire* and *Endeavour*. And herein alſo (as in both the former,) there may be a double-fail: if, having received a benefit, we requite it either *not at all*, or *ill*. Not to have any care at all of *Requital*, is *the fifth degree* of Unthankfulneſs. To a *Requital* (as you [c] heard) *Juſtice* bindeth us; either to *the party himſelf* that did us *the good turn*, if it may be, and be either expedient or needful; or at the leaſt, to *his*. *David* retained ſuch a grateful memory of *Jonathan's* true friendſhip and conſtant affection to him; that after he was dead and gone, he hearkened after ſome of *his friends*, that he might requite *Jonathan's* love by ſome kindneſs to them. [d *Is there yet any left of the houſe of* Saul, *that I may ſhew him kindneſs for* Jonathan's *ſake?*] and ſurely he were a very *unthankful* wretch, that having been beholden to *the Father*, as much as his life and livelihood is worth, would ſuffer *the Son* of ſo well-deſerving a Father to periſh for want of his *help*; and would not ſtrain himſelf a little even *beyond his power* (if need were) to *ſuccour* him. Indeed to *God*, as we heard, we can render nothing that is worthy the name of *Requital*: we muſt not ſo much as think of that. But yet ſomewhat we muſt do, to expreſs the true and unfeigned *thankfulneſs* of our hearts; which, though it be nothing leſs, yet it pleaſeth him for Chriſts ſake to interpret as a *Requital*. And that to *Him*, and *His*: To *Him*, by ſeeking his glo-

c See before, Sect. 38.

d 2 Sam. 9. 1.

ry;

ry; to *His*, by the fruits of our Christian *Charity*. We adventure our states and lives, to maintain the honour and safety of our *Kings* in their just wars; from whom perhaps we never received *particular favour* or benefit, other than the common benefit and protection of *subjects*. And are we not then foulely *ungrateful* to *God*, to whose goodness we owe all that we have or are; if, for the advancement of his *glory*, and the maintenance of his *truth*, we make dainty to spend the best and most precious things we have, yea though it be the dearest *heart-blood* in our bodies? But how much more *ungrateful*, if we think much, for his sake to forgo liberty, lands, livings, houses, goods, offices, honours, or any of these smaller and inferiour things? Can there be greater *unthankfulness*, than to grudge him a *small*, who hath given us *all*? In these, yet peaceable times of our *Church* and *state* (God be thanked) we are not much put to it: but who knoweth how soon a heavy *day of trial* may come, (we all know it cannot come *sooner*, or *heavier*, than our sins have deserved;) wherein woe, woe to our *unthankfulness*, if we do not freely and cheerfully render unto GOD of those things he hath given us, whatsoever he shall require of us. But yet even in these peaceable times there want not opportunities, whereon to exercise our *Thankfulness*; and to manifest our desires of *requital*: though not to *him*, yet to *his*. To his *servants* and *children* in their *afflictions*; to his poor distressed *members* in their manifold *necessities*. These opportunities we never did, we never shall want, according to our Saviours *prediction*, (or rather *promise*,) [a] *Pauperes semper habebitis, The poor you shall always have with you*, as my Deputy-receivers; *but me* (in person) *ye shall not have always*. And what we do, or not do, to [b] *these*, whom he thus constituted his *Deputies*, he taketh it as done or not done unto *himself*. If when God hath given us *prosperity*, we suffer these to be *distressed*, and *comfort* them not; or *victuals*, to *perish*, and *feed* them not; or *cloathing*, to *starve*, and *cover* them not; or *power*, to be *oppressed*, and *rescue* them not; or *ability* in any kind, to *want* it, and *relieve* them not: Let us make what *shews* we will, let us make what *profession* we will of our *thankfulness* to God, what we deny to *these*, we deny to *him*; and as we deal with *these*, if his case were *theirs*, (as he is pleased to make their case *his*,) we would so deal with *him*. And what is to be *unthankful*, if this be not?

a Mar. 26. 11.

b Mar. 25. 50.

50.

And yet behold *unthankfulness*, more and greater than this: unthankfulness in the *sixth*, and last, and highest, and worst *degree*. We requite him *evil* for good. In that other we were *unjust*; not to requite him at all: but *injurious* also in this, to requite him with *ill*. It sticketh upon *King Joash* as a brand of infamy for ever, that he slew [c] *Zachary* the son of *Jehoiada* the High Priest, who had been true and faithful to him both in the get-

c 2 Chr. 24. 22, 23.

getting of the kingdom, and in *the administration* of it: recorded to all posterity, 2 *Chron.* 24. *Thus Joash the King remembred not the kindness which Jehoiada the Father had done him, but slew his son: and when he died, he said; The Lord look upon it, and require it.* And it was not long, before the Lord did indeed *look upon it, and require it*: the very next verse beginneth to lay down *the vengeance* that God brought upon him for it. And yet compared with ours, *Joash* his ingratitude was nothing. *Jehoiada* was bound as a *subject* to assist the right Heir: *God* is not bound to us; he is a *debtor* to none. *Joash* had right to *the Crown* before *Jehoiada* set it on his head: we have no *right* at all to *the Creature*, but by Gods gift. *Joash* though he dealt not well with *the son*, yet he evermore esteemed *the father* so long as he lived, and was advised by him in the affairs of his Kingdome: we rebel even against *God himself*, and cast all his counsels behind our backs. *Joash* slew the son, but he was a *mortal* man and his *subject*, and he had given him (at least as he apprehended it) some *affront* and provocation: we by our sins and disobedience crucifie the son of God, [a] *the Lord and giver of life*, by whom, and in whom, and from whom we enjoy all *good blessings*, and of whom we are not able to say that ever He dealt unkindly with us, or gave us the least provocation. But as *Israel* (whom God calleth [b] *Jesburun*, and compareth to *an Heifer* fed in large and fruitful pastures,) going alwaies at full bit, grew *fat* and *wanton*, and *kicked* with the heel: so we, the more *plentifully* God hath heaped his blessings upon us, the more *wantonly* have we followed the swinge of our own hearts, and the more *contemptuously* spurned at his holy Commandements. It was a grievous *bill of complaint*, which the Prophet in the name of God preferred against Israel in *Osee* 2. that his [c] *corn*, and *wine*, and *oyl*, *and* the *silver*, *and gold* which he had given them, they imployed in the service of *Baal* an abominable Idol. If when God giveth us *wit*, *wealth*, *power*, *authority*, *health*, *strength*, *liberty*, every other good thing; in stead of *using* these things to his *glory*, and the comfortable *relief* of his servants, we *abuse* them, some or all, to the service of those *Idols* which we have erected to our selves in our hearts; to the maintenance of our pride and pomp, making *Lucifer* our God; of our pelf and profits, making *Mammon* our God; of our swinish pleasures and sensuality, making our [d] *Belly* our God: Are we not as deep in the bill as those *Israelites* were? as *unjust*, as they? as *prophane*, as they? as *unthankful* every way, as they? Flatter we not our selves: *Obedience* to *Gods* Commandements, and a *sober* and *charitable use* of his Creatures, is the best, and surest evidence of our *thankfulness* to *God*, and the fairest *requital* we can make for them. If we withdraw our *obedience*, and fall into open rebellion against God; if we abuse them, in making them either *the occasions* or *instruments*

a *Symb. Nicen.*

b Deut. 32. 15.

c Osee. 2. 8.

d Phil. 3. 9.

means of sin to the dishonour of *God*, and damage of his *servants*; we repay him *ill* and unworthily for *the good* we have received, and are guilty of *unthankfulnesse* in this foulest and highest degree.

Now we have seen what we are: let us say the worst we can by *unthankfull ones*; *call* them *wretches*, *catiffes*, *churles*, any thing; *load* them with infamies, disgraces, contumelies; *charge* them with injustice, prophanenesse, Atheism; *condemne* them, and with them the vice it self, *Unthankfulnesse*, to the pit of Hell: do all this, and more, and spare not; and as *David* did at *Nathans* parable, when we heare any case or example of *ingratitude* in any of the former degrees, whether *really* done, or but *in a parable*, pronounce sentence upon the guilty, [a] *The man that hath done this thing shall surely die*. But withall let us remember, when we have so done, that our hearts instantly prompt us what *Nathan* told *David*, [b] *Thou art the man*. We, we are the men, We are these *unthankfull* ones: *Unthankfull* to God, *first*, In passing by so many of his blessings without taking any *consideration* of them; *Unthankfull*, *secondly*, In *ascribing* his blessings wholly or partly to our selves, or any other but him; *Unthankfull*, *thirdly*, In valuing his blessings so lightly as to *forget* them; *Unthankfull*, *fourthly*, In diminishing the worth of his blessings, and *repining* at our portion therein; *Unthankfull*, *fifthly*, In not *rendring* to him and his, according to the good he hath done for us; but *sixthly*, and most of all *unthankfull* in *requiting* him evil for good, and hatred for his good will. Dealing thus with him, let us not now marvel, if he begin to deal something strangely, and otherwise than he was wont with us. If he *deny* us *his Creatures*, when we *want* them; if he *take* them from us when we *have* them; if he *withhold* his blessing from them, that it shall not *attend* them; if we find small *comfort* in them, when we *use* them; if they be unanswering our *expectations*, when we have been at some *pains* and *cost* with them; if, as the Prophet speaketh, [c] *We sow much and bring in little, we eat and have not enough, we drink and are not filled, we cloath us and we are not warm, and he wages we earn we put into a bag with holes*: if any of these things befall us; let us cease to wonder thereat: our selves are the causers of all our woe. It is our great *unthankfulnesse* that blasteth all our endeavours, that leaveneth with *sowernesse* whatsoever is *sweet*, and turneth into *poyson* whatsoever is *wholsom* in the good *Creatures* of *God*. It is *the* [d] *Word of God*, and *Prayer*, *that sanctifieth* them to our use, and they are then *good*, when they are received with *thanksgiving*. So long as we continue *unthankfull*; we are vain if we look for any *sanctification* in them, if we expect any *good* from them.

51.

a 1 Sam. 12. 5.

b Ibid. 7.

c Hagg 1, 6.

d Ver. 5. hic.

I have now done with my *first* Inference, for *Trial*, or rather *Conviction*: I adde a *second* of *Exhortation*. The duty it self being

52.

so necessary as we have heard *Necessary*, as an Act of *Justice* for *the receipt* of the Creature: and necessary, as an Act of *Religion* for *the sanctifying* of the Creature: how should our hearts be enflamed with an holy *desire*, and all our powers quickned up to a faithfull *endeavour*, conscionably to perform this so *necessary a duty*? One would think, that very *necessity*, together with the consciousness of our former *unthankfulness*, should in all reason be enough to work in us that both *desire* and *endeavour*. In all reason, it should so: but we are unreasonable, and much ado there is to *perswade* us to any thing that is good, even when we are *perswaded*. Wherefore to enforce *the exhortation* more effectually, I must have leave to press the performance of this duty upon our consciences, with some farther *Inducements*, and important *Considerations*.

53. Consider first, *the Excellency* of the Duty. There are but *three heads*, whereto we refer all that is called good; *Jucundum*, *Utile*, *Honestum*; Pleasure, Profit and Honesty. There is nothing desirable or lovely, but in one or other of these *three respects*. Each of these singly we account *good*, but that excellently good, wherein they *all concurr*. We love things that will give us *delight*; sometimes when there is neither *profit*, nor *credit* in them: we love things that will bring us *profit*; though possibly neither *delightfull* greatly, nor *seemly*: and we love things that we think will do us *honesty*, oftentimes without regard either of *pleasure* or *profit*. How should we then be affected to this duty of *giving thanks*, and singing praises unto our GOD; wherein all these doe joyntly *concurr*, and that also in an excellent measure? *David* hath wrapped them all together in one verse, in the beginning of *Psalm* 147. [a] *Praise ye the Lord, for it is good; yea it is a pleasant thing, and praise is comely.* It is *good*, it will bring you *profit*; it is *pleasant*, it will afford you *delight*; and it is *comely*, it will do you *honesty*: and what can heart wish more? Again, many *good vertues* and graces of God in us shall *expire* together with us: which though they be *eternal* in their *fruit* and reward, yet are not so as to their *proper Acts*, which after this life shall cease, because there shall be neither *need*, nor *use* of them then, [b] *Whether there be Prophesies, they shall fail; or whether there be tongues, they shall cease; or whether there be knowledge, it shall vanish away.* There shall be no use of taming the flesh by *Fasting*, or of supplying the want either of others by *Almes*, or of our selves by *Prayer*. Nay, even *Faith* and *Hope* themselves shall have an end: for we shall not then need to *believe*, when we shall *see*: nor to *expect*, when we shall *enjoy*. But *giving of Thanks*, and praise, and honour, and glory unto God, shall remain in *the Kingdom of heaven* and of glory. It is now the continual blessed [c] *exercise of* the glorious *Angels* and *Saints* in Heaven: and it shall be ours, when we shall be translated thither. O that we would learn often to

a Psal. 147. 1.

b 1 Cor. 13. 8.

c Rev. 4. 8. 11. & 7. 11, 12.

practise here, what we hope shall be our eternal *exercise* there! O that we would accustom our selves, being [a] *Filled in the spirit to speak to our selves in Psalms and Hymns and spiritual Songs, singing and making melody in our hearts to the Lord: giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ*: as speaketh our Apostle, *Ephes.* 5.

54. Consider *secondly*, the multitude and variety and *continuance* of Gods blessings: and let that provoke thy *thankfulness*. If thou hadst received but *one* or a *few* benefits: yet *thanks* were due even for those *few*, or for that *one*, more than thou art able to return. But what canst thou alledge, or how excuse thy *unthankfulness*? when his mercies are *renewed every morning*, nay every [b] *moment*; when he is ever [c] *opening his hand*, and powring out his *blessings*; and [d] *loading* and even overwhelming thee with his *benefits*: as if he did *vye* with thee, and would have thee see, how easily he can overcome thy *evil* with his *goodness*, and infinitely out-strip thine infinite *ingratitude* with his more infinite *munificence*! His *Angels* are about thee, though thou knowest it not: from a thousand unknown *dangers* he delivereth thee, which thou suspectedst not: he still *continueth* his goodness unto thee, and *reprieveth* thy destruction, though thou deservedst it not. What should I say more, thy very *life* and *being* thou owest to him. [e] *In whom we all live, and move, and have our being*: thence resolve with holy *David*, to sing praise unto the Lord, [f] *As long as thou livest*; and to sing praise unto thy God, whilest *thou hast thy being*. Many and *continual receipts*, should provoke many and *continual thanks*.

55. Consider *thirdly*, thy *future necessities*. If thou wert sure of that thou hast, that thou and it should continue together for ever, and never part; and that thou couldest make pretty shift to live upon *the Old stock* hereafter, and never stand in need to him for more: there might be so much less need to take care for *giving thanks* for what is past. But it is not so with any of us: of what we have, we are but *Tenants at Courtesie*, and we stand continually upon our good behaviour, whether we should hold of him any longer, or no: and much of our *future happiness* standeth upon our *present thankfulness*. And with what face can we *crave* to have more, (and yet more we must have, or we cannot subsist,) if we be not *thankfull* for what we have? [g] *Peremptorium res est ingratitudo*, saith Saint *Bernard*, it cutteth off all kindness. [h] *Ventus urens & exsiccans*: like that [i] *strong East-winde* which in a night dryed up the *Red-sea*; it holdeth off the *streams* of Gods bounty from flowing, and dryeth up those *Channels* whereby his mercies were wont to be conveyed unto us. Certainly this is one special cause why *God* so often saith us *Nay*, and sendeth us away *empty* when we *aske*; even because we are so

a Eph. 5. 18, 20.

b *Omni momento me tibi obligas, dum omni momento mihi tua magna beneficia praestas.* August. Solil. cap. 18. *Tot munera, quae sine intermissione diebus ac noctibus (Dii) fundunt.* Senec. 4. de benef. 3.

c Psal. 145. 16.

d Psal. 68. 29.

e Acts 17. 28.

f Psal. 104. 33.

g *Bern. Ser.* 77.

h *August Soliloq. c.* 18.

i Exod. 14. 21. *Gratiarum cessat decursus, ubi recursus non fuerit.* Bern. serm. 50.

little *thankfull* to him for former *receipts*. *The* [a] *Rivers* return all their waters to the Sea, from whence they had them: and they gain this by the return, that *the Sea* feedeth them again, and ſo by a continual freſh ſupply preſerveth them in perpetual being and motion. If they ſhould [b] withhold that *tribute*, *the Sea* would not long ſuffice them *nouriſhment*. So we by giving, *receive*: and by true paying *the old debt*, get credit to run upon a *new ſcore*; and provoke *future bleſſings*, by our *thankfulneſs* for former: as *the Earth* by ſending up vapours back to *Heaven* from *the dew* ſhe hath received thence, filleth *the bottles of Heaven* with new moyſture, to be powred down upon her again in due ſeaſon, in kindly and plentifull ſhowers. By our *Prayers* and *Thankſgiving*, we erect a *Ladder*, like that which [c] *Jacob* ſaw, whereon *the Angels aſcended* and *deſcended*; we preſerve a mutual *entercourſe* betwixt Heaven and Earth; and we maintain a kind of continual *trading* as it were betwixt *God* and us. *The Commodities* are brought us in, they are *Gods bleſſings*: for theſe we traffique by our *Prayers* and *Thankſgivings*. Let us therefore deal *ſquarely*, as wiſe and *honeſt Merchants* ſhould do. Let us keep *touch*, and pay: it is as much as our credit is worth. Let us not think to have *commodities* ſtill brought us in, and we ſend none out, [d] *Omnia te adverſum ſpectantia*: this dealing cannot hold long. Rather let us think, that *the quicker* and *ſpeedier* and *more* returns we make, *our gains will be the greater*: and that [e] *the oftner* we *pray* and *praiſe God* for his bleſſings, the more we ſecure unto our ſelves both *the continuance* and *the increaſe* of them.

a Eccl. 1. 7. *ſuæ reddantur, origini fluenta gratiæ, ut uberiùs fluant.* Bern. ſer. 89.

b *Alioquin, niſi ad fontem redeant, exiccantur.* Bern. Ibid.

c Gen. 28. 12.

d Horat. 1. Epiſt. 1.

e Ἐὰν ἐπὶ τῆς εὐδαιμονίας ἀγνώμονες γενώμεθα, καὶ πρὸς τὸ τῶν εὐλογούντων ✝ Θεὸν, ἀφιλάργυρον αὐτὸν κατίδωμεν μᾶλλον ✝ εὐσεβείας. Chryſ. in Gen. hom. 26. μειζόνων τυχεῖν ἀναίδεις πολλὰν προϋτιμήσωμεν τὴν παῤῥησίαν. Ibid. hom. 25.

56.

Conſider *fourthly* thy *miſery*, if thou ſhouldſt want thoſe things which *God* hath given thee. [f] *Carendo magis quàm fruendo*. Fools will not know that true worth of things but by *wanting*, which wiſer men had rather learn by *having* them. Yet this is the common folly of us all: We will not *priſe* Gods bleſſings as we ſhould, till he for our *unthankfulneſs take* them from us, and teach us to value them better before we have them again. We repine at *Gods* great *bleſſings*; we grudge at his gentle *corrections*: judging theſe too *heavy*, thoſe too *light*. We think our very *peace* a burden, and complain of *plenty* as ſome would do of *ſcarcity*; and undervalue the bleſſed *liberty* we have of treading in his *Courts*, and partaking his holy *Ordinances*: and all this, becauſe by his great goodneſs we have ſo long injoyed them: and this is our guiſe in every other thing proportionably.

f Ὅι γὰρ πολλοὶ γνώμασι, πάλαι τὸν χρόνον ἔχοντες οὐκ ἴσασι, τοῦτ' ἐπιβάλλ. *Tum demùm, homines noſtra intelligimus bona, Quum, quæ in poteſtate habuimus, ea amiſimus.* Plaut. in Captiv. 1. 2.

Did

Did we but *feel* a while the miseries of our Neighbour-Countreys, who want *the blessings* which we thus slight; or could we but *forethink* what our misery should be, if we (as they) had our Throats ever before *the sword*, or were wasted with extreme *famines* and *pestilences*, or lived either in *thick darkness*, without *the Gospel*, or under *cruel persecution* for it. Did we thus; though our hearts were as *hard* and *cold* as stones, it could not be but those thoughts would *soften* them, and enflame them to magnifie and bless the holy name of *God* for our long and present *peace*, for that measure of *plenty* what ever it be which we yet have, and for the still continued *liberty* of his glorious *Gospel* and sincere *worship* among us. God grant, that from our wretched *unthankfulness*, he take not just occasion, by taking these great *blessings* from us, to teach us at once both how to *use* them better, and how to *value* them better.

Consider *fifthly*, thy *Importunity* with God, when thou *wantest* any thing, and according to that, proportion thy *thanks* when thou *hast* it. I remember what *Bernard* writeth of the Popes servants and Courtiers in his time: [a] *Importuni ut accipiant inquieti donec acceperint, ubi acceperint ingrati.* When Suiters come to *the Popes Court* with their businesses, *the Courtiers* and *Officers* lie in the wind for them, greedily offering their service, and never quiet with them till they have got something; but by that they have *got* the money, they have *forgot the man*; and having first served their own turn, they then leave the business to go which way it will. Not much unlike is our dealing with God. When we [b] would have something, some *outward blessing* conferred, or some *outward calamity* removed, (for *thankless devotions* seldome look farther than after these *outward things*;) we are, as Saint *Chrysostome* speaketh, [c] σφοδροὶ σφόδρα, very eager and earnest with God, we must have no Nay; we *wrestle* with him, and that stoutly, as if we would outwrestle [d] *Jacob* for a blessing, and we will *not let him go* till we have obtained it. But μετὰ τὸ λαβεῖν ἀπαναλίσκονται, saith *Chrysostome* there. When our turn is served, and we have what we would have, by and by, all our *devotion* is at an end; we never think of *thanks*. All *the ten Lepers* begged hard of *Christ* for a cleansing: the Text saith, [e] *They lift up their voyces*; they were all lowd enough, whilest they were suitors. *Sed ubi novem?* there returned not to *give God thanks* for their cleansing, of the whole *ten* any more than barely *one* single man. It is our case just. When we want any of the good Creatures of God for our necessities, we [f] *open our mouthes wide*, till he [g] *open his hand, and fill them with plenteousness*: but after, as if *the filling* of our Mouths were *the stopping* of our Throats, so are we *speechless* and *heartless*. Shame we

57.

a *Bern. lib. 4. de consid. ad Eugen.*

b *Multos videmus usque hodie satis importunè petentes, quod sibi deesse cognoverint; sed paucos ad modum novimus qui dignas super acceptis beneficiis gratias agere videantur.* Bernard. Serm. de diversis 27.

c *Chrysost in Psal.* 137.

d Gen. 32. 25, 26.

e Luk. 17. 13, 17.

f Psal. 81. 10.

g Psal. 145. 16.

we to be so *clamorous*, when we crave from him; and so *dumb* when we should *give him thanks*.

Consider *lastly*, how *freely* God hath given thee, what he hath given thee. [a] *Dupliciter gratis*, saith *Bernard*: *Sine merito, sine labore*. Freely, both waies: *freely* without thy *desert*; and *freely* without so much as thy *pains*. Freely *first*; without thy *desert*. *Jacob*, a man as well deserving as thou, yet confest [b] himself *Not worthy of the least of all Gods mercies*. And S. *Paul* cutteth off all challenge of desert, by that Interrogatory, [c] *Who hath first given him, and it shall be recompensed him?* as who should say, No man can challenge God, as if he owed him ought. If he have made himself a *debtor* to us by his *Promise*, (and indeed he hath so made himself a *debtor* to us,) yet that is still *gratis*, and for nothing: because *the promise* it self was *free* without either [d] *debt* in him, or *desert* in us. Nay more, God hath been good to us, not only when we had *not deserved it*; but (which still more magnifieth his bounty, and bindeth us the stronger to be *thankful*,) when we had deserved the quite contrary. And how is it possible we should forget such his unspeakable kindness, in giving us *much good*, when we had done *none*, nay, in giving us *much good*, when we had done *much ill*? And as he gave it *sine merito*; so *sine labore* too; the Creature being *freely* bestowed on us, as on the one side not by way of *reward* for any *desert* of ours; so neither on the other side by way of wages, for any *labour* of ours. To shew that God giveth not his *blessings* for our labour meerly: he sometimes *giveth* them not, where they are *laboured for*; and again he *giveth* them sometimes where they are *not laboured for*. If in the ordinary dispensation of his Providence, he bestowed them upon them that labour, as *Solomon* saith, [e] *The diligent hand maketh rich*; and seldom otherwise, for ([f] *He that will not labour*, it is fit *he should not eat*:) yet that *labour* is to be accounted but as *the means*, not as a sufficient *cause* thereof. And if we dig to *the root*, we shall still find, it was *gratis*: for even that power to labour was *the gift* of God; [g] *It is God that giveth thee power to get wealth*. Yea in this sense, *nature* it self is *grace*; because given *gratis* and freely, without any labour, preparation, disposition, desert, or any thing at all in us.

All these considerations; *the Excellency* of the Duty, *the Continuance* of Gods blessings, our future *Necessity*, our *Misery* in wanting, our *Importunity* in Craving, his free *Liberality* in bestowing, should quicken us to a more conscionable performance of this so *necessary*, so *just*, so *religious* a Duty. And thus having seen our *unthankfulness discovered* in six points: and heard many *Considerations* to provoke us to *thankfulness*: it may be we have seen enough in that to make us *hate the fault*, and we would fain *amend* it; and it may be we have heard enough in this to make us *affect the duty*, and we would fain *practise* it, may some say; but we are

58.

a Bern. in Psal. Qui habitat. Serm. 14.

b Gen. 32. 10.

c Rom. 11. 35.

d Nulla Deo laudi beneficii causa est Sen. 4. de benef. 3 Ego rebar spontaneas esse munium benignitates ultroque ab his fluere inexpectata benevolentiæ munera, Arnob. contr. Gent. lib. 3. Deus nullis debet aliquid: quia omnia gratuitò præstat. Et si quisquam dicet, ab illo aliquid deberi meritis suis, certe ut esset non ei debebatur: non enim erat, cui deberetur. Aug. 3. de lib. arb. 16.

e Prov. 12. 24. & 13. 4.

f 2 Thes. 3. 10

g Deut. 8. 18.

h See before. Ser. 3. ad Cler. Sect. 18.

59.

are yet to learn how. *The Duty* being hard, and our *backwardneſs* great; what good courſe might be taken, effectually to *reform* this our ſo great *backwardneſs*, and to *perform* that ſo hard a *Duty?* And ſo you ſee, my *ſecond* Inference for *exhortation*: breedeth a *third*, and that is for *direction*; which for ſatisfaction of thoſe men that pretend willingneſs, but plead ignorance, I ſhould alſo proſecute, if I had ſo much time to ſpare. Wherein ſhould be diſcovered, what be the principal *cauſes* of our ſo great *Unthankfulneſs*; which taken away, the effect will inſtantly end of it ſelf ceaſe. Now thoſe *Cauſes* are eſpecially, as I conceive, theſe five, *viz.* 1. *Pride*, and Self-love; 2. *Envy*, and Diſcontentment; 3. *Riotouſneſs*; and Epicuriſm; 4. Worldly *Carefulneſs*, and immoderate deſires; 5. Carnal *Security*, and foreſlowing the time. Now then, beſides the application of that which hath already been ſpoken in the former *Diſcoveries* and *Motives*; (for every *Diſcovery* of a fault, doth virtually contain ſome *means* for the correcting of it; and every true *Motive* to a duty, doth virtually contain ſome *helps* unto the practice of it:) beſides theſe, I ſay, I know not how to preſcribe any better *remedies* againſt unthankfulneſs, or *helps* unto thankfulneſs; than faithfully to ſtrive for the caſting out of thoſe *ſins*, and the ſubduing of thoſe *Corruptions* in us, which *cauſe* the one, and *hinder* the other. But becauſe the time, and my ſtrength are near ſpent; I am content to eaſe both my ſelf and you, by cutting off ſo much of my proviſion, as concerneth this Inference for *Direction*: and deſire you that it may ſuffice for the preſent, but thus to have pointed at theſe *Impediments*, and once more to name them. They are *Pride*, *Envy*, *Epicuriſm*, *Carefulneſs*, *Security*.

"I place *Pride*, where it would be; *the formoſt*, becauſe it is "of all other [a] the principal *impediment* of *Thankfulneſs*. "Certainly there is no one thing in the World, ſo much as "*Pride*, that maketh men *unthankful*. He that would be truly "thankful, muſt have his eyes upon both; the one eye upon "*the Gift*, and the other upon *the Giver*: and this the proud "man never hath. Either through [b] *ſelf-love* he is ſtark-"blind, and ſeeth neither: or elſe through *Partiality*, he wink-"eth on one eye, and will not look at both. Sometimes he ſeeth "*the Gift*, but too much, and boaſteth of it: but then he forget-"eth *the Giver*; he [c] *boaſteth, as if he had not received it*. Some-"times again he over-looketh *the Gift*, as not good enough for "him; and ſo repineth at *the Giver*, as if he had not given him "according to his worth. Either he *undervalueth* the *Gift*, or elſe "he *overvalueth* himſelf; as if he were himſelf *the Giver*, or at leaſt "*the deſerver*: and is in both *unthankful*. To remove this *Impedi-"ment*; who ever deſireth to be *thankful*, let him *humble* himſelf, "nay *empty* himſelf, nay *deny* himſelf, and all his *deſerts*; confeſs "him-

60.

a *Maximè facit ingratos nimius ſui ſuſpectus, & inſitum mortalitati vitium ſe ſuaq; mirandi.* Senec. 2. de benef. 26.

b *Cæcus amor ſui.* Horat. 1. Carm. od. 18.

c 1 Cor. 4. 7.

"himself with *Jacob* [a] *less than the least of Gods mercies*, and con- A
"demn his own heart of much sinful [b] *sacriledge*, if it dare but
"think the least thought tending to *rob God* of the least part of his
"honour.

"*Envy* followeth Pride; *the* [c] *Daughter* the Mother: a *se-*
"*cond* [d] great *Impediment* of thankfulness. The fault is, that
"men, not content only to look upon *their own* things and the
"present; but [e] comparing these with the things of *other*
"*men*, or *times*: instead of giving *thanks* for what *they* have,
"[f] *repine* that others have *more* or *better*; or for what they *now*
"have, *complain* that it is not with them as it hath been. These
"thoughts are Enemies to *the tranquillity* of the mind: breed-
"ing many *discontents*, and much *unthankfulness*; whilest our
"*eyes are evil, because God is good to* others, or hath been so
"to us. To remove this *impediment*; who ever desireth to be
"truly *thankful*, let him look upon [h] *his own* things, and not on
"the things of *other men*; and therein consider, not so much
"what *he wanteth*, and fain would have, as what *he hath*, and
"could not well want. Let him think, that what God hath
"*given* him, came from his free *bounty*, he owed it not; and
"what he hath *denied* him, he with-holdeth it either in his *Justice* C
"for his former sins, or in his *Mercy* for his farther good: that
"God giveth to no man all the desire of his heart in these *out-*
"*ward things*, to teach him not to look for absolute content-
"ment in this life; least of all, in these things. If he will
"needs look upon *other mens* things, let him compare himself
"rather [i] with them that *have less*, than those that *have more*:
"and therein withall consider, not so much what [k] *him-*
"*self wanteth* which some *others have*, as what *he hath* which
"many *others want*. If a *few*, that enjoy Gods blessings in
"these outward things in a *greater measure* than he, be an eye- D
"sore to him: let those *many others*, that have a *scanter portion*,
"make him acknowledge that *God hath dealt* liberally and
"bountifully with him. We should do well to understand
"that saying of *Christ*, not barely as a *Prediction*, but as a
"kind of *Promise* too, (as I have partly intimated [l] before)
"*The* [m] *poor you shall alwaies have with you*: and to think that every
"*Begger* that seeketh to us, is sent of God, to be as well a *Glass*
"wherein to *represent Gods* bounty to us, as an *Object* whereon for
"us to *exercise* ours. And as for *former times*: let us not so much
"*think* how much *better* we have been, as how *well* we are; that
"we are not so well now, *impute* it to our former *unthankfulness*;
"and *fear*, unless we be more *thankful* for what we have, it

a Gen. 32. 10.
b *Sacrilegus invasor gloriæ tuæ.* Bern. in Cant. Serm. 13.

61.

c *Superbiæ prima soboles inanis gloria--mox invidiam gignet.* Greg. 31. Mor. 31.
d *Non potest quisquam, & invidere, & gratias agere* Senec. 3. de benef. 3.
e *Vehemens, & importunum malum, Invidia: quæ nos inquietat, dum comparat. Hoc mihi præstitit: sed illi plus, sed illi maturius.* Senec. 2. de benef. 28.
f *Illis non tam jucundum est, multos post se videre; quàm grave, aliquem ante se.* Senec. Epist. 73.
g Mat. 20. 15.
h Καὶ τοῦ μὴ τῶν μηδὲν πρὸς εὐδυμίαν δεῖ, τὸ μάλιστα μὲν ἀνυπον ἀπεσχοινίσθαι, καὶ τὰ καθ' ἑαυτόν. Plutarch. de tranquil. anim. *Nulli, ad aliena respicienti, sua placent.* Senec. 3. de Ira 30.
i *Quòdq; aliena capella gerat distentius uber, Tabescat, neque se majori pauperiorum Turbæ comparet?* Horat. 1. Serm. Satyr. 1.

Εἰ δὲ μὴ, τὰς ἀνωφελεῖς διαφθερεῖ, καὶ μὴ καθάπερ οἱ πολλοὶ πρὸς τοὺς ὑπερέχοντας ἀπαπορήξεται. Plutarch. ubi supra.
k *Nec ea intuemur, quæ nos aliis præposuere, sed ea sola quæ fortuna præcedentium ostentat.* Senec. 3. de benef. 3.
l See Sect. 49
m Matth. 26. 11.

will

"will be yet and every day worse and worse with us. "Counsell very needfull for us in these declining times: "which are not (God knoweth, and we all know) as the "times we have seen: the leprous humour of *Popery* secret- "ly stealing in upon us, and as a *leprosie* spreading apace "under the skinne; and penury, and poverty, as an ulcerous "*sore*, openly breaking out in the very face of the Land. "Should we murmure at this; or repiningly complain, that "it is not with us, as it hath been? God forbid; that is "the way to have it yet, and yet, worse. Rather let us "*humble* our selves for our former *unthankfulnesse*, whereby "we have provoked GOD to withdraw himself in some "measure from us: and *blesse* him for his great *mercy*, who "yet continueth his goodness in a comfortable, and grati- "ous measure unto us, notwithstanding our so great *unwor- "thinesse*, and *unthankfulnesse*. Thousands of our brethren in the "world, as good as our selves, how *glad* would they be, "how *thankfull* to God, how would they rejoyce and sing, "if they enjoyed but a small part of that *peace* and *prosperi- "ty* in outward things, and of that *liberty* of treading in *Gods "Courts*, and partaking of his *Ordinances*, which we make so "little account of, because it is not every way as we have "known it heretofore?

62.

"The *third Impediment* of Thankfulness, is *Riot*, and *Epi- "curisme*: that which the Prophet reckoneth in the Ca- "talogue of *Sodom's* sins, [a] *Fulnesse of bread, and abundance "of Idlenesse*. This is both a *Cause* and a *Sign* of much "unthankfulnesse. πλησμονὴ and ἐμπλησμονὴ, *Fulnesse*, and *For- "getfulnesse*; they are not more near in the sound of the "words, than they are in the sequel of the things: "[b] *When thou hast eaten, and art full*, Then *beware lest thou "forget the Lord thy God*, Deut. 8. It much argueth, that we "make small account of *the good Creatures* of *God*, if we will "not so much as take a little *pains* to get them: but much "more, if lavishly and like prodigal fools we make *waste* "and havock of them. He that hath received some *token* "from a dear friend, though perhaps of *little value* in it "self, and of *lesse use* to him; yet if he retain any *grate- "full memory* of his friend, he will [c] *value* it the more, "and set greater store by it, and be the more carefull to "preserve it, for his *friends* sake: but if he should make "it away causelessly, and the rather, because it came so ea- "sily, (as the *Ding-thrift's* proverb is, *Lightly come, lightly goe*;) "every man would interpret it as an evidence of his *un- "friendly* and *unthankfull* heart. But *riot* is not only a *sign*; it "is also a *Cause*, of unthankfulness: in as much as it ma- "keth

[a] Ezek. 16. 49.

[b] Deut. 8. 10, 11.

[c] *Quod non ne rivet, æstimatione: Verùm est argumentum animi fidelis.* Catull.

"keth us value the good things of *God*, at too low a rate. "For we usually value *the worth* of things, proportionably to "their *use*; judging them more or less good, according to "the good they do us, be it more or less. And how then "can *the Prodigal* or *Riotous* Epicure, that consumeth *the good* "*Creatures* of God in so short a space, and to so little pur- "pose, set a *just price* upon them, seeing he reapeth so *little* "*good* from them? A pound, that would do a *Poor man* that "taketh pains for his living a great deal of good, main- "tain him and his family for some weeks together, per- "haps put him into fresh trading, set him up on his leggs, "and make him a man for ever; what good doth it to a "*prodigal Gallant*, that will set *scores* and *hundreds* of them fly- "ing at one afternoons sitting in a Gaming-house? Shall "any man make me believe, he *valueth* these good gifts of "God as he should do, and as every truly *thankfull* Chri- "stian man would desire to do; that in *the powdering* and "*perfuming* of an *excrement* that never grew from his own "scalp, in *the furnishing* of a *Table* for the pomp and luxu- "ry of a few hours, in making up *a rich Suit* to case a "*rotten carkase* in, in the pursute of any other lustfull *vanity* "or *delight*, expendeth beyond the proportion of his *reve-* "*nue* or *condition*, and the exigence of *just occasions*? To re- "medy this, whoever would be truly thankfull, let him live "in some honest *Vocation*, and therein bestow himself *faith-* "*fully* and *painfully*, bind himself to *Sober*, *discreet*, and *mo-* "*derate* use of GOD's Creatures; remember, that CHRIST "would not have the very *broken meats* lost; think, that if for "every *word idly spoken*, then by the same proportion for every "*penny idly spent*, we shall be accountable to GOD at the day "of Judgement.

63.

"*Immoderate Care*, and Sollicitude for outward things is "another [a] *impediment* of Thankfulnesse. Under which "title I comprehend *Covetousness* especially, but not only: "*Ambition* also, and *Voluptuousnesse*, and every other vice, that "consisteth in a *desire* and expectation of something [b] for "the future. Which *desire* and expectation if *inordinate*, "must needs in the end determine in *unthankfulnesse*. For the "very true reason, why we desire things *inordinately*, is, be- "cause we promise to our selves more *comfort* and *content* from "them, than they are able to give us; this being ever our "Errour, when we have any thing in *chase*, to sever *the good*

a *Non patitur aviditas quicquam esse gratum.* Senec. 2. de benef. 27. *Nullum habet malum cupiditas maius, quàm quod est ingrata.* Id. Epist. 73.

b *Nevis semper cupiditatibus occupati, non quid habeamus, sed quid petamus, inspicimus. Quicquid domi est, vile est. Sequitur autem, ut ubi quid acceperis, levet novorum cupiditas fecerit, author quoque eorum non sit in pretio.* —— *Ideoque Caduca memoria est, futuro imminentium.* Id. 3. de benef. 3.

"which

A "which we hope from it from *the inconveniencies* that goe "therewith, and, looking only upon that, never so much as "to think of these. But having *obtained* the thing we desi- "red, we *find* the one as well as the other, and then *the in-* "*conveniencies* we never thought of before, abateth much "of *the weight* and *the price* we formerly set thereupon, and "taketh off so much from *the estimation* we had of *the good:* "whereby it cometh to pass, that by how much we *over-* "*valued* it in *the pursute*, by so much we *undervalue* it in *the pos-* "*session*. And so, instead of *giving thanks* to God for *the good* we B "have received, we *complain* of *the inconveniences* that adhere "thereunto; and so much *underprise* it, as it falleth *short* of our "expectation: and look how far we do *underprise* it, so farre "are we *unthankfull* for it. To remove this Impediment: who- "ever would be *thankfull*, let him *moderate* his desires after these "outward things; *fore-cast* as well *the inconveniences* that follow "them, as *the commodities* they bring with them; lay the one "against the other, and prepare as well to *digest* the one, as to "*enjoy* the other.

"The last *Impediment* of thankfulness, is *Carnal security* joyned C "ever with *Delayes* and Procrastinations. When we receive any "thing from God, we know we should give him *thanks* for it, "and it may be we think of doing such a thing: but we "think withall, another day will serve the turn; and so we "*put it off* for the present, and so forwards from time to time; till in "the end we have quite *forgotten* both his *benefit*, and our own "*Duty*, and never perform any thing at all. My *Text* doth "after a sort meet with this *corruption*: for here the Apostle "saith, the *Creature* should be *received with thanksgiving*; as if *the* "*thanks* should goe with *the receipt*, the [b] receipt and the D "thanks both together. To remove this *Impediment*: consider, "how in every thing *delayes* are hurtfull and dangerous; how "our *affections* are best and hottest at the first, and do in pro- "cess of time insensibly *deaden*, and at last *dye*, if we do not "take the opportunity, and *strike* (as we say) *whilest the iron* "*is hot*; how that, if *pretensions* of other businesses or occasions "may serve the turn to put off *the tendering* of our devotions, "and *rendering* of our thanks to God, *the Devil* will be sure "to suggest enow of these *pretensions* into our heads, and to "prompt us continually with such *allegations*, that we shall sel- E "dome or never be at leasure to *serve God*, and to give him "*thanks*.

"Let us remember these *five Impediments*, and beware of "them; *Pride*, *Envy*, *Epicurism*, *Worldly Carefulnesse*, and *Delay*. "All which are best remedied by their contraries. Good "helps therefore unto thankfulness are, 1. *Humility*, and *Self-*

a *Nihil æquè adeptis, & concupiscentibus grave.* Plin.

64.

b *Qui gratus futurus est, statim dum accipit, de reddendo cogitat.* Sen. 2. de benef. 25.

65.

"*denial*; 2. *Contentednesse*, and *Self-sufficiency*; 3. *Painfulnesse*, "and *Sobriety*; 4. The *Moderation of our desires* after earthly "things; 5. *Speed* and *Maturity*. And so much for this *third* "*Inference* of Direction. I should also have desired, if the time would have permitted, although my Text speakesh of our *Thanksgiving* unto God precisely as it respecteth *the Creature*; yet to have improved it a little farther by a *fourth Inference*: that if we be thus bound to give God thanks for these *outward blessings*, how much more ought we then to abound in all *thankfulnesse* unto him for his manifold [a] *Spiritual blessings in heavenly things in Christ*; for *Grace* and Election, for *Mercy* and Redemption, for *Faith* and Justification, for *Obedience* and Sanctification, for *Hope* and Glorification. If we ought to *pray* for, and to *give thanks* for our [b] *daily bread*, which nourisheth but our *bodies*, and then [c] is cast into *the draught*, and both it and our bodies *perish*: how much more for that [d] *Bread of life which came down from Heaven*, and feedeth our *Souls* unto eternal life, and neither they nor it can *perish*? If we must say for that, *Give us this day our dayly bread*: shall we not much more say for this, [e] *Lord evermore give us this bread*. But I have done. Beseech we now Almighty God, to guide us all with such holy discretion and wisdom, in *the free use* of his *good Creatures*; that keeping our selves within the due bounds of *Sobriety*, *Charity*, and civil *Duty*, we may in all things *glorifie* God: and above all things, and [f] *for all things give thanks always unto God and the Father in the name of our Lord Jesus Christ*. To which our Lord Jesus Christ, the blessed *Sonne* of God, together with *the Father*, and *the Holy Spirit*, three Persons, and one only wise, gracious, and everliving God, be ascribed (as is most due) by us and his whole Church, all *the Kingdom*, *the Power*, *and the glory*, both now and for evermore. *Amen*, *Amen*.

a Ephes. 1. 3.

b Math. 6. 11

c Math. 15. 17.

d Joh. 6. 51.

e Joh. 6. 34.

f Ephes. 5. 20

AD

AD POPULUM.

The Sixth Sermon.

At S. *Pauls* Croſs London, *April* 15. 1627.

GEN. 20. 6.

And God ſaid unto him in a dream; Yea, I know that thou didſt this in the integrity of thine heart: For I alſo withheld thee from ſinning againſt me; therefore ſuffered I thee not to touch her.

FOr our more profitable underſtanding of which words, it is needfull we ſhould have in remembrance *the whole ſtory* of this preſent *Chapter*; of which ſtory, theſe words are a part. And thus it was. *Abraham* cometh with *Sarah* his Wife, and their family, as a Stranger, to ſojourn among *the Philiſtims* in *Gerar*: covenanteth with her beforehand, think- 1.

ing

ing thereby to provide for his own ſafety, becauſe ſhe was *beautiful*, that they ſhould not be to know that they were any more than *Brother* and *Siſter*. *Abimelech* King of the place heareth of their coming, and of her *beauty*; ſendeth for them both; enquireth whence and who they were; heareth no more from them, but that ſhe was his *Siſter*; diſmiſſeth him; *taketh her* into his Houſe. Hereupon God *plagueth him* and his Houſe with a ſtrange *Viſitation*; *threatneth* him alſo with *Death*; giveth him to underſtand, that all this was for taking *another mans Wife*. He *anſwereth* for himſelf: GOD *replyeth*. *The Anſwer* is in the two next former Verſes: *The Reply* in this, and the next following Verſe.

2. His Anſwer is by way of *Apology*: he pleadeth firſt *Ignorance*; and then, and thence, his *Innocence*. [a *And he ſaid, Lord wilt thou ſlay alſo a righteous Nation? Said not he unto me, She is my Siſter? and ſhe, even ſhe her ſelf ſaid, He is my Brother: in the integrity of my heart, and innocency of my hands, have I done this.*] That is his *Plea*. Now God replyeth: of which *reply*, letting paſs the remainder in the next Verſe, which concerneth *the time to come*, ſo much of it as is contained in this Verſe, hath reference to what was already done and *paſt*; and it meeteth right with *Abimelech*'s Anſwer. Something he *had done*; and ſomething he *had not done*: he had indeed [b] *taken Sarah* into his Houſe, but he had [c] not yet *come near* her. For that which he *had done*, in *taking her*; he thought he had a *juſt excuſe*, and he pleadeth it: he did not know her to be *another mans Wife*; and therefore, as to any intent of doing wrong to *the Husband*, he was altogether *innocent*. But for that which he *had not done*, in *not touching* her; becauſe he took her into his Houſe with *an unchaſte purpoſe*; he paſſeth that over in ſilence, and not ſo much as mentioneth it. So that his *Anſwer*, ſo far as it reached, was *juſt*: but, becauſe it reached not home, it was not *full*. And now Almighty God fitteth it with a *Reply*, moſt convenient for ſuch an *Anſwer*: *admitting* his Plea, ſo far as he alledged it, for what he *had done*, in taking *Abraham*'s Wife, having done it ſimply out of ignorance, [*Yea I know thou didſt this in the integrity of thy heart:*] and withall *ſupplying* that which *Abimelech* had omitted, for what he *had not done*, in not touching her; by aſſigning the true cauſe thereof, *viz.* his powerful reſtraint, [*For I alſo with-held thee from ſinning againſt me, therefore ſuffered I thee not to touch her.*]

a Verſ. 4, 5.
b Verſ. 2.
c Verſ. 4.

3. In the whole Verſe we may obſerve, *Firſt*, the *manner of the Revelation*; namely, by what means it pleaſed God to convey to *Abimelech* the knowledge of ſo much of *his will*, as he thought good to acquaint him withall: it was even the ſame, whereby he had given him the firſt information, at *Verſe* 3. it was by a dream,

dream, [*And God said unto him in a dream:*] and then after, *the substance of the Reply*; whereof again *the general parts* are *two*. The former, an *Admission* of *Abimelechs* Plea, or an *Acknowledgement* of the integrity of his heart, so far as he alledged it, in that which he had done, [*yea I know that thou didst it in the integrity of thine heart.*] The later, an *Instruction* or *Advertisement* to *Abimelech*, to take knowledge of Gods goodness unto, and providence with him, in that which *he had not done*: it was *God* that over-held him from doing it, [*For I also with-held thee from sinning against me, therefore suffered I thee not to touch her.*]

4.

By occasion of those first words of the Text, [*And God said unto him in a dream*;] if we should enter into some enquiries, concerning the nature and use of *divine Revelations* in general, and in particular of *Dreams*: the Discourse as it would not be wholly impertinent, so neither altogether unprofitable. Concerning all which these severall *Conclusions* might be easily made good. *First*, that God *revealed* himself and *his will* frequently in old times, especially before the sealing of *the Scripture-Canon* [a] in sundry manners: as by *Visions*, *Prophecies*, *Extacies*, *Oracles*, and other supernatural means; and namely, and among the rest, by [b] *Dreams*. *Secondly*, that *God* imparted his Will by such kind of *supernatural Revelations*, not only to *the godly* and *faithful* (though to them most frequently, and especially:) but sometimes also to *Hypocrites* within the Church, as to [c] *Saul* and others: yea and sometimes even to Infidels too out of the Church, as to [d] *Pharaoh*, [e] *Balaam*, [f] *Nebuchadnezzar*, &c. and here to *Abimelech*. *Thirdly*, that since the writings of the Prophets and Apostles were made up, *the Scripture-Canon* sealed, and the Christian Church by the preaching of *the Gospel* become Oecumenical; *Dreams*, and other *supernatural Revelations*, as also other things of like nature, as *Miracles*, and whatsoever more immediate and *extraordinary manifestations* of the will and power of God, have ceased to be of *ordinary* and familiar use: so as now, we ought rather to *suspect delusion* in them, than to *expect direction* from them. *Fourthly*, that although God have now [g] tyed us to his holy *written word*, as unto a perpetual infallible *Rule*, *beyond* which we may not *expect*, and *against* which we may not *admit*, any other direction, as from God: yet he hath no where *abridged* himself of the power and liberty, even still to intimate unto the sons of men the knowledge of his *will*, and the glory of his *might*, by *Dreams*, *Miracles*, or other like *supernatural manifestations*; if at any time, either in the want of *the ordinary means* of the Word, Sacraments, and Ministery, or for *the present necessities* of his Church, or of some part thereof, or for some other *just cause* perhaps unknown to us, he shall see it expedient

1.

a Πολυμερῶς καὶ πολυτρόπως. Heb. 1.1.
b Numb. 12.6. Joel 2.28. Job 33.14, 16. Καὶ γὰρ τ' ὄναρ ἐκ Διός ἐστι *Homer. Iliad. α.*

2.

c 1 Sam. 10. 10.
d Gen. 41.15, 28.
e Numb. 14. 2, 4, &c.
f Dan. 2. 28, 45.

3.

4.

g Esa. 8.20.

pedient ſo to do. He hath *preſcribed* us: but he hath not *limited* himſelf. *Fifthly*, that becauſe the Devil and wicked ſpirits may ſuggeſt Dreams, probably *foretel* future events foreſeen in their cauſes, and *work* many ſtrange effects in nature, *applicando activa paſſivis*; which becauſe they are without the ſphere of our comprehenſion, may to our ſeeming have fair appearances of Divine *Revelations* or *Miracles*, when they are nothing leſs: for the avoiding of ſtrong deluſions in this kind, it is not ſafe for us to give eaſie credit to *Dreams*, *Propheſies*, or *Miracles*, as Divine, until upon due trial there ſhall appear, both in the *End* whereto they point us, a direct tendance to the advancement of GODS *Glory*; and in the *Means* alſo they propoſe us, a [a] conformity unto the *revealed Will* of GOD in his written word. *Sixthly*, that ſo to obſerve our ordinary Dreams, as thereby to [b] *divine* or *foretel* of future contingents, or to *forecaſt* therefrom *good* or *ill-luck* (as we call it) in the ſucceſs of our affairs; is a ſilly and groundleſs, but withal an *unwarranted*, and therefore an *unlawful*, and therefore alſo a *damnable*, Superſtition. *Seventhly*, that there is yet to be made a *lawful*, yea and a very *profitable* uſe, even of our ordinary Dreams, and of the obſerving thereof: and that both in *Phyſick* and *Divinity*. Not at all by *foretelling* particulars of things to come: but by taking from them, among other things, ſome reaſonable *conjectures* in the general, of the preſent eſtate, both of our *Bodies* and *Souls*. Of our *Bodies* firſt. For ſince the predominancy of [c] *Choler*, *Bloud*, *Flegm*, and *Melancholy*; as alſo the differences of *ſtrength*, and *health*, and [d] *diſeaſes*, and *diſtempers*, either by *diet*, or *paſſion*, or otherwiſe, do cauſe impreſſions of different forms in the *fancy*: our [e] ordinary *dreams* may be a good help to lead us into thoſe diſcoveries, both in time of *health*, what our natural *conſtitution*, complexion, and temperature is; and in times of *ſickneſs*, from the rankneſs and tyranny of which of the *humours* the malady ſpringeth. And as of our *Bodies*; ſo of our *Souls* too. For ſince our *Dreams*, for the moſt part [f] look the ſame way, which our *freeſt thoughts* encline; as the *Voluptuous* beaſt dreameth moſt of *pleaſures*, the *Covetous* wretch moſt of *profits*, and the proud or *ambitious* moſt of *praiſes*, *preferments*, or *revenge*: the obſerving of our ordinary *Dreams*, may be of good uſe for us unto that diſcovery, which of theſe three is our *Maſter ſin* (for unto one of the three every other ſin is reduced,) [g] *The Luſt of the fleſh, The Luſt of the eyes, or the Pride of Life.*

5.

a See Deut. 13. 1, &c.

6.

b *Contra oniro-criticos, See* Aquin. 2. 2. q. 95. 6. Joh. Sarisb. 2. Polycr. 17 Petr. Bleſ. Epiſt 65.

7.

c *Secundum morum & humorum varietates, variantur & ſomnia. Alia namque vident ſanguinei, alia cholerici, alia flegmatici, alia melancholici.* Auctor. de ſpir. & anim. cap. 25. apud. Auguſtin. Tom. 3.

d *Juxta etiam infirmitatum diverſitates, diverſa accidunt ſomnia* Ibid.

e Λέγουσι γὰρ καὶ οἱ ἰατροὶ ὅτι χαλεπώτερος, ὅτι δεῖ σφόδρα προσέχειν τοῖς ἐνυπνίοις. Ariſt. cap. 1. de divinat. ex inſom. f *A dream cometh through the multitude of buſineſs*, Eccleſ. 5. 2. *Res, quas in vita uſurpant homines cogitant, curant, vident, Quæque agunt vigilantes, agitantque, ea ſi cui in ſomnis accidant, minus mirum eſt.* Arcesius. *Quæcunque mentis agitat infeſtus vigor, Ea per quietem ſæpe & arcanis refert Veloxque ſenſus.* Senec. in Octav. Act. 4. See Delr. ibid. g 1 Joh. 2. 16.

But

A But concerning *Revelations* and *Dreams*, it ſhall ſuffice to have only propoſed theſe few *Concluſions* without farther enlargement: *the manner* of Gods revealing *his* will here to *Abimelech* by *Dream*, being but an incidental *circumſtance* upon *the bye*, and not belonging to *the main* of the preſent ſtory. We will therefore without more adoe proceed to the ſubſtance of *God's reply*, in the reſt of the verſe: and therein begin with the former general part, which is *Gods admiſſion* of *Abimelechs* Plea and Apology for himſelf. "*The ground* of whoſe Plea was *Ignorance*, and *the thing* he plea-"ded, his own *Innocency*, and the integrity of his heart: and *God* B "who is the ſearcher of all hearts, *alloweth* the allegation, and *acknowledgeth* that integrity, [*Yea I know that thou didſt this in the integrity of thy heart.*]

The [b] Original word here tranſlated *Integrity*, is rendred by ſome [c] *Truth*, by others [d] *Purity*, and by others [e] *Simplicity*: and it will bear them all, as ſignifying properly [g] *Perfection* or *Innocency*. You would think by that word, that *Abimelech* had in this whole buſineſs walked in the ſight of God with a *pure*, and *upright*, and *true*, and *ſingle*, and *perfect* heart. But alas, he was far from that. God [h] *plagued* him and his, for that he had C done: and *God* doth not uſe to puniſh *the Carkaſe* for that, wherein *the heart* is ſingle. Again, God *with-held* him, or elſe he would have done more and worſe: and it is a poor *perfection* of heart; where *the active power* only is reſtrained, and not *the inward corruption* ſubdued. Beſides, *Sarah* was taken into the houſe, and there kept for *lewd purpoſes*: and how can truth and purity of heart conſiſt with a *continued reſolution* of ſinfull uncleanneſs? *Abimelech* then cannot be defended, as truly and abſolutely *innocent*: though he plead *Innocency*, and God himſelf bear witneſs to *the Integrity* of his heart. For had his heart been upright in D him, and ſincere, in this very matter of *Sarah*, he would never have taken her into his houſe at all, as he did. But that he pleadeth for himſelf, is; that in this *particular*, wherewith it ſeemed to him *God* by ſo threatning him did charge him, in *wronging Abraham* by taking his wife from him, his conſcience could witneſs *the Innocency* of his heart; how free he was from any the leaſt injurious *purpoſe* or ſo much as *thought*, that way. It was told him by them both, that ſhe was his *Siſter*; and he knew no other by her than ſo, when he took her into his houſe, ſuppoſing her to be a *ſingle Woman*: if he had known ſhe had been any mans E *Wife*, he would not for any good have done *the man* ſo foul an injury, nor have ſinned againſt his own *ſoul*, by defiling anothers bed: *In the integrity of his heart, and innocency of his hands*, he did, what he had done. This is the *ſubſtance* of his allegation: and *God* approveth *the integrity of his heart* ſo far; *viz.* as free in this particular from any intent, either to *injure Abraham*, or to

6.

[b] בתם

[c] בקשיטות *Targ. Chald.*

[d] ἐν καθαρᾷ καρδίᾳ. *Septuag.*

[e] *Simplici corde.* Vulgat.

[g] In the perfection of thy heart. *H. A.*

[h] Ver. 17.18.

ſin againſt the light of his own Conſcience, by committing *adultery* with anothers wife.

7. The meaning of the words thus cloared: we may obſerve in
1. them *three* things. *Firſt*, *the fact* for which *Abimelech* pleadeth; and that was, the *taking* of *Sarah*, who was anothers wife, into
2. his houſe. *Secondly*, *the ground* of his plea; and that was his *Ignorance*: he knew not when he took her, that ſhe was anothers
3. wife. *Thirdly*, *the thing* he pleadeth upon that ground; and that was his *Innocency* and *the Integrity* of his heart. Each of theſe *three* will afford us ſome obſervable *inſtruction* for our uſe. And *the firſt thing* we will inſiſt upon from theſe words, ſhall be, *The grievouſneſs of the ſin of Adultery*, hatefull even in the judgement of thoſe men, who made ſmall or no conſcience at all of *Fornication*. See how this is raiſed from the Text. *Abimelechs heart* never ſmote him for taking *Sarah* into his houſe, ſo long as he ſuppoſed her to be but a *ſingle Woman*: led with the common *blindneſſe* and *cuſtome* of the Gentiles, he either *knew* not, or *conſidered* not, that ſuch *fornication* (though in a King) was a Sin. But the very frame of his *Apology* ſheweth, that if he had *known* her to be *another mans Wife*; and yet had *taken* her, he could not then have pretended *the integrity* of his heart, and *the innocency* of his hands, as now he doth, and God alloweth it: but he ſhould have been συνοραν εἰς Or, *his own heart* would have condemned him for it, and he ſhould therein have ſinned groſly againſt *the light* of his own *Conſcience*.

8. It cannot be doubtfull to us, who by the good bleſſing of God
b Pſa. 119. 105. upon us, have his *holy Word* to be b *A light unto our feet, and a lanthorn unto our paths*, from the evidence whereof we may receive more perfect and certain information, than they could have from *the glimmering light* of depraved *Nature*; I ſay, it cannot be doubtfull to us, but that all *fornication*, how ſimple ſoever, is a *ſin* foul and odious in the ſight of God, and *deadly* to the commitcer. As *firſt*, being oppoſite directly to that
1. c 1 Theſ 4. 3, 4. c *holineſſe* and *honour* and *ſanctification*, which God preſcribeth in his will. *Secondly*, cauſing uſually conſumption of
2. d Prov. 5. 10. 6. 26. Job 31. 12. d *eſtate*, rottenneſſe of f *bones*, and loſſe of g *good name*. *Thirdly*, h ſtealing away *the heart* of thoſe that are once enſnared therewith, and *bewitching* them even unto perdition, in ſuch powerfull ſort, that it is ſeldom
f Prov. 5. 11. g Prov. 6. 33. Pro. 7. 22, 23. ſeen, a man once brought under by this ſin, to recover himſelf
3. h Hoſ. 4. 11. again, and to get the victory over it. *Fourthly*, putting over the guilty to the ſevere k *immediate judgement* of God himſelf; who for this ſin ſlew of the *Iſraelites* in one day l 23 or m 24
4. k Heb. 13. 14. l 1 Cor. 10. 8. m Num. 25. 9. thouſand. And having *fifthly* one ſingular deformity above all other ſins in all other kindes, that it is a direct ſin n *againſt a mans own body*; in depriving it (by making it *the inſtrument* of filthineſſe, and *the* p *members* of an harlot,) of that honour where-
5. n 1 Cor. 6. 18. p 1 Cor. 6. 15. unto

unto God had ordained it, to be a [b] *member of Christ*, and [c] *the Temple of the Holy Ghost*.

But yet of this foul sin *the Gentiles* made no reckoning: So long as they abstained from [d] *married persons*, it never troubled their Consciences to defile themselves with those that were *single* by fornication; because they esteemed it either as *no sin*, or as one of *the least*. It was not only the fond speech of an indulgent and doating old Father in the excuse of his licentious son in the Comedy, [e] *Non est flagitium mihi crede adolescentulum scortari*; (and yet he spake but as the generality of them then thought:) but it was the serious plea also of the grave *Roman Orator*, in the behalf of his *Client*, in open Court, before the severity of the sage and Reverend bench of Judges, *Quando hoc non factum est? quando reprehensum? quando non permissum?* and, *Datur omnium concessu*, &c. [h] *Nor in the lust of concupiscence*, (saith St. *Paul*) *as the Gentiles which know not God*. An errour, so universally spread, and so deeply rooted in *the mindes* and in *the lives* of *the Gentiles*; who [k] *having their understanding darkned through the ignorance that was in them, because of the blindnesse of their hearts, wrought such uncleanneße* not only without remorse, but even *with greedinesse*: that the *Apostles* had much adoe with those men, whom by the preaching of *the Gospel* they had converted from *Gentilism* to *Christianity*, before they could reclaim them from an *Errour* so inveterate both in *the judgement* and *practise*. Saint *Paul* therefore, as it both became and concerned him being [l] *the Apostle and Doctor of the Gentiles*, often toucheth upon this string in his [m] *Epistles* written unto *the Churches* of *the Gentiles*. But no where doth he set himself more fully and directly, with much evidence of reason and *strength* of argument, against this *Sin* and *Errour*, than in *the* [n] *first Epistle* he wrote to the *Corinthians*: because among them this sin, was both it self most rife in *the practise*, (the [p] *Corinthians* being notedly infamous for *lust* and *wantonnesse*;) and it was also as much [q] *slighted* there as any where: many of them thinking that *the* [r] *body* was *made* for fornication, as *the belly* for meats; and that *fornication* was as fit and convenient for the body, as meats for the belly. Out of which consideration, *the Apostles* in that first *General Councel* holden at *Jerusalem*, *Acts* 15. thought it needfull by *Ecclesiastical Canon*, among some other *indifferent things* for the Churches peace, to lay this *restraint* upon the converted *Gentiles*,

b 1 Cor. 6. 15.
c 1 Cor. 6 19.

9.

d *Viri licitè se errare credunt, si solo abstineant adulterio: meretricios autem usus tanquam legi naturæ suppetere putant.* Ambros. 2. de Abrah. 11. *Solo stupro atque adulterio condemnato, passim per lupanaria & ancillulas libido permittitur.* Hieronym. Epist. 30. *usum scortorum terrena civitas licitam turpitudinem fecit.* Augustin. 14. de Civitat. 18.

e *Mitio apud* Terent. in Adelph. 1, 2.

g *Cicer. pro Cœlio.*

h 1 Thess. 4. 5.

k Ephes. 4. 18, 19.

l Rom. 11. 13. Gal. 2. 7. 1 Tim. 2. 7. & 2 Tim. 1. 11.

m *As* Rom. 1. 29. & 13. 13. 2 Cor. 12. 31. Gal. 5. 19. Ephes. 4. 19. & 5. 3. *&c.* Col. 3. 5. 1 Thess. 4. 3, *&c.*

n 1 Cor. 5. 19. --11. 6. 9. --& 7. 1,

&c. 10. 8. p *Hinc* Κορινθιάζειν *pro scortari.* Hadr. Jun. in Adag. & ὁ πάλαι Κορίνθιος *habet* Aristoph. in Pluto, Act. 1. Sc. 2. *Quæ supra mille prostare ad sanum Veneris quod est in Corintho scribit* Strab. 8. Geograph. *Atq; hinc natam paræmiam.* Οὐ παντὸς ἀνδρὸς ἐς Κόρινθον ἐσθ' ὁ πλοῦς. --Καλῶς ἀνὴνυεν [ὁ Κορίνθιος] ἡ παλαίστρα· ὁπὶ τῇ πορνείᾳ ἡ ἀκμὴ εἰς τὸς ἀγῶνας ἦν ἐντεῦθεν. Bourdin. in Comment. ad Aristoph. Thesmophor. q --*Libidinis, quæ nusquam gentium regnabat impunitius, quàm Corinthi.* 1 Erasm. Paraphras. in 1 Corinth. in Argumen.

that they ſhould [b] abſtain from *Fornication*. Not, as if *Fornication* were in it ſelf an *indifferent thing*, as thoſe other things were; nor, as if thoſe other things were in themſelves and ſimply *unlawfull*, as *Fornication* was: but the Apoſtles did therefore joyn *Fornication*, and thoſe other *indifferent things* together in the ſame *Canon*; becauſe *the Gentiles* accounted *fornication* a thing as *indifferent*, as what was moſt indifferent. Some remainders of the common error there were, it ſeemeth, among ſome *Chriſtians* in S. *Auguſtines* dayes: who both [c] relateth the opinion, and confuteth it. And ſome in *the Popiſh Church* have not come far behinde herein: ſo many of them I mean as hold that [d] *ſimple fornication* is not *intrinſecally*, and in the proper nature of it, a ſin againſt *the Law of Nature*; but only made ſuch, by divine *poſitive Law*. A ſtrange thing it is, and to my ſeeming not leſs than a [f] *myſtery*, that thoſe men that ſpeak ſo harſhly of *Marriage* which *God* hath *ordained*, ſhould withall ſpeak ſo favourably of *fornication* which God hath *forbidden*: prepoſterouſly preferring *the diſeaſe* which ſpringeth from our corruption, before *the* [g] *remedy* which *God* himſelf hath preſcribed in his Word. But howſoever, if ſome *Chriſtians* have ſpoken, and written, and thought ſo favourably of *fornication*, as (to their ſhame) it appeareth they have done: the leſs may we marvel, to ſee *Abimelech*, a *King* and an *Infidel*, allow himſelf the liberty to continue in the ſin of [h] *Fornication*; and yet notwithſtanding ſuch allowance, ſtand ſo much upon his own *innocency*, and *integrity*, as he doth.

b Acts 15. 28, 29.

c *Quod aliquando qui committunt, neſcio qua perverſitate contemnunt; & neſcio unde ſibi teſtimonia nulla & vana conquirunt, dicentes, Peccata carnis Deus non curat.* Auguſt. Serm 16. de verb. Domin. cap. 1. *Iſta punienda & nimium gravia mala, ideo à multis viris ſine ullo timore Domini committuntur, quia ita à plurimis in conſuetudinem miſſa ſunt, & ita vilia vel levia ducuntur, ut nec jam inter gravia crimina putentur.* Serm. de Temp. 143.

d Durand. 4. diſtinct. 33. q. 2. & alii. f *Myſterium iniquitatis.* 2 Theſſ. 2. 7. g 1 Cor. 7. 2. h Underſtand, that in this paſſage concerning *Abimelech*, I uſe the word *Fornication*, as it doth include *Concubinatum* alſo.

10. God forbid, any man that heareth me this day, ſhould be ſo either *ignorant* or *uncharitable*, as to conceive all, or any of that I have yet ſaid, ſpoken to give the leaſt ſhadow of liberty or excuſe, to *Fornication* or any uncleanneſs, which Saint *Paul* would not have ſo much as [b] *named* among the Saints;---not named with *allowance*, not named with any *extenuation*, not named but with ſome *deteſtation*. But the very thing for which I have ſpoken all this, is to ſhew, how inexcuſable *the Adulterer* is: when even thoſe of *the Gentiles*, who (by reaſon of *the* [c] *darkneſſe* of their underſtandings, and the want of *Scripture-light*,) could eſpy no obliquity in *Fornication*; could yet through all that darkneſs ſee ſomething in *Adultery*, deſervedly puniſhable (even in their judgements) with death. They could not ſo far quench that [d] *ſpark* of the light of nature which was in them, nor [f] *hold back the truth of God in unrighteouſneſs*: as not by the glimpſe thereof, to diſcern a kinde of reverend Majeſty in *Gods* holy Ordinance, of *Wedlock*; which they knew might not be [g] *diſhonoured*, nor the bed

b Eph. 5. 3.

c Eph. 4. 18.

d ἐγκαρυμμένον ἡμῖν σπινθῆρα. Baſil.

f Rom. 1. 18.

g Heb. 13. 4.

A bed *defiled* by Adultery, without guilt. They saw, *Adultery* was a *mixt crime*, and such as carried with it the face of *Injustice* as well as *Uncleanness*; nor could be committed by *the two* offending parties, without wrong done to a *third*. And therefore if any thing might be said *colourably* to excuse *Fornication*, (as there can be nothing said *justly*;) yet if any such thing could be said for *Fornication*, it would not reach to excuse *Adultery*; because of *the injury* that cleaveth thereunto. Against *Fornication God* hath ordained [b] *Marriage* as a Remedy: what a *beast* then is the *Adulterer*, and what a *Monster*, whom that *remedy* doth no good upon? B In *the marriage-knot*, there is some expression and representation of *the Love-covenant* betwixt [c] *Christ*, and his *Church*: but what good assurance can *the Adulterer* have that he is within that *Covenant*, when he breaketh this *Knot*? Every married person hath *ipso facto* surrendred up *the right* and interest he had in and over [d] *his own body*, and put it out of his own into *the power* of another: what an arrant *Thief* then is *the Adulterer*, that taketh upon him to dispose at his pleasure that which is none of his? But I say too well by him, when I compare him but to a *thief*, *Solomon* maketh him worse than a Thief. [[f] *Men do not despise a thief, if he* C *steal to satisfie his soul, when he is hungry*, &c. *But who so committeth adultery with a Woman, lacketh understanding: he that doth it, destroyeth his own soul*, &c.] Where he maketh both *the injury* greater, and *the reconcilement* harder, in and for *the Adulterer*, then for the *Thief*. Nay God himself maketh him worse than a *Thief* in his Law: in his *Moral Law*, next after murther placing [g] *Adultery* before *Theft*, as the greater *sin*; and in his *Judicial Law*, punishing [h] *Theft* with a *mulct*, but [k] *Adultery* with *Death*, the greater *Punishment*. To conclude this first point: *Abimelech*, an *Heathen-man*, who had not the knowledge of *the true* D *God* of Heaven to direct him in the right way; and withall a *King*, who had therefore none upon earth above him, to *controll* him if he should transgress: would yet have abhorred to have defiled himself knowingly by *Adultery* with another mans Wife, although *the man* were but a *stranger*, and *the woman* exceeding *beautiful*. Certainly *Abimelech* shall one day rise up in judgment, and condemn thy *filthiness* and *injustice*, whosoever thou art, that *committest*, or *causest* another to commit adultery: [l] *Who knowing* E *the judgment of God, that they which do such things are worthy of death*, either *doest the same things* thy self, or *hast pleasure in them that do them*; or being in place and office to punish incontinent persons, by *easie commutations* of publick penance for a private pecuniary mulct, dost at once both *beguilty* thine own conscience with sordid *Bribery*, and *embolden the Adulterer* to commit that sin again without *fear*, from which he hath once escaped without *shame*; or so much as valuable *loss*.

And

b 1 Cor. 7. 2.

c Ephes. 5. 23.

d 1 Cor. 7. 4.

f Prov. 6. 30, &c.

g Exod. 20. 13, 15.
h Ex. 22. 1, &c.
k Lev. 20. 10. Deut. 22. 22.

l Rom. 1. 32.

11. And thus much for that *first Observation*. The next thing, we shall observe from *Gods* approving of *Abimelechs* answer, and acknowledgement of the integrity of his heart, is, *That some Ignorance hath the weight of a just excuse*. For we noted before, that *Ignorance* was the ground of *his Plea*. He had indeed taken *Sarah* into his house, who was *another mans Wife*: but he hopeth, that shall not be *imputed* to him as a fault, because he knew not she was *a married woman*; the parties themselves (upon inquiry) having informed him otherwise. And therefore he appealeth to *God* himself, the trier and judger of mens hearts, whether he were not *innocent* in this matter: and *God* giveth sentence with him, [*Yea, I know that thou didst this in the integrity of thy heart.*] Where you see his *ignorance* is allowed for a sufficient *excuse*.

12. For our clearer understanding of which point, (that I may not wade farther into that great *question* so much mooted among Divines, than is pertinent to this story of *Abimelech*, and may be useful for us thence, *viz.* Whether or no, or how far, *Ignorance* and *Error* may *excuse*, or lessen sinful Actions proceeding therefrom, in point of Conscience,) let us first lay down one general, certain, and *fundamental ground*, whereupon indeed dependeth especially *the resolution* of almost all those difficulties, that may occur in this, and many other like Questions. And that is this. It is a condition so essential to every *sin* to be *Voluntary*; that all other circumstances and respects laid aside, every *sin* is simply and absolutely by so much *greater* or *lesser*, by how much it is *more* or *less* voluntary. For whereas there are in the reasonable soul *three* prime Faculties, from whence all humane Actions flow; *the Understanding*, *the Will*, and *the sensual Appetite* or Affections: all of these concurr indeed to every Action *properly* Humane; yet so, as *the Will* carrieth the greatest sway, and is therefore the justest measure of *the Moral goodness*, or *badness* thereof. In any of *the three* there may be a fault, all of them being depraved in the state of *corrupt Nature*; and the very truth is, there is in every sin (every *compleat sin*) a fault in every of *the three*. And therefore *all sins*, by reason of *the blindness* of the Understanding, may be called *Ignorances*; and by reason of *the impotency* of the Affections, *Infirmities*; and by reason of the *perverseness* of the will, *Rebellions*. But for the most part it falleth out so, that although all *the three* be faulty, yet *the obliquity* of the sinful Action springeth most immediately and chiefly from *the special default* of some one or other of *the three*. If the main defect be in *the Understanding*, not apprehending that good it should, or not aright: the sin arising from such defect we call more properly *a sin of Ignorance*. If the main defect be in *the Affections*, some passion blinding or corrupting the Judgement: the sin arising from such defect we call *a sin of Infirmity*. If the main defect be in *the Will*

A *will* with perverse resolution bent upon any evil: the sin arising from such wilfulness we call a *Rebellion*, or a *sin of Presumption*. And certainly these sins of *Presumption* are *the* [h] *greatest* of the three; because *the wilfullest*: and those of *Ignorance the least*; because there is in them the least disorder of *the will*, which doth its office in some measure, in *following* the guidance of *the understanding*: the greater fault being rather in *the understanding*, for *misguiding* it. And of sins of *Ignorance*, compared one with another, that is ever *the least*, wherein the defect is greater in *the understanding*, and in *the will* less.

[h] *Gravius quidem infirmitate, quam ignorantiâ; sed multo gravius studio, quam infirmitate peccatur.* De pœnit. d. 3. ex Gregor.

B From this *Principle* do issue sundry material *conclusions*: and namely, amongst many other, most pertinently to our purpose these *two*. *The one*; that all *Error* and *Ignorance* doth not *always* and *wholly* excuse from sin. *The other*; that yet some kind of *Ignorance* and *Error* doth excuse from sin, sometimes *wholly*, but very often at least *in part*. The whole truth of *both* these conclusions, we may see in this *one* action of *Abimelech*, in taking *Sarah* into his house. In him there was *a twofold Error*; and thence also *a twofold Ignorance*. *The one* was an Error *in universali*, (*Ignorantia Juris*, as they call it;) concerning the nature of *Fornication*: which being a *heynous sin*, he took to be either *none* at C all, or a very *small* one. *The other* was an error *in particulari*, (*Ignorantia Facti*,) concerning the personal condition and relation of *Sarah* to *Abraham*: whose *sister* he thought her to be, and not *wife*, though she were *both*.

13.

That former Ignorance (*Ignorantia juris*) in *Abimelech*, was in some degree *voluntary*. For *Abimelech* had in him the common Principles of *the Law of Nature*; by the light whereof, if he had been careful to have improved it, but even so far as *right reason* might have led a prudent and dispassionate *natural man*, D he might have discerned in the most *simple Fornication* such *incongruity* with those Principles, as might have sufficiently convinced him of *the unlawfulness* thereof. It is presumed, that all *Ignorance* of that, which a man is *bound* to know, and *may* know if he be not wanting to himself, is so far forth *wilful*. Now *Abimelech* was *bound* to know, that all *carnal knowledge* of man and woman out of the state of *Wedlock* was simply *unlawful*; and so much, if he had not been wanting to himself in the use of his *Naturals*, he *might* have known: and therefore it was a kind of *wilful ignorance* in him in some degree, that he did not know E it. And therefore further, he cannot be *wholly* excused from sin, in *taking Sarah*, notwithstanding both *that*, and his *other* ignorance: for although he did not know her to be *Abraham*'s *wife*, yet he knew well enough she was not *his own wife*; and being not so to *him*, whatsoever she was to *Abraham* it skilled not, he should certainly not have *taken* her. To plead *Ignorance*, that

14.

he knew not *Fornication* so be a *sin*, would little help him in this case. For men must know, they stand answerable unto God for their *Actions*; not meerly according to the present *knowledge* they *actually* have, but according to the *knowledge* which they *ought* and *might* to have had, those *means* considered, which he had afforded them of knowledge. Those *means*, even where they are scantest, being ever *sufficient*, at the least thus far, b εἰς τὸ μὴ εἶναι ἄδικους, as the Apostle speaketh, *Rom.* 1. to leave the transgressor without *excuse*, and to make void all pretensions of *Ignorance*.

b Rom. 1. 20.

15. That *Error* then did not *wholly* excuse *Abimelech* from sin; because his *Ignorance* was *partly* wilful: yet we may not deny, but even that *error* did lessen and *extenuate* the sinfulness of the Action something, and so *excuse* him in part; *à tanto*, though not *à toto*. Because it appeareth by many evidences, that his *ignorance* therein was not *grosly affected* and wilful; and look how much *measure* you abate in *the wilfulness*, so much *weight* you take off from *the sin*. *The light of Nature*, though to a man that could have made the best of it, it had been *sufficient* to have discovered *the vicious deformity*, and consequently *the moral unlawfulness* of Fornication; yet was it nothing so *clear* in this particular, as in many other things that concerned common *equity*, and commutative *Justice*. Besides, common *Opinion*, and *the Custome* of the times, and *Consent* (though corrupt *consent*) of most nations, in making but a *light matter* of it; might easily carry him with *the stream*, and make him adventure to do as most did, without any *scruple*, or so much as *suspicion* of such foul wickedness, in a course so *universally* allowed and practised. These respects make his *wilfulness* lesse, his *ignorance* more pardonable, and his *sin* more excusable. And I make no question, the premises considered, but that *Abrahams sin* in denying *Sarah* to be his wife (notwithstanding c the *equivocating* trick he had to help it) was by many degrees *greater*, than was *Abimelechs* in *taking* her: as being done more *against knowledge*, and therefore more *wilfully*. *Abimelechs sin* in taking her, though with some degrees of *wilfullnesse*, being yet a sin rather of *Ignorance*: whereas *Abrahams sin* in denying her, was a sin of *Infirmity* at the least, if not much rather a sin of *Presumption*.

c Vers. 12.

16. Now although this *former Errour* (*Ignorantia Juris*,) could not *wholly* excuse *Abimelech* from sin in what he had done, but *in part* only; for he sinned therein, by giving way to *unchaste* desires and purposes, against *the seaventh* Commandement: yet that other *Error* of his (*Ignorantia facti*, in mistaking a married woman for a single) doth *wholly* excuse his fact from the sins of *injustice*, in *coveting* and *taking* another mans Wife, against *the eighth* and *the tenth* Commandements. He had not

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A the leaſt *injurious* intent againſt *Abraham*, in that kind and degree: and therefore though he took *his wife* from him indeed, yet not knowing any ſuch matter by her, eſpecially having withall made ordinary and requiſite *enquiry* thereafter, it muſt be granted he did it *unwittingly*, and therefore *unwilfully*; and therefore alſo *unſinfully*, as to that *ſpecies* of ſin. St. *Auguſtine* ſaith truly, *Peccatum ita eſt voluntarium, ut, ſi non ſit voluntarium, non eſt peccatum*: without ſome conſent of the will, no *compleat actual* ſin is committed. Such *ignorance* therefore, as preventeth *à toto*, and cutteth off all conſent of *the will*, muſt needs alſo *excuſe*, and that *à toto*, the Actions that proceed there-from, from being ſins. It is clear from the words of my Text, that *Abimelech*'s heart was ſincere in this action of taking *Sarah*, from any injury intended to *Abraham* therein; although *de facto* he took his wife from him: becauſe he did it *ignorantly*.

By what hath been ſpoken, we may ſee in part, what kinde of 17.
Ignorance it is, that will *excuſe* us from ſin, either *in whole*, or *in part*; and what will not. Let us now raiſe ſome profitable *Inferences* from this Obſervation. *Firſt*, our *Remiſh* Catholiques C often twit us with our fore-elders, [*What*, ſay they, *were they not all down-right Papiſts? believed, as we believe? worſhipped, as we worſhip? You will not ſay, they all lived and died in Idolatry, and ſo are damned. And if they were ſaved in their faith, why may not the ſame faith ſave us? and why will not you alſo be of that religion that brought them to Heaven?*] A motive more *plauſible, than ſtrong*: the Vanity whereof our *preſent Obſervation* duly conſidered and rightly applied fully diſcovereth. We have much reaſon to conceive good hope of *the ſalvation* of many of our *Fore-fathers*: who, led away with *the common ſuperſtitions* D of thoſe blind times, might yet by thoſe *general truths*, which by the mercy of God were *preſerved* amid the fouleſt overſpreadings of *Popery*, agreeable to the Word of God, (though clogged with an *addition* of many ſuperſtitions and *Antichriſtian* inventions withall,) be brought to true *Faith* in the Son of God; unfeigned *Repentance* from dead works; and a ſincere deſire and endeavour of new and holy *Obedience*. This was *the Religion*, that brought them to Heaven; even *Faith*, and *Repentance*, and *Obedience*. This is *the true*, and *the Old*, and *Catholique* Religion: and this is *our Religion*, in which we hope to finde *ſal*- E *vation*; and if ever any of you that miſcal your ſelves *Catholiques* come to Heaven, it is *this Religion* muſt carry you thither. If together with this true Religion of *Faith*, *Repentance*, and *Obedience*, they embraced alſo your *additions*, as their blinde guides then led them; prayed to our *Lady*, kneeled to an *Image*, crept to a *Croſs*, flocked to a *Maſs*, as you now do: theſe were

a 1 Cor. 3. 12. their *ſpots* and their *blemiſhes*; theſe were their a *hay* and their *ſtubble*; theſe were their *Errors* and their *Ignorances*. And I doubt not, but as S. *Paul* for his blaſphemies and perſecutions, ſo they *obtained mercy* for theſe ſins, becauſe they did them *ignorantly* in misbelief. And upon the ſame ground, we have cauſe alſo to hope charitably of many thouſand poor ſouls in *Italy*, *Spain*, and other parts of the Chriſtian World at this day: that by the ſame bleſſed means they may obtain *mercy* and *ſalvation* in the end, although in the mean time through *ignorance* they defile themſelves with much foul *Idolatry*, and many groſs *Superſtitions*.

18. But *the Ignorance* that excuſeth from ſin, is *Ignorantia Facti*, according to that hath been already declared: whereas theirs was *Ignorantia Juris*, which excuſeth not. And beſides, as they *lived* in the practiſe of that worſhip which we call *Idolatry*, ſo they *died* in the ſame *without repentance*: and ſo their caſe is not the ſame with S. *Pauls*, who *ſaw* thoſe his ſins, and *ſorrowed* for them, and *forſook* them: But how can *Idolaters*, living and dying ſo *without repentance*, be ſaved? It is anſwered, that *ignorance* in point of *fact*, ſo conditioned as hath been ſhewed, doth ſo excuſe *à toto*; that an *Action* proceeding thence, though it have a *material inconformity* unto the Law of God, is yet not *formally a ſin*. But I do not ſo excuſe *the Idolatry* of our Fore-fathers, as if it were not *in it ſelf* a ſin, and that (without repentance) *damnable*. But yet their *Ignorance* being ſuch as it was: nouriſhed by *Education*, *Cuſtome*, *Tradition*, *the Tyranny* of their leaders, *the Faſhion* of the times, not without ſome ſhew alſo of *Piety* and *Devotion*; and themſelves withall, having ſuch ſlender *means* of better knowledge: though it cannot *wholly excuſe* them from *ſin* without repentance *damnable*, yet it much *leſſeneth* and *qualifieth* the ſinfulneſs of their *Idolatry*; arguing that their continuance therein was more from other *prejudices*, than from a *wilful contempt* of Gods holy Word and Will. And as for their *Repentance*, it is as certain, that as many of them as are *ſaved*, did *repent* of their *Idolatries*; as it is certain no *Idolater*, nor other ſinner, can be ſaved without *Repentance*. But then there is a *double difference* to be obſerved, between Repentance for *Ignorances*, and for *known ſins*. *The one* is, that *known ſins* muſt be confeſſed, and repented of, and pardon asked for them *in particular*, every one ſingly by it ſelf, (I mean for *the kinds*, though not ever for *the individuals*,) every *kind* by it ſelf, at leaſt where God alloweth time and leiſure to *the Penitent*, to call himſelf to a *punctual* examination of his life paſt, and doth not by *ſudden death*, or by ſome *diſeaſe* that taketh away the uſe of reaſon deprive him of opportunity to do that: Whereas as for *Ignorances*, it is enough to wrap them up altogether in a *general* and *implicite* Confeſſion, and to crave pardon for them by

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the lump, as *David* doth in the 19. Pſalm, [a *Who can underſtand all his Errors? Lord, cleanſe thou me from my ſecret ſins.*] *The other* difference is, that *known ſins* are not truly repented of, but where they are b *forſaken*; and it is but an hypocritical ſemblance of *penance* without the truth of the thing, where is no care, either endeavour, of *reformation*. But *ignorances* may be faithfully *repented* of, and yet ſtill *continued* in. The reaſon; becauſe they may be *repented* of in *the general* and in the lump, without *ſpecial knowledge* that they are ſins: but without ſuch ſpecial knowledge they cannot be *reformed*. Some of our *fore-fathers* then, might not only *live* in Popiſh Idolatry, but even *dye* in an Idolatrous act, breathing out their laſt with their lips at a *Crucifix*, and an *Ave-Mary* in their thoughts: and yet have truly *repented*, (though but in *the general*, and in *the crowd* of their unknown ſins,) even of thoſe very ſins; and have at the ſame inſtant true *Faith* in Jeſus Chriſt, and other *Graces* accompanying ſalvation.

a Pſal. 19.12.

b Prov.28.13.

But why then may not I, will ſome *Popeling* ſay, continue as I am, and yet come to heaven, as well as they continued what they were, and yet went to heaven? If I be an *Idolater*, it is out of my *Error* and *Ignorance*: and if that *general Prayer* unto God at the laſt, to forgive me all my *Ignorances*, will ſerve the turn, I may run the ſame courſe I do without danger or fear: God will be *merciful* to me for what I do *ignorantly*. Not to preclude all poſſibility of *mercy* from thee, or from any ſinner: Conſider yet, there is a great *difference* between *their ſtate* and *thine*, between *thine ignorance* and *theirs*. They had but a very ſmall enjoyance of *the light* of Gods Word, a *hid* from them under *two buſhels* for ſureneſs: under the buſhel of a *tyrannous Clergy*, that if any man ſhould be able to underſtand the books, he might not have them; and under the buſhel of an *unknown tongue*, that if any man ſhould chance to get the books, he might not *underſtand* them. Whereas to thee, *the light* is holden forth, and ſet on a Candleſtick; *the books* open; *the language* plain, legible, and familiar. They had *eyes*, but *ſaw* not: becauſe the *light* was kept from, and the land was *dark* about them, as the b darkneſs of *Egypt*. But thou liveſt as in a *Goſhen*, where *the light* encompaſſeth thee in on all ſides; where there are c *burning and ſhining lamps* in every corner of the land. Yet is thy blindneſs *greater*, (for who ſo blinde, as he that will not ſee?) and more *inexcuſable*: becauſe thou d *ſhutteſt* thine eyes againſt *the light*, leſt thou ſhouldſt *ſee* and be *converted*, and God ſhould *heal* thee. Briefly, they *wanted* the light, thou *ſhunneſt* it: they *lived* in darkneſs; thou *delighteſt* in it: their ignorance was *ſimple*; thine *affected* and wilful. And therefore although we doubt not, but that the times of their ignorance *God winked* at; yet thou haſt no warrant to preſume, that God will alſo

19.

a Matth.5.15.

b Exod.18.21, 23.

c Joh. 5.35.

d Mat. 13.15.

e Act. 17. 30.

also in these times *wink* at thee, who [f] *rejectest* the counsel of God against thine own soul, and for want of [g] *love* and affection to *the truth*, art justly given over to *strong delusions*, to believe *fables*, and to put thy confidence in things that are *lies*. So much for that matter.

20.

Secondly, here is a needful *admonition* for us all, not to flatter our selves for our *ignorance* of those things, that concern us in our *general* or *particular* Callings; as if for that *ignorance* our reckoning should be *easier* at the day of judgement. *Ignorance* indeed *excuseth* sometimes, sometimes *lesseneth* a fault; but yet not *all* ignorance, *all* faults; not wilful and affected ignorance, *any* fault. Nay, it is so far from doing that, that on the contrary it maketh *the offence* [a] much more grievous, and *the offender* much more *inexcusable*. A *heedless servant*, that [b] neither knoweth, nor doth his Masters will, deserveth *some stripes*. A *stubborn servant* that knoweth it, and yet transgresseth it, deserveth *more stripes*. But worse than them both is that *ungracious servant*, who fearing his Master will appoint him something he had rather let alone, *keepeth* himself out of the way beforehand, and *mocheth* in a corner out of sight, of purpose that he might not know his *Masters will*; that so he may after stand upon it when he is chidden, and say, *He knew it not*: such an untoward servant deserveth yet *more stripes*. Would the Spirit of God, think you, in the Scripture, so often *call* upon us to [c] *get* the knowledge of *Gods will*, and to *increase* therein; or would he *commence* his [d] suit against a land, and *enter* his action against the people thereof, for want of such knowledge, if *ignorance* were better or safer? Oh, it is a fearful thing for a man to [e] *shun* instruction, and to say, he *desireth not* the knowledge of God. [f] *Noluerunt intelligere, ut bene agerent.* When men are once come to that pass, that they *will not* understand nor seek after God; when they [g] *hate the light*, because they take pleasure in *the* [h] *works of darkness*; when they [i] are afraid to *know* too much, lest their hearts should *condemn* them for not doing thereafter; when like the [k] deaf Adder they *stop their ears* against the voyce of the charmer, for fear they should be *charmed* by the power of that voyce out of their crooked and Serpentine courses; when they are so [l] *resolved* to take freedome to sin, that they *chuse* to be still *Ignorant*, rather than hazard the foregoing of any part of that freedome: what do they, but even run on *blindfold* into hell? and through *inner*, poast along unto [m] *uter darkness*, where shall be weeping and gnashing of teeth? [n] *Frustrà sibi de ignorantiâ blandiuntur*, saith *S. Bernard*, *qui, ut liberiùs peccent, libenter ignorant.* S. *Paul* so speaketh of such men, as if their case were desperate; [o] *If any man be ignorant, let him be ignorant:* as who say; if he will needs be *wilful*, at his peril be it. But as many as desire to walk in *the fear of God* with upright and sincere hearts, let them *thirst* after *the knowledge* of

f Luke 7. 30.
g 2 Thes. 2. 10, 11.

a *Ignorantia directè & per se voluntaria auget voluntarium, & per consequens peccatum.* Aquin. 1. 2. qu. 76. 4.
b Luke 12. 48.
c Prov. 2. 3, 4. 7. & 23. 23.
d Hos. 4. 1.
e See Prov. 1. 24, &c.
f Psal. 36. 3.
g Joh. 3. 20.
h Ephes. 5. 11.
i *Impia mens odit etiam ipsum intellectum: & homo aliquando nimium mente perversâ timet intelligere, ne cogatur quod intellexerit facere.* Aug. de ver. Apost. ser. 13.
k Psal. 58 4, 5.
l *Ex intentione voluntatis ad peccandum prævenit, quod aliquis vult subire ignorantiæ damnum, propter libertatem peccandi.* Aqu. 1. 2, 76, 4
m Τὸ σκότος τὸ ἐξώτερον. Mat. 25. 30.
n Bernard. de 12. grad. humil.
o 1 Cor. 14. 38.

of *God* and his will, as *the* p *Hart* after the rivers of waters; let them q *cry* after knowledge, and *lift up* their voices for understanding; let them *seek* it as silver, and *dig* for it as for hid treasures; let their feet *tread* often in Gods Courts, and even *wear* the thresholds of his house; let them *delight* in his holy Ordinances, and *rejoyce* in the light of his Word; depending upon *the ministery* thereof with *unsatisfied* ears, and *unwearied* attention, and feeding thereon with *uncloyed* appetites: that so they may *see*, and *hear*, and *learn*, and *understand*, and *believe*, and *obey*, and *increase* in wisdome, and in grace, and in favour with God and *all* good men.

p Psal. 41. 2.
q Prov. 2. 3, 4

But then in *the third* place consider, that if *all ignorance* will not *excuse* an offender, though some do: how canst thou hope to finde *any* colour of *excuse* or *extenuation*, that sinnest *wilfully* with knowledge, and against *the light* of thine own *conscience*? *The least sin* thus committed, is in some degree a *Presumptuous sin*, and carrieth with it a *contempt of God*: and in that regard is r greater, than any sin of *Ignorance*. s *To him that knoweth to do good, and doth it not, to him it is a sin*, saith S. *James*: *Sin* beyond all plea of *excuse*. S. *Paul*, though he were a t *Persecutor* of the Truth, a *Blasphemer* of the Lord, and *injurious* to the Brethren; yet he obtained *Mercy*, because he did all that *ignorantly*. His bare *ignorance* was not enough to *justifie* him: but he stood need of *Gods mercy*, or else he had perished in those sins for all his *ignorance*. But yet who can tell, whether ever he should have found that *mercy*, if he had done the same things and not *in ignorance*? *Ignorance* then, though it do not *deserve* pardon, yet it often *findeth* it: because it is not joyned with open *contempt* of him, that is able to pardon. But he that sinneth against knowledge, doth *Ponere obicem*, (if you will allow *the Phrase*, and it may be allowed in this *sense*:) he doth not only *provoke* the *Justice* of God by his *sin* (as every other sinner doth,) but he doth also *damb* up *the Mercy* of God by his *contempt*, and doth his part to *shut* himself out for ever from all possibility of *pardon*; unless the boundless *over-flowing* mercy of God come in upon him with a *strong* tide, and with an *unresisted current* break it self a passage through. Do this then my beloved Brethren. Labour to *get* knowledge, labour to *increase* your knowledge, labour to *abound* in knowledge: but beware you *rest* not in your knowledge. Rather u give all diligence, to add to your knowledge *Temperance*, and *Patience*, and *Godliness*, and *brotherly kindness*, and *Charity*, and other good graces. Without these, your knowledge is *unprofitable*; nay, damnable. x *Qui apponit scientiam, apponit dolorem*; is true in this sense also. He that increaseth *knowledge*, unless his care of *obedience* rise in some good proportion with it, doth but lay more *rods* in steep for his own back, and increase the number of his *stripes*, and add to the weight and measure

21.

r *Quò quisque melius sapit, eò deteriùs delinquit.* Greg. in pastorali.
s Jam. 4. 17.
t 1 Tim. 1. 13.

u 2 Pet. 1. 5, 7.

x Eccles. 1. 18.

measure of his own most just *condemnation*. Know this, that although *Integrity of heart* may stand with some *ignorances*, as *Abimelech* here *pleadeth* it, and *God alloweth* it: yet that mans heart is devoid of all singleness and sincerity, who *alloweth* himself in any course he knoweth to be sinful, or taketh this *liberty* to himself, to continue and persist in any known ungodliness. And thus much for our *second Observation*.

22. I add but a *Third*: and that taken from the very *thing* which *Abimelech* here pleadeth, *viz. the integrity of his heart*; considered together with his present *personal estate* and condition. I dare not say, he was a *Cast-away*: for what knoweth any man, how God might, after this time, and even from these beginnings, deal with him in the riches of his mercy? But at the time, when the things storied in this chapter were done, *Abimelech* doubtless was an *unbeliever*, a stranger to the covenant of God made with *Abraham*, and so in the state of a *carnal* and meer *natural* man. And yet both he *pleadeth*, and God *approveth*, the innocency and *integrity* of his heart in this business, [*Yea, I know that thou didst this in the integrity of thine heart.*] Note hence, That in an *unbeliever* and *natural* man, and therefore also in a wicked person and a *cast-away*, (for as to the present state, *the unregenerate* and *the Reprobate*, are equally incapable of good things;) there may be *truth* and *singleness*, and *integrity* of heart in some *particular Actions*.

23. We use to teach, and that truly, according to the plain evidence of *Scripture*, and the judgement of the ancient *Fathers*, against the contrary tenet of the later *Church of Rome*; that all the works of *unbelievers* and *natural* men, are not only stained with sin, (for so are the best works of *the faithful* too;) but also are *really* and *truly* sins: both in their own *nature*, because they spring from a corrupt fountain, for [a] *That which is born of the flesh is flesh*, and it is impossible that a [b] *corrupt tree* should *bring forth good fruit*; and also in *Gods estimation*, because he beholdeth them as out of *Christ*, *in* and *through* whom alone he is *well pleased*. St. *Augustines* judgement concerning such mens works is well known, who pronounceth of the best of them, that they are but *splendida peccata*, glorious sins: and the best of them are indeed no better. We may not say therefore, that there was in *Abimelechs* heart, as nor in the heart of any *man*, a *legal integrity*; as if his person, or any of his *actions* were innocent, and free from sin, in that *perfection* which *the Law* requireth. Neither yet can we say, there was in his heart, as nor in the heart of any *unbeliever*, an *Evangelical integrity*; as if his *person* were accepted, and for the persons sake all or any of his *actions* approved with God, accepting them as perfect, through the supply of the abundant perfections of *Christ* then to come. That first and *legal integrity*, supposeth the righteousness of *works*, which no *man* hath; this latter and *Evangelical integrity*, the

a Joh. 3. 6.
b Mat. 7. 18.
c Mat. 3. 17.

the righteousnes of *Faith*, which no *unbeliever* hath: no mans heart being, either *legally* perfect, that is in *Adam*; or *Evangelically* perfect, that is *out of Christ*. But there is a *third kinde* of integrity of heart, inferiour to both these, which *God* here acknowledgeth in *Abimelech*; and of which only we affirm, that it may be found in an *Unbeliever*, and a *Reprobate*: and that is, a *Natural* or *Moral integrity*; when the heart of a *meer natural man* is carefull to follow the direction and guidance of *right reason*, according to that light (of *Nature*, or *Revelation*) which is in him, without hollownesse, halting, and hypocrisie; *Rectus usus Naturalium* we might well call it: the term were fit enough to express it; had not the *Papists* and some other *Sectaries*, by sowring it with the leaven of their *Pelagianism*, rendred it suspicious. *The Philosophers* and learned among the Heathen, by that which they call a *good conscience*, understand no other thing, then this very *Integrity* whereof we now speak. Not that an *Unbeliever* can have a *good conscience*, taken in *strict* propriety of truth, and in a *spiritual* sense. For the whole man being corrupted through the fall of *Adam*; *the conscience* also is wrapped in the common pollution: so that *to them that are defiled and unbelieving nothing is pure, but even their minde and conscience is defiled*, as speaketh *S. Paul*, *Tit.* 1. and being so defiled, can never be made good, till *their hearts be sprinkled* from that pollution, *by the bloud of Christ, who through the eternal Spirit offered himself without spot to God*, and till *the Conscience be purged* by the same bloud *from dead works to serve the living God*, as speaketh the same Apostle, *Heb.* 9. and 10.

d Tit. 1. 15.

e Heb. 10. 22.

f Heb. 9. 14.

24. But yet *a good Conscience* in that sense as they meant it, a Conscience *morally good*, many of them had; who never had *Faith* in *Christ*, nor so much as the least inkling of *the Doctrine* of Salvation. By which, [a] *Not having the Law, they were a Law unto themselves; doing by nature* many of *the things contained in the Law*: and choosing rather to undergo the greatest miseries, as *shame, torment, exile*, yea *death* it self, or any thing that could befall them, than wilfully to transgress those *rules*, and *notions*, and *dictates* of piety and equity, which *the God of Nature* had imprinted in their *Consciences*. Could heathen men and unbelievers have taken so much *comfort* in the testimony of an *excusing Conscience*, as it appeareth many of them did; if such a *Conscience* were not in the kinde, (that is *Morally*), *Good?* Or how else could St. *Paul* have made that protestation he did in the Councel, [b] *Men and Brethren, I have lived in all good conscience before God untill this day:*] At least, if he meant to include, (as most of the learned conceive he did) the *whole* time of his life, as well *before* his conversion, as *after? Balaam* was but a cursed *Hypocrite*, and therefore it was but a Copy of his countenance, and no better,

a Rom. 2. 14.

b Act. 23. 1.

c 2 Pet. 2. 15. (for his heart even then hankered after *the wages of Unrighteousness*) when he looked asquint upon *Balaks* liberal offer, with
d Num. 22. 18. this answer: d *If* Balak *would give me his house full of gold and silver, I cannot go beyond the word of the Lord my God, to do less or more.* But I assure my self, many thousands of *Unbelievers* in the world, free from his *hypocrisie*, would not for ten times as much as he there spake of, have gone beyond *the Rules of the Law of Nature* written in their hearts, to have done either less or more. *Abimelech* seemeth to be so affected; at least, in *this particular action* and passage with *Abraham*: wherein God thus approveth his integrity, *Yea, I know that thou diddest this in the integrity of thy heart.*

25. *The Reason* of which *moral integrity* in men unregenerate and meerly *natural*, is that *Imperium Rationis*, that power of *natural Conscience* and *Reason*, which it hath, and exerciseth over the whole man: doing the office of a *Law-giver*, and having the stregth of
a Rom. 2. 14. a *Law*; [a *They are a law unto themselves*,] saith the Apostle, *Rom.* 2. As a Law, it *prescribeth*, what is to be done: as a Law, it *commandeth*, that what is prescribed be done: as a Law, it *proposeth* rewards and punishments, accordingly as what it *prescribeth* and *commandeth*, is done or not done. *Abimelechs* own *Reason*, by the light of Nature *informed* him, that to take *another mans wife* from him was injurious; and *enjoyneth* him therefore, as he will avoid the horrors and upbraidings of a condemning heart, by no means to do it. Resolved accordingly to do, and to obey *the law of Reason* written in his heart, before he durst take *Sarah* into his house, he maketh *inquiry* first, whether she were *a single woman* or a wife: and therefore, although (upon mis-information) he *took* another mans wife, *unwitting* that she was so, he pleadeth here, and that justly, *the integrity of his heart*. And from obedience to the same *Law* especially, spring those many rare examples of *Justice, Temperance, Gratitude, Beneficence*, and other *moral vertues*, which we read of in *Heathen* men, not without admiration: which were so many strong evidences also of this *moral integrity* of their hearts.

26. m A *point* that would bear much enlargement, if we intended to amplifie it by *Instances*; and did not rather desire to draw it briefly into use, by *Inferences*. A just condemnation, it may be *first*, to many of us, who call our selves *Christians*, and *Beleevers*, and have many blessed means of direction and instruction for the due ordering of our hearts and lives which those *Heathens* wanted: yet come so many paces, nay leagues, short of them, both in *the detestation* of vicious and gross enormities, and in the conscionable *practise* of many offices of vertue. Among them, what strictness of *Justice*? which we either slack or pervert. What zeal of *the common good*? which we put off each man to other, as an uncon-

cerning thing. What remiſſion of *private injuries*? which we purſue with implacable revenge. What contempt of *honours*, and *riches*? which we ſo pant after, ſo adore. What *temperance* and *frugality* in their proviſions? wherein no exceſs ſatisfieth us. What *free beneficence* to the poor, and to pious uſes? whereto we contribute penuriouſly and with grudging. What conſcience of *oaths* and *promiſes*? which we ſo ſlight. What reverence of their *Prieſts*? whom we count as the ſcum of the people. What loathing of ſwiniſh *drunkenneſs*? wherein ſome of us glory. What deteſtation of *uſury*, as a monſter in nature? whereof ſome of ours make *a trade*. Particularities are infinite, but what ſhould I ſay more? Certainly, unleſs our *righteouſneſſes* exceed theirs, we ſhall never come to *heaven*: but how ſhall we eſcape the nethermoſt *hell*, if our *unrighteouſneſſes* exceed theirs? [a] *Shall not Uncircumciſion which is by nature, if it keep the law, judge thee, who by the Letter and Circumciſion doeſt tranſgreſs the law?* ſaid S. *Paul* to the *Jew*: Make application to thy ſelf, thou that art *Chriſtian*. a Rom. 2. 27.

Secondly, if even in Unbelievers, and Hypocrites, and Caſtawaies there may be in *particular actions*, integrity and ſingleneſs of heart: then it can be but an *uncertain Rule* for us to judge of the true ſtate of our own or other mens hearts, by what they are in ſome few *particular actions*. Men are indeed that, not which they ſhew themſelves in ſome *paſſages*, but what they are in the more general and *conſtant tenor* of their lives. If we ſhould compare *Abimelech* and *David* together, by their different behaviour in the ſame kind of temptation, in *two particulars* of the ſacred Hiſtory, and look no farther: we could not but give ſentence upon them quite contrary to right and truth. We ſhould ſee *Abimelech* on the one ſide, though *allured* with *Sarahs* beauty; yet free from the leaſt *injurious* thought to her husband, or *adulterous* intent in himſelf. We ſhould behold [a] *David* on the other ſide, enflamed with luſt after *Bathſheba*, whom he knew to be another mans Wife: *plotting* firſt, how to *compaſs* his filthy deſires with *the Wife*: and then after, how to *conceal* it from *the Husband*, by many wicked and politick fetches; and, when none of thoſe would take, at laſt to have him *murthered*, being one of his principal [b] *Worthies*, in a moſt baſe and unworthy faſhion, with *the loſs* of the lives of a number of *innocent* perſons more; beſides *the betraying* of Gods cauſe, *the diſ-heartning* of his people, and *the incouragement* of his and their enemies. When we ſhould ſee and conſider all this on both ſides, and lay the one againſt the other: what could we think but that *Abimelech* were the Saint, and *David* the Infidel; *Abimelech* the man after Gods own heart, and *David* a ſtranger to *the Covenant* of God? Yet was *David* all this while, within that *Covenant*: and (for any thing we know, or 27. a 2 Sam. 11. 2, &c. b 2 Sam. 23. 39.

is likely,) *Abimelech* not. *Particular actions* then, are not good evidences either way: as wherein both an *unbeliever*, awed sometimes by *the law* of natural *Conscience*, may manifest much simplicity and *integrity* of heart; and the true *Child of God*, swayed
c Rom. 7. 23. sometimes with c *the law* of sinful *concupiscennce*, may bewray much foul *Hypocrisie*, and infidelity. But look into the more *constant course* of both their lives: and then may you find the Hypocrite and the unbeliever wholly *distinguished* from the godly, by the want of those right *marks of sincerity* that are in the godly: no *zeal* of Gods glory; no *sense* of original corruption; no *bemoaning* of his privy Hypocrisie and secret Atheism; no *suspicion* of the deceitfulnes of his own heart; no *tenderness of Conscience* in smaller duties; no faithful *dependence* upon the providence or promises of God for *outward things*; no *self-denial*, or poverty of spirit; no *thirst* after the salvation of his brethren, and the like: none of these, I say, to be found in any *constant* manner in the *general course* of his life; although there may be some sudden light *flashes* of some of them now and then in some *particular Actions*. Measure no mans heart then, especially not thine own, by those rarer discoveries of moral integrity in *particular actions*: but by the powerful manifestations of *habitual grace*, in the more *constant tenor* of life and practise.

28. We may learn hence *thirdly*, not to flatter our selves too much upon every *integrity of heart*; or to think our selves *discharged* from sin in the sight of *God*, upon every *acquital* of our own *Consciences*: when as all this may befal an *Hypocrite*, an *Unbeliever*, a *Reprobate*. When men *accuse* us of hypocrisie or unfaithfulnes,
a Psal. 35. 11. or a *lay to our charge things we never did*: it is, I confess, a very comfortable and blessed thing, if we can finde *protection* against their *accusations* in our own hearts, and be able to plead *the integrity* thereof in bar against their calumniations. Our *integrity*, (though it be but *Moral*, and though but only in those *actions* wherein they charge us wrongfully,) and *the testimony* of our own consciences, may be of very serviceable use to us thus farr, to make us *regardless* of the accusations of unjust men: that *one* testimony *within* shall relieve us more, than a *thousand* false
b 1 Cor. 4. 3. witnesses *without* can injure us. b *With me it is a very small thing*, saith S. *Paul*, *that I should be judged of you, or of mans judgement*: as if he should have said, I know by self better than you do; and therefore so long as *I know nothing by my self* of those things, wherein you *censure me*, I little reckon what either *you*, or any *others* shall think or say by me. We may by his example make *use* of this; *the inward testimony* of our hearts being sufficient to *justifie* us against *the accusations of men*: but we may not *rest* upon this; as if *the acquital* of our hearts were sufficient to *justifie* us in the sight of God. S. *Paul* knew it, who durst not *rest* there-

thereupon: but therefore addeth in the very next following words, [c] *Yea, I judge not mine own ſelf; for I know nothing by my ſelf, yet am I not hereby juſtified: but he that judgeth me, is the Lord.* Our hearts are cloſe, and falſe; and nothing ſo [d] *deceitful* as they: and who can know them perfectly, but he that *made* them, and can ſearch into them? *Other men* can know very *little* of them: *our ſelves* ſomething *more*: but *God* alone *all*. If therefore when *other men* condemn us, we finde our ſelves agrieved: we may remove our cauſe into an *Higher Court*; appeal from them to our own *Conſciences*, and be relieved there. But that is not *the Higheſt Court* of all; there lyeth yet an *appeal* further and higher than it, even to *the Judgement-ſeat*, or rather to the *Mercy ſeat* of God: who both can finde juſt *matter* in us, to *condemn* us, even in thoſe things wherein our own hearts have *acquitted* us; and yet can withal finde a gracious means to *juſtifie* us, even from thoſe things wherein our own hearts *condemn* us. Whether therefore our hearts *condemn* us, or condemn us not: [e] *God is greater than our hearts, and knoweth all things.* "To conclude all this point, and therewithal the *firſt* "*general part* of my Text; Let no *Excuſations* of our own "Conſciences on the one ſide, or *confidence* of any integrity in our "ſelves, make us *preſume* we ſhall be able to ſtand juſt in the ſight "of *God*, if he ſhould enter into judgement with us: but let us ra-"ther make ſuit unto him, that ſince we cannot [f] *underſtand all* "*our* own *errors*, he would be pleaſed to *cleanſe us from our ſecret* "*ſins*. And on the other ſide, let no *accuſations* of our own Con-"ſciences, or *guiltineſs* of our manifold frailties and ſecret hy-"pocriſies, make us *deſpair* of obtaining his *favour* and righte-"ouſneſs: if *denying* our ſelves, and renouncing all *integrity* in "our ſelves, as of our ſelves, we caſt our ſelves wholly at the foot-"ſtool of his *mercy*, and ſeek his favour in the face of his only be-"gotten Son *Jeſus Chriſt* the righteous.

Of the *former branch* of Gods reply to *Abimelech*, in thoſe former words of the Text, [*Yea I know that thou didſt this in the integrity of thy heart*] hitherto. I now proceed to the *latter branch* thereof, in thoſe remaining words [*For I alſo with-held thee from ſinning againſt me: therefore ſuffered I thee not to touch her.*] ואחשך. The word ſignifieth properly to *hold in*, or to *keep back*; [a] *Retinui*, or [b] *Cohibui*, or as the Latine hath it, [c] *Cuſtodivi te*: implying *Abimelech's forwardneſs* to that ſin; certainly he had been gone, if God had not kept him in, and *held* him back. The Greek word rendreth it, [d] καὶ ἐφεισάμην σου, *I ſpared thee*: and ſo the Latine *Parcere*, is ſometimes uſed for *impedire*, or *prohibere*, to hinder, or not to ſuffer; as in that of [e] *Virgil*, *Parcite oves nimium procedere*. Or taking *parcere* in the moſt uſual ſignification, for *ſparing*; it may very well ſtand with the purpoſe of the place; for indeed God *ſpareth*

c 1 Cor. 4. 3, 4.

d Jer. 17. 9, 10.

e 1 Joh. 3. 20.

f Pſal. 19. 19.

29.

a Vatablus in Schol. *hic.*
b Junius *hic.*
c Vulgar. *hic.*
d Septuag. *hic*
e Virg. Eclog. 3.

us no less, indeed he *spareth* us much more, when he maketh us forbear to *sin*, than when having sinned he forbeareth to *punish*; and as much cause have we to acknowledge his *mercy*, and to rejoyce in it, when he holdeth *our hands* that we *sin* not, as when he holdeth his *own hands* that he *strike* not. *For I also with-held thee from sinning against me.* How? Did not *Abimelech* sin in taking *Sarah*, or was not that as [f] every other sin is, a sin *against God?* Certainly, if *Abimelech* had not *sinned* in so doing, and that *against God*; God would not have so *plagued* him as he did, for that deed. The meaning then is; not, that God *with-held* him wholly from *sinning* at all therein; but that God *with-held* him from sinning against him in that *foul* kind, and in that high degree, as to defile himself by *actual filthiness* with *Sarah*, which but for *Gods restraint* he had done: [*therefore suffered I thee not*] [g] ἐκ εἶνας, [h] *Non dimisi te*, that is, I did not *let thee go*: I did not *leave thee* to thy self: or most agreeably to the letter of the Text in the [i] *Hebrew*, *Non dedi*, or *non tradidi*; I did not deliver, or give. That may be, *non dedi potestatem*, I did not give thee [k] *leave* or *power*, and so *giving* is sometimes used for *suffering*, as *Psal.* 16. [l] *Non dabis sanctum tuum, Thou wilt not suffer, &c.* and [m] elsewhere. Or *non dedi te tibi*, I gave thee not to thy self. A man cannot be put more desperately into the hands of any *enemy*, than to be left *in manu consilii sui*, delivered into his own hands, and given over to the lust of his own heart. Or as it is here translated, *I suffered thee not.* We should not draw in *God* as a *party*, when we commit any *sin*, as if he *joyned* with us in it, or lent us his helping hand for it: we do it so *alone*, without his *help*, that we never do it, but when he letteth us *alone*, and leaveth us destitute of his *help*. For the *kinde*, and *manner*, and *measure*, and *circumstances*, and *events*, and other the appurtenances of sin; God *ordereth* them by his Almighty *power* and *providence* so, as to become serviceable to his most *wise*, most *just*, most *holy* purposes: but as for the very *formality* it self of the sin, God is (to make the most of it,) but a *sufferer*; [Therefore suffered I thee not, *To touch her.*] Signifying that God had so *far restrained Abimelech* from the accomplishment of his wicked and unclean purposes, that *Sarah* was preserved *free* by his good providence, not only from actual *adultery*, but from all unchaste and wanton *dalliance* also with *Abimelech*.

30. It was Gods great *mercy* to all *the three Parties*, that he did *not suffer* this evil to be done: for by this means he graciously preserved *Abimelech* from the sin, *Abraham* from the wrong, and *Sarah* from both. And it is to be acknowledged *the great mercy* of God, when at any time he doth, (and he doth ever and anon more or less) by his gracious and powerful restraint *with-hold* any man, from running into those extremities of *sin* and *mischief*, where-

f Psal. 51. 4.

g Septuag. *hic.*
h Vul. *hic.*

i וַתַּחְשֹׂךְ.

k H. A. *hic.*

l Psal. 16. 10.

m Gen. 31. 37. Exod. 3. 19. & 12. 23. Num. 22. 13. Judg. 1. 24. & 15. 1. Ester. 9. 14.

A whereinto his own corruption would carry him headlong, especially when it is set a gog by the cunning perſwaſions of *Satan*, and the manifold temptations that are in *the world* through luſt. The *Points* then that ariſe from this part of my Text, are theſe. 1. Men do *not always* commit thoſe evils, their own *deſires*, or outward *temptations* prompt them unto. 2. That they do it not, it is from *Gods reſtraint*. 3. That *God reſtraineth* them, it is of his own gracious goodneſs and *mercy*. The common ſubject *matter* of the whole *three points*, being one, *viz. Gods reſtraint of mans ſin*; we will therefore wrap them up all *three* together, and
B ſo handle them, in this *one* entire *Obſervation*, as the *total* of all three. *God in his mercy oftentimes reſtraineth men from committing thoſe evils, which, if that reſtraint were not, they would otherwiſe have committed.*

This *Reſtraint*, whether we conſider *the Meaſure*, or *the Means* which God uſeth therein; is of great variety. For *the Meaſure*; God ſometimes *reſtraineth* men *à Toto*, from *the whole ſin*, whereunto they are tempted; as he with-held *Joſeph* from conſenting to the perſwaſions of his Miſtreſs: ſometimes only *à Tanto*, and that more or leſs, as in his infinite wiſdom he ſeeth expedient;
C *ſuffering* them perhaps but only to *deſire* the evil, perhaps to *reſolve* upon it, perhaps to *prepare* for it, perhaps to begin to *act* it, perhaps to *proceed* far in it, and yet keeping them back from falling into *the extremity* of the ſin, or accompliſhing their whole deſire in the full and final *conſummation* thereof; as here he dealt with *Abimelech*. *Abimelech* ſinned againſt *the eighth* Commandement, in taking *Sarah* injuriouſly from *Abraham*, ſay he had been but her brother; and he ſinned againſt *the ſeventh* Commandement in a foul degree, in harbouring ſuch wanton and *unchaſte thoughts* concerning *Sarah*, and making ſuch way as he did, (by taking her
D into his houſe,) for *the ſatisfying* of his *luſt* therein: but yet God *with-held* him from plunging himſelf into *the extremity* of thoſe ſins, not ſuffering him to fall into *the act* of uncleanneſs. And as for *the Means* whereby God with-holdeth men from ſinning; they are alſo of wonderfull *variety*. Sometimes he taketh them off, by *diverting* the courſe of the corruption, and turning *the affections* another way. Sometimes he awaketh *natural Conſcience*, which is a very tender and tickle thing, when it is once ſtirred, and will *boggle* now and then at a very ſmall matter in compariſon, over it will do at ſome other times. Sometimes he
E *affrighteth* them with apprehenſions of *outward Evils*; as ſhame, infamy, charge, envy, loſſe of a friend, danger of humane lawes, and ſundry other ſuch like diſcouragements. Sometimes he *cooleth* their reſolutions, by preſenting unto their thoughts *the terrors of the Law*, the ſtrictneſs of the laſt *Account*, and the endleſs unſufferable torments of *Hell-fire*. Sometimes, when all things

31.

things are ripe for execution, he denyeth them *opportunity*, or casteth in some unexpected *impediment* in the way, that quasheth all. Sometimes he * *disableth* them, and weakeneth the arm of flesh wherein they trusted, so as they want *power* to their *will*; as here he dealt with *Abimelech*. And sundry other ways he hath, more than we are able to search into, whereby he layeth a *restraint* upon men, and *keepeth* them *back* from many sins and mischiefs, at least from *the extremity* of many sins and mischiefs, whereunto otherwise *Nature* and *Temptation* would carry them with a strong current. Not to speak yet of that sweet, and of all other the most blessed and powerfull *restraint*, which is wrought in us by *the Spirit of Sanctification*, renewing the soul, and subduing the *corruption* that is in *the Flesh* unto *the Obedience* of *the Spirit*: at which I shall have fitter occasion to touch anon.

* *Quosdam præscios Deus multa peccare posse, flagellat eos infirmitate corporis, ne pecceat, ut eis utilius sit frangi languoribus ad salutem, quàm remanere incolumes ad damnationem*, Hug. 2. de Anim.

32.

In the mean time, that there is something or other, that *restraineth* men from doing some *evils*, unto which they have not only a *natural proneness*, but perhaps withall an *actual desire* and purpose; might be shewn by a world of *instances*: but because every mans daily *experience* can abundantly furnish him with some, we will therefore content our selves with the fewer. [a] *Laban* meant no good to *Jacob*, when taking his Brethren with him, he *pursued* after him seven days journey in an hostile manner; and he had *power* to his will, to have done *Jacob* a mischief, *Jacob* being but *imbellis turba*, no more but himself, his wives and his little ones, with his flocks and herds, and a few servants to attend them, unable to *defend* themselves, much more unmeet to *resist* a prepared enemy: yet for all his power, and purpose, and preparation, *Laban* when he had overtaken *Jacob*, durst have nothing at all to *do* with him, and he had but very little to *say* to him neither: The worst was but this, [*Thus and thus have you dealt with me.* And [b] *It is in the power of mine hand to do you hurt: but the God of your father spake unto me yesternight, saying; Take thou heed that thou speak not to* Jacob *either good or bad.*] See the story in *Gen.* 31. The same *Jacob* had a *Brother*, as unkinde as that *Unkle*, nay much more despightfully bent against him than he; for he had *vowed* his destruction, ([c] *The dayes of mourning for my father are at hand, and then I will slay my Brother* Jacob;) and although the [d] Mother well hoped, that some few days *time* and *absence* would appease the fury of *Esau*, and all should be forgotten; yet [e] *twenty years* after *the old grudge* remained; and, upon *Jacobs* approach, [f] *Esau* goeth forth to meet him with 400. men, *armed* (as it should seem) for his destruction: which cast [g] *Jacob* into a terrible fear, and much *distressed* he was, good man, and glad to use the best wit he had, by *dividing* his Companies, to provide for *the safety* at least of some part of his charge. And yet behold at *the encounter*, no use at all of the 400. men, unless to be spectators and witnesses of the joyfull [h] *embraces*,

a *See* Gen. 31. 23, &c.

b Gen. 31. 29.

c Gen. 27. 41.

d *Ibid.* v. 44, 45.

e Gen. 31. 38

f Gen. 32. 6.

g *Ibid.* v. 7, 8.

h Gen. 33. 4, &c.

A *braces*, and kind loving *complements* that paſſed between the two brothers, in the liberal *offers* and modeſt *refuſals* each of others courteſies; in the 32. and 33. of *Geneſis*. A good *Probatum* of that *obſervation* of *Solomon*, [i] *When a mans waies pleaſe the Lord, he maketh even his enemies to be at peace with him*. *Balaam* the Conjurer, when the King *Balac* had caſt *the hook* before him, baited with ample [k] *rewards* in hand, and great *promotions* in reverſion, if he would come over to him and curſe *Iſrael*; had both *Covetouſneſs* and *Ambition* enough in him to make him *bite*: ſo that he was not only [l] *willing*, but even *deſirous*, to ſatisfie *the King*; for he B *loved the wages of unrighteouſneſs* with his heart, and therefore made [m] trial (till he ſaw it was all in vain,) if by any means he could wring a *permiſſion* from God to do it. But when his [n] *eyes* were opened to *behold Iſrael*, and his *mouth* open that he muſt now *pronounce* ſomething upon Iſrael: though his eyes were full of *Envy*, and his heart of *Curſing*, yet God put a parable of *Bleſſing* into his mouth, and he was not able to utter a ſyllable of any thing other than good concerning Iſrael, in 22. & 24. of *Numbers*.

i Prov. 16.7.

k Num. 22. 7, 17.

l 2 Pet. 2. 15.

m Num. 23. 13, 14, 17, 28.

n Num. 24. 3, &c.

In all which and ſundry other *inſtances*, wherein when there C was *intended* before-hand ſo much *evil* to be done, and there was withall in the parties ſuch a forward *deſire*, and ſuch ſolemn *preparation* to have it done; and yet when all came to all, ſo little or nothing was *done*, of what was *intended*, but rather the contrary: it cannot *firſt* be imagined, that ſuch *a ſtop* ſhould be made, but by *the powerful reſtraint* of ſome ſuperiour, and over-ruling hand; neither may we doubt in *the ſecond* place, that every ſuch *reſtraint*, by what ſecond and ſubordinate *means* ſoever it be furthered, is yet the proper *work of God*, as proceeding from, and guided by his Almighty and irreſiſtible *providence*. And as for that which hapD pened to *Balaam*, that it was Gods doing, the evidence is clear; we have it from the mouth of *two* or *three* witneſſes. The *Wizard* himſelf confeſſeth it, [a] *The Lord will not ſuffer me to go with you*, *Num.* 22. The *King* that ſet him on work, upbraideth him with it; [b] *I thought indeed to promote thee to great honour: but lo, the Lord hath kept thee back from honour*: *Num.* 24. And *Moſes* would have Iſrael take knowledge of it; [c] *The Lord thy God would not hearken unto* Balaam, *but the Lord thy God turned the curſe into a bleſſing, becauſe the Lord thy God loved thee*, *Deut.* 23. It was God then that turned *Balaam*'s curſe into a *bleſſing*, and it was the ſame God, E that turned *Laban*'s revengeful thoughts into a friendly *Expoſtulation*; and it was the ſame God, that turned *Eſau*'s inveterate malice into a kinde brotherly *congratulation*. He that hath ſet [d] *bounds* to *the Sea*, which, though the waves thereof *rage* horribly, they cannot *paſs*, (*Hitherto ſhalt thou go, and here ſhalt thou ſtay thy proud waves*;) and did command the waters of

33.

a Num. 22. 13.

b Num. 24. 11.

c Deut. 23. 5.

d Job 38. 8, 11.

the [c] *Red Sea* to ſtay their courſe, and ſtand up as on *heaps*; and by his power could enforce the waters of *the* [f] *River Jordan*, to run quite againſt the current up the Channel; he hath [g] *in his hands*, and at his command *the hearts* of all the ſons of men, yea though they be the greateſt *Kings* and Monarchs in the world, *as the Rivers of waters*; and can wind and *turn them* at his pleaſure, inclining them *which way ſoever he will*. [h] *The fierceneſs of man ſhall turn to thy praiſe* (ſaith *David* in *Pſ.* 76. 10.) *and the fierceneſs of them ſhalt thou retain*: the latter clauſe of the verſe is very ſignificant in the *Original*, and cometh home to our purpoſe, as if we ſhould tranſlate it, [i] *Thou ſhalt gird the remainder of their wrath*, or *of their fierceneſs*. The meaning is this. Suppoſe a mans heart be never ſo full fraught with envie, hatred, malice, *wrath*, and revenge, let him be as *fierce* and furious as is poſſible; God may indeed *ſuffer* him, and he will *ſuffer* him to exerciſe ſo much of his corruption, and proceed ſo far in his *fierceneſs*, as he ſeeth expedient and uſeful for the *forwarding* of other his ſecret and juſt and holy *appointments*, and ſo order the ſinful *fierceneſs* of man by his wonderful providence, as to make it ſerviceable to his *ends*, and to turn it to his *glory*: but look whatſoever *wrath* and *fierceneſs* there is in *the heart* of a man, over and above ſo much as will ſerve for thoſe his eternal purpoſes, all that ſurpluſage, that overplus and *remainder* whatſoever it be he will *gird*; he will ſo binde, and hamper, and *reſtrain* him, that he ſhall not be able to go an inch beyond his tedder, though he would fret his heart out. *The fierceneſs of man ſhall turn to thy praiſe*, ſo much of it as he doth execute: *and the remainder of their fierceneſs thou ſhalt refrain*, that they execute it not. Be he never ſo great a *Prince*; or have he never ſo great a *ſpirit*: all is one; he muſt come under. No difference with God in this, betwixt him that *ſitteth* on the Throne, and her that *grindeth* at the Mill: [k] *He ſhall refrain the ſpirit of Princes, and is wonderfull among the Kings of the earth*, in the laſt verſ. of that *Pſalm*.

34. Now of the truth of all that hath been hitherto ſpoken in both theſe branches of *the Obſervation*, (*viz.* that *firſt* there is a *reſtraint* of evil; and then *ſecondly*, that this reſtraint is *from God*;) I know not any thing can give us better aſſurance, taking them both together, than to conſider *the generality* and *ſtrength* of our Natural corruption. 1. General it is *firſt*, in regard of *the Perſons*; overſpreading *the whole lump* of our nature: there is not a childe of *Adam* free from the common infection; [a] *They are all corrupt, they are altogether become abominable, there is none that doth good, no not one*. 2. General *ſecondly*, in regard of *the ſubject*, overrunning *the whole man*, ſoul and body, with all the parts and powers of either, ſo as [b] from the ſole of *the foot* to the crown of *the head* there is no whole part. [c] *Whatſoever is born of the fleſh is*

c Exod. 15. 8.
f Pſal. 114. 3.
g Prov. 21. 1.
h Pſal. 76. 10.
i שארית חמה תחגר *Reſiduum iracrum cinges.* Vatablus.
k Pſal. 76. 12.
a Pſal. 14. 2.
b Eſay 1. 6.
c Joh. 3. 6.

is fleſh; and [d] *To them that are defiled and unbelieving, nothing is pure, but even their minde and Conſcience is defiled*; and [e] *All the imaginations of the thoughts of their hearts are only evil continually.* General *thirdly*, in regard of *the object*: averſe from all kind of good, ([f] *In me, that is in my fleſh, dwelleth no good thing*;) and prone to all kind of evil, ([g] *He hath ſet himſelf in no good way, neither doth he abhorre any thing that is evil.*) Add to this generality, *the ſtrength alſo* of our corruption; how vigorous, and ſtirring, and *active* it is, and how it carrieth us headlongly with full ſpeed into all manner of evil, [h] *As the horſe ruſheth into the battel*; ſo as we have no *hold* of our ſelves, neither *power* to ſtay our ſelves, till we have *run* as far as we can, and without the mercy of God *plunged* our ſelves into the bottome of the bottomleſs pit. Lay all this together, and there can be no other ſufficient reaſon given, than this *reſtraint* whereof we now ſpeak, why any one man ſhould at any one time *refrain* from any one ſin being *tempted* thereunto; whereinto any other man at any other time hath fallen, being alike *tempted*. Every man would *kill* his brother, as [i] *Cain* did *Abel*; and every man *defile* his ſiſter, as [k] *Amnon* did *Thamar*; and every man oppreſs his inferiour, as [l] *Ahab* did *Naboth*; and every man *ſupplant* his betters, as [m] *Zibah* did *Mephiboſheth*; and every man *betray* his Maſter, as [n] *Judas* did Chriſt: every man being as deep in the loynes of *Adam*, as either *Cain* or *Judas*, or any of the reſt. Their nature was not *more corrupt* than ours, neither ours *leſs corrupt* than theirs: and therefore *every one* of us ſhould have done thoſe things, as well as *any one* of them, if there had not been [o] ſomething *without* and *above* nature to *withhold* us, and keep us back therefrom, when we were *tempted*, which was not in that meaſure afforded them, when they were *tempted*. And from whom can we think that *reſtraint* to come, but from that *God*, who is the Author and *the Lord* of *nature*, and hath the power and command and rule of *nature*; by whoſe grace and goodneſs we are whatſoever we are: and to whoſe powerful *aſſiſtance* we owe it, if we do any *good*, (for it is he that *ſetteth us on*;) and to his powerful *reſtraint*, if we eſchew any *evil*, (for it is he that *keepeth us off*). *Therefore I alſo withheld thee from ſinning againſt me.*

1 Tit. 1. 15.
e Gen. 6. 5.
f Rom. 7. 18.
g Pſal. 36. 4.
h Jer. 8. 6.
i Gen. 4. 8.
k 2 Sam. 13. 11.
l 1 Kin. 21. 16.
m 2 Sam. 16. 3.
n Mat. 26. 15.
o *Nullum peccatum eſt quod unquam fecerit homo, quod non poſſit facere alter homo, ſi Creator deſit à quo factus eſt homo.* Auguſtin. ſoliloqu. cap. 15.

And as to *the third point* in the Obſervation, it is not much leſs evident than the two former; namely, that this *Reſtraint*, as it is from God, ſo it is from *the Mercy* of God. Hence it is that Divines uſually beſtow upon it the name of *Grace*: diſtinguiſhing between a *twofold* Grace; a *ſpecial renewing* Grace, and a *Common reſtraining* Grace. The *ſpecial* and *renewing* Grace is indeed ſo incomparably more excellent, that in compariſon thereof the other is not worthy to be called by the name of *Grace*, if we would ſpeak properly and exactly: but yet the word [*Grace*] may not

3.

5.

unfitly be ſo *extended*, as to reach to every act of Gods providence, whereby at any time he reſtraineth men from doing thoſe evils which otherwiſe they would do; and that in a *threefold* reſpect: of *God*, of *themſelves*, of *others*. 1. *Firſt*, in reſpect of *God*, every *reſtraint* from ſin may be called *Grace*; in as much as it proceedeth *ex mero motu*, from the meer good will and *pleaſure of God*, without any cauſe, motive, or inducement in the man that is ſo reſtrained. For, take a man in the ſtate of *corrupt nature*, and leave him to himſelf; and think, how it is poſſible for him to *forbear* any ſin, whereunto he is tempted. There is no *power* in nature, to *work* a reſtraint: nay there is not ſo much as any *proneneſs* in nature, to *deſire* a reſtraint: much leſs then is there any *worth* in *Nature*, to *deſerve* a reſtraint. Iſſuing therefore, not at all from *the Powers of Nature*, but from *the free pleaſure of God*, as a *beam* of his *merciful providence*, this *Reſtraint* may well be called *Grace*. 2. And ſo it may be *ſecondly*, in reſpect of the *Perſons themſelves*: becauſe, though it be not available to them for their everlaſting ſalvation; yet it is ſome *favour* to them, more than they have deſerved, that by this means their *ſins* (what in *number*, what in *weight*) are ſo much *leſſer*, than otherwiſe they would have been; whereby alſo their *account* ſhall be ſo much *the eaſier*, and their *ſtripes* ſo many *the fewer*: [a] S. *Chryſoſtome* often obſerveth it, as an effect of *the mercy* of God upon them, when he curteth off great offenders betimes with ſome ſpeedy deſtruction: and he doth it out of this very conſideration, that they are thereby *prevented* from committing many ſins, which if God ſhould have lent them a longer time, they would have committed. If his obſervation be ſound; it may then well paſs for a *double Mercy* of *God* to a ſinner, if he both *reſpite* his deſtruction, and withall *reſtrain* him from ſin: for by *the one*, he giveth him ſo much longer time for repentance, which is *one Mercy*; and by *the other*, he preventeth ſo much of the increaſe of his ſin, which is *another Mercy*. 3. *Thirdly*, it may be called *Grace*, in reſpect of *other men*. For in *reſtraining* men from doing evil, God intendeth, as principally his own *glory*, ſo withal *the good* of mankinde, eſpecially of his *Church*, in the preſervation of *humane ſociety*: which could not ſubſiſt an hour, if every man ſhould be left to *the wildeneſs* of his own nature, to do what miſchief, the Devil and his own heart would put him upon, without reſtraint. So that *the reſtraining* of mens corrupt purpoſes and affections, proceedeth from that [b] φιλανθρωπια (as the Apoſtle ſomewhere calleth it,) that *love* of GOD to *mankinde*, whereby he willeth their *preſervation*: and might therefore in that reſpect bear the name of *Grace*, though there ſhould be no good at all intended thereby to *the perſon* ſo reſtrained. Juſt as *thoſe* χαρισματα, thoſe *ſpiritual gifts*, which God hath diſtributed in a wonderful variety for the edi-

[a] *Chryſoſtome in Gen. hom. 25. & alibi ſæpe.*

[b] Tit. 3. 4.

edifying of his Church, though they often-times bring no good to *the receiver*, are yet ſtiled *graces* in the Scriptures: becauſe the diſtribution of them proceedeth from *the gracious love* and favour of *God* to his *Church*, whoſe benefit he intendeth therein. God here reſtrained *Abimelech*; as elſewhere he did *Laban*, and *Eſau*, and *Balaam*, and others: not ſo much for *their own* ſakes, though perhaps ſometimes that alſo; as for *their ſakes*, whom they ſhould have injured by their ſins, if they had acted them. As here *Abimelech* for his choſen *Abrahams* ſake; and *Laban* and *Eſau* for his ſervant *Jacobs* ſake; and *Balaam* for his people *Iſraels* ſake. As it is ſaid in *Pſal.* 105. and that with ſpecial reference (as I conceive it) to this very ſtory of *Abraham*, [c] *He ſuffered no man to do them wrong, but reproved even Kings for their ſakes*; ſaying, *Touch not mine anointed, and do my Prophets no harm*: He reproved *even Kings*, by reſtraining their power, as here *Abimelech*; but it was *for their ſakes* ſtill, that ſo *Sarah his anointed might not be touched, nor* his *Prophet Abraham* ſuſtain *any harm*. [c] Pſal. 105. 14

We ſee now *the Obſervation* proved in all the points of it. 36.
1. Men do not alwayes *commit* thoſe *evils*, they would, and might do. 2. That they do not, it is from *Gods reſtraint*, who *withholdeth* them. 3. That *reſtraint* is an act of his *mercifull providence*, and may therefore bear the name of *Grace*: in reſpect of *God*, who freely giveth it; of *them*, whoſe ſins and ſtripes are the fewer for it; of *others*, who are preſerved from harms the better by it. The *Inferences* we are to raiſe from the premiſes for our Chriſtian practiſe and comfort, are of *two ſorts*: for ſo much as they may ariſe from the conſideration of Gods *Reſtraining Grace*, either as it may lye upon *other men*, or as it may lye upon *our ſelves*.

Firſt, from the conſideration of Gods *reſtraint* upon *others*; 37.
the Church, and children, and ſervants of God may learn, to whom they owe their *preſervation*: even to the power and goodneſs of their God, in *reſtraining* the fury of his and their enemies. We live among [a] *Scorpions*, and [b] as ſheep in the midſt of *Wolves*; and they that [c] *hate* us without a cauſe, and are *mad* againſt us, are more in number than *the hairs* of our heads: And yet as *many* and as *malicious* as they are, by the Mercy of God ſtill we *are*, and we *live*, and we *proſper* in ſome meaſure, in deſpite of them all. Is it any thanks to *them*? None at all. The [d] *ſeed of the Serpent* beareth a natural and an immortal *hatred* againſt God, and all good men; and if they had *horns* to their *curſtneſſe*, and *power* anſwerable to their *wills*, we ſhould not breathe a minute. Is it any thanks to *our ſelves*? Nor that neither: we have neither *number* to match them, nor *policy* to defeat them, nor *ſtrength* to reſiſt them; *weak*, *fully*, [e] *little* flock, as we are. But to whom then is it thanks? As if a little flock of *ſheep* eſcape, when a multitude of ravening

[a] Ezek. 2. 6.
[b] Mat. 10. 16
[c] Pſal. 69. 4.
[d] Gen. 3. 15.
[e] Luk 12. 32.

Wolves, watch to devour them, it cannot be aſcribed either in whole or in part, either to *the ſheep* in whom there is no *help*, or to *the Wolf* in whom there is no *mercy*; but it muſt be imputed all and wholly to the good care of *the ſhepherd*, in ſafe-guarding his *ſheep*, in keeping off *the Wolf*: ſo for our ſafety and preſervation in the midſt, and in the ſpight of ſo many Enemies, [f] *Not unto us, O Lord, not unto us*, whoſe greateſt *ſtrength* is but weakneſs, much leſs *unto them*, whoſe tendereſt [g] *mercies* are cruel; *but unto thy Name be the glory*, O thou [h] *Shepheard of Iſrael*, who [i] out of thine abundant love to us, who are *the* [i] *flock* of thy Paſture, and *the ſheep* of thy hands, haſt made thy *power* glorious in curbing and *reſtraining* their malice againſt us. [k] *Oh that men would therefore praiſe the Lord for his goodneſſe, and declare the wonders that he doth for the children of men.* Wonders we may well call them; indeed they are *Miracles*: if things ſtrange, and *above*, and *againſt* the ordinary courſe of *Nature* may be called *Miracles*. When we read the ſtories in the Scriptures, of [l] *Daniel* caſt into the den among *the Lions*, and not *touched*; of *the* [m] *three children* walking in the midſt of *the fiery furnace*, and not *ſcorched*; of a [n] *viper* faſtning upon *Pauls* hand, and no *harm* following; we are ſtricken with ſome amazement, at the conſideration of theſe ſtrange and ſupernatural accidents; and theſe we all confeſs to be *miraculous* eſcapes. Yet ſuch *Miracles* as theſe, and ſuch *eſcapes*, God worketh daily in our *preſervation*: notwithſtanding we live encompaſſed with ſo many *fire-brands of hell*, ſuch *herds* of ravening *Wolves*, and *Lions*, and *Tygers*, and ſuch numerous [o] *generations of vipers*: I mean wicked and ungodly men, the *ſeed* of the *old Serpent*, who have it by kinde from their father, *to thirſt after the deſtruction of the Saints* and ſervants of *God*; and to whom it is as *natural* ſo to do, as for *the fire* to burn, or a *viper* to bite, or a *Lion* to devour. *Oh that men would therefore praiſe the Lord for* this *his goodneſſe*, and daily *declare* theſe his great *wonders*, which he daily *doth for the children of men.*

f Pſal. 115. 1.
g Prov. 12. 10.
h Pſal. 80. 1.
i Pſal. 95. 7.
k Pſal. 107. 8. 15, &c.
l Dan. 6. 23.
m Dan. 3. 27.
n Acts 28. 5.
o Matth. 3. 7.

38. *Secondly*, ſince this *reſtraint* of wicked men is ſo only from *God*, as that *nothing* either they, or we, or any Creature in the world can do, can *with-hold* them from doing us miſchief, unleſs *God* lay his *reſtraint* upon them: it ſhould teach us ſo much *wiſdom*, as to take heed how we *truſt* them. It is beſt and ſafeſt for us, as in all other things, ſo in this, to keep *the golden mean*, that we be neither too *timorous*, nor too *credulous*. If wicked men then *threaten* and plot againſt thee, yet *fear* them not: God can *reſtrain* them if he think good, and then aſſure thy ſelf they ſhall not *harm* thee. If, on the other ſide, they *colloague*, and make ſhew of much *kindneſſe* to thee, yet *truſt* them not: God may *ſuffer* them to take their own way, and not *reſtrain* them, and then aſſure thy ſelf they will not *ſpare* thee. Thou maiſt think perhaps

haps of ſome one or other of theſe, that ſure his own *good nature* will hold him in; or thou haſt had trial of him heretofore, and found him faithfull as heart could wiſh; or thou haſt ſome ſuch *tye* upon him by kindred, neighbourhood, acquaintance, covenant, oath, benefits, or other *natural* or *civil* obligation, as will keep him off, at leaſt from falling foul upon thee all at once. Deceive not thy ſelf; theſe are but ſlender aſſurances for thee to abide upon. *Good nature*! alas where is it? ſince *Adam* fell, there was never any ſuch thing *in rerum natura*: if there be any *good* thing in any man, it is all from *Grace*; Nature is all naught, even that which ſeemeth to have the preheminence in nature, [a] τὸ φρόνημα τῆς σαρκὸς, is ſtark naught. We may talk of this and that, of *good natured men*, and I know not what! But the very truth is, ſet *grace* aſide, (I mean *all* grace, both *renewing* and *reſtraining* grace,) there is no more *good nature* in any man than there was in *Cain* and in *Judas*. That thing, which we uſe to call *good nature*, is indeed but a ſubordinate means or inſtrument, whereby *God reſtraineth* ſome men more than others from *their birth*, and ſpecial *conſtitution*, from ſundry *outragious* exorbitancies, and ſo is a branch of this *reſtraining Grace* whereof we now ſpeak. And as for thy paſt *Experience*, that can give thee little ſecurity: thou knoweſt not what *fetters* God *layed* upon him then, nor how he was *pleaſed* with thoſe *fetters*. God might full ſore againſt his will, not only *reſtrain* him from doing thee *hurt*, but alſo *conſtrain* him to do thee *good*: as ſometimes he commanded [b] *the Ravens* to feed *Eliah*; a bird ſo [c] *unnatural* to her young ones, that, they might famiſh for her, if God did not otherwiſe provide for them; and therefore it is noted in the Scripture as a ſpecial argument of *Gods Providence*, that he feedeth *the* [d] *young Ravens* that call upon him. But as nothing that is *conſtrained* is *durable*, but every thing when it is *conſtrained* againſt its natural inclination, if it be let alone, will at length [e] *return* to his own kinde, and primitive diſpoſition, as theſe *Ravens* which now fed *Eliah*, would have been as ready another time to have *pecked out* his eyes: ſo a *Natural man* is a natural man ſtill, howſoever *over-ruled* for the preſent: and if God, as he hath hitherto by his *reſtraint* with-held him, ſhall but another while withhold his *reſtraint* from him; he will ſoon diſcover the inbred *hatred* of his heart againſt good things and men, and make thee at the laſt beſhrew thy *folly* in truſting him, when he hath done thee a *miſchief* unawares. And therefore if he have done thee *ſeven cohereſies*, and promiſe fair for *the eighth*; yet truſt him not; for there are [f] *ſeven abominations* in his heart. And as for whatſoever other *hanck* thou mayeſt think thou haſt over him, be it never ſo ſtrong: unleſs God manacle him with his powerfull *reſtraints*, he can as eaſily *unfetter* himſelf from them all, as [g] *Sampſon* from the green withs and cords wherewith the *Philiſtines* bound him.

a Rom. 8. 7.

b 3 Reg. 17. 4.
c ὁ ἐκδιδοὺς τοὺς νεοττοὺς ἀνήκεστος. Ariſt. 6. hiſt. Anim. 6. *Pelunt nidis pullos ſicut & corvi.* Plin. 10. Nat. hiſt. 12.
d Pſal. 147. 9. Job 38. 41. Luke 12. 24.
e *uſque recurrit.* Horat. 1. Epiſt. 10.

f Prov. 26. 25.

g Judg. 16. 9. 12.

All those fore-mentioned *relations* came in but upon *the bye*, and *since*: whereas the [b] *hatred* of the wicked against goodness, is of an *ancienter date*, and hath his root in (*corrupt*) *nature*: and is therefore of such force, that it maketh *void* all obligations, whether *civil*, *domestical*, or other, that have grown by vertue of any succeeding contract. It is a ruled case, [i] *Inimici domestici*, A mans enemies may be they of his own house. Let not any man then, that hath either *Religion* or *Honesty*, have any thing to *do* with that man: at least, let him not *trust* him more than needs he must, that is an *Enemy* either to *Religion* or *Honesty*. So far as common *Humanity*, and the necessities of our lawfull *Occasions* and *Callings* do require, we may have to do with them, and rest upon *the good providence* of God for the success of our affairs even in their hands, not doubting but that God will both restrain them from doing us harm, and *dispose* them to do us *good*, so far as he shall see expedient for us: but then, this is not *to trust them*, but *to trust God* with them. But for us to put our selves *needlessly* into their hands, and to hazard our safety upon their *faithfulness* by way of *trust*; there is neither *wisdom* in it, nor *warrant* for it. Although *God may* do it; yet we have no reason to presume that *he will restrain* them for our sakes, when we might have *prevented* it our selves, and would not: and this we are sure of, that nothing in the world can *preserve* us from receiving mischief from them, unless God doe *restrain* them. Therefore *trust* them not.

Thirdly, if at any time we see wickedness set aloft, bad men grow to be *great*, or great men shew themselves *bad*, sinning with an *high hand*, and an arm stretched out, and God seemeth to strengthen their hand by adding to their *greatness*, and encreasing their *power*; if we see the [a] wicked *devouring* the man that is more righteous than he, and *God hold his tongue* the whilest; if we see the ungodly *course* it up and down at pleasure which way soever the lust of their corrupt heart carryeth them without controll, like a wilde *untamed Colt* in a spacious field, *God* (as it were) laying *the reins* in the neck, and letting them run; in a word, when we see the whole *world* out of frame and order: we may yet frame our selves to *a godly patience*, and sustain our hearts amid all these evils with this *comfort* and consideration; that still *God* keepeth *the reins* in his own hands, and when he seeth his *time*, and so far as he seeth it *good*, he both *can* and *will*, check, and controul, and *restrain* them at his pleasure; as the cunning *Rider* sometimes giveth a fiery *horse* head, and letteth him *fling* and run as if he were mad; he knoweth he can give him *the stop*, when he list. The great [b] *Leviathans*, that take their *pastime* in the Sea, and with a little stirring of themselves can make [c] *the deep to boyl like a pot*, and cause *a path to shine after them* as they go; he can [d] *play with them* as children do

[h] Gen. 3. 15.

[i] Mat. 10. 36.

39.

[a] Hab. 1. 13.

[b] Psal. 104. 26.

[c] Job 41. 31, 32.

[d] Ibid. vers. 5.

with

with a bird: he ſuffereth them to ſwallow his *hook*, and to play upon *the line*, and to roll and tumble them in *the waters*; but anon he *ſtriketh the hook* through their noſes, and *fetcheth* them up, and *layeth* them upon the ſhore, there to *beat themſelves* without help or remedy, expoſed to nothing but *ſhame* and *contempt*. What then if God *ſuffer* thoſe that hate him to *proſper* for the time, and in their proſperity to *Lord* it over his heritage? What if Princes ſhould [c] *ſit and ſpeak againſt us* [d] *without a cauſe*, as it was ſometimes *David*'s caſe! Let us not *fret* at *the injuries*, nor *envy* at *the greatneſs* of any: let us rather betake us to *David*'s refuge, to be [g] *occupied* in the ſtatutes, and to *meditate* in the holy Word of God. In that holy Word we are taught, that *the hearts* even of *Kings*, how much more then *of inferiour perſons*, are in his rule and governance, and that he doth *diſpoſe* and turn them, as ſeemeth beſt to his godly wiſdom; that he can [h] *refrain* the ſpirit of Princes, [i] *binde* Kings in chains, and Nobles in links of Iron; and though they [k] *rage* furiouſly at it, and *lay* their heads together, in conſultation how to break his *bands*, and caſt away his *cords* from them, yet they imagine but a *vain thing*; whileſt they ſtrive againſt him on earth, he *laugheth them to ſcorn* in heaven; and maugre all oppoſition, will eſtabliſh the Kingdome of his Chriſt, and *protect* his people. Say then *the great ones* of the world exerciſe their *power* over us, and lay what *reſtraints* they can upon us: our comfort is, they have not greater *power* over us, than [l] God hath over them; nor can they ſo much *reſtrain the meaneſt* of us, but God can *reſtrain the greateſt* of them much more. Say our enemies *curſe* us with *Bell*, *Book*, and *Candle*: our comfort is, God is able to *return the curſe* upon their own heads, and in deſpight of them too, [m] *turn* it into a bleſſing upon us. Say they make warlike preparations againſt us to *invade* us: our comfort is, God can [n] *break the Ships of Tarſhiſh*, and ſcatter the moſt [o] *invincible Armadoes*. Say they that hate us be more in number than *the hairs* of our head: our comfort is, the very [p] *hairs* of our head are *numbred* with him, and without his ſufferance not the leſt [q] *hair* of our heads ſhall *periſh*. Say (to imagine the worſt) that our Enemies ſhould *prevail againſt us*, and [r] they that hate us ſhould be *Lords over us* for the time: our comfort is, he that loveth us, is *Lord* over them, and can *bring* them under us again, when he ſeeth time. In all our *fears*, in all our *dangers*, in all our *diſtreſſes*; our comfort is, that *God can do* all this for us: our care ſhould be by our holy *obedience* to ſtrengthen our intereſt in his *protection*, and not to make him *a ſtranger* from us, yea *an enemy* unto us, by our ſins and impenitency; that ſo we may have yet more comfort, in a cheerful confidence, that *God will do* all this for us. The *Aſſyrian*, whoſe [s] ambition it was to be *the Catholick King*, and *univerſal Monarch* of the world, ſtiling himſelf *the Great King*, ([t] thus ſaith *the*

c Pſal. 119. 23.
d Ib. verſ. 161.
g Ibid. ver. 23.
h Pſal. 76. 12.
i Pſal. 149. 8
k Pſal. 2. 6.
l *Regum timendorum in propriis gregis, Reges in ipſos imperium eſt Jovis.* Hor. 3. Carm. Od. 1.
m Deut. 23. 5.
n Pſal. 48. 7.
o Pſal. 69 4.
p Mat. 10. 30.
q Luke 21. 18.
r Pſal. 106. 41.
s Eſay 10. 7
t Eſay 36. 4.

Great King, the King of *Assyria*;) when he had sent [u] *messengers* to revile *Israel*, and an *Army* to besiege and destroy *Jerusalem*; yet for all his *rage* he could do them no harm, the Lord [x] *brought down* the stout heart of the King of *Assyria*, [y] put a *hook* in his nose, and a *bridle* in his lips, and made him *return back*, by the way by which he came, without *taking* the City, or so much as *casting* a bank, or shooting an arrow against it. Nay, he that is indeed [z] *the great King* over all the children of pride, and hath better title to the stile of *most Catholick King* than any that ever yet bare it, whose Territories are large as *the Earth*, and spacious as *the Air*, I mean *the Devil*, *the* [a] *Prince* of this world; he is so *fettered* with the chain of Gods *power* and *providence*, that he is not able with all his *might* and *malice*, no not though he raise his whole *forces*, and muster up all *the powers* of darkness and Hell into one band, to do us any harm in our *souls*, in our *bodies*, in our *children*, in our *friends*, in our *goods*, no not so much as our very [b] *Pigs*, or any small thing that we have, without the special *leave* and *sufferance* of our good God. He must have his *Dedimus potestatem* from him, or he can do nothing.

u Esay 27. 28, 29.
x Esay 10. 12
y Esay 37. 33.
z Job 41. 34.
a Ephes. 2. 2.
b Mat. 8. 31, 32.

40.

Fourthly, since this *restraint* is an act of *Gods mercy*, whom we should strive to *resemble* in nothing more [a] than *in shewing mercy*: let every one of us, in *imitation* of our Heavenly Father, and in *compassion* to the souls of our brethren, and for our own good, and the good of humane society, endeavour our selves faithfully the best we can to *restrain*, and withhold, and keep back *others* from sinning. *The Magistrate*, *the Minister*, *the Housholder*, every other man in his place and *calling*, should do their best, by rewards, punishments, rebukes, incouragements, admonitions, perswasions, good example, and other like means to *suppress* vice, and *restrain* disorders, in those that may any way come within their charge. Our *first desire* should be, and for that we should bend our utmost *endeavours*, that, if it be possible, their *hearts* might be seasoned with *grace* and the true *fear* of God: but as in other things, where we cannot attain to the full of our first aims, [*] *Pulchrum est* (as he saith) *in secundis tertiisve consistere*; so here, we may take some contentment in it, as some *fruit of our labours*, in our Callings, if we can but wean them from *gross disorders*, and reduce them from extremely *debaucht courses* to some good measure of *Civility*. It ought not to be, it is not our desire, to make men *Hypocrites*; and a *meer Civil* man is no better: yet to us, that cannot judge but by the *outward behaviour*, it is less grief, when men are *Hypocrites*, than when they are *Profane*. Our first aim is, to make you *good*: yet some rejoycing it is to us, if we can but make you *less evil*. Our aim is, to make you of *Natural*, holy and *Spiritual* men; but we are glad, if of *dissolute*, we can but make you

a Luke 6. 36.
* Cicero.

good

good *Moral* men: if in ſtead of planting *Grace*, we can but root out *Vice*: if in ſtead of *the power of Godlineſs* in the reformation of *the inner man*, we can but bring you to ſome tolerable *ſtayedneſs* in the conformity of *the outward man*. If we can do but this, though we are to ſtrive for that, our labour is not altogether in vain in the Lord. For hereby, *firſt*, mens *ſins* are both *leſs* and *fewer*: and that *ſecondly*, abateth ſomewhat both of *the number* and *weight* of their ſtripes, and maketh their *puniſhment* the eaſier: and *thirdly*, there is leſs *ſcandal* done to *Religion*; which receiveth not ſo much foil and diſ-reputation by cloſe *hypocriſie*, as by lewd and open *prophaneneſs*: *Fourthly*, the Kingdom of Satan is *diminiſhed*, though not directly in *the ſtrength*, for he loſeth never a Subject by it; yet ſomewhat in *the glory* thereof, becauſe he hath not ſo full and abſolute command of ſome of his ſubjects, as before he had, or ſeemed to have. *Fifthly*, much of *the hurt* that might come by *evil example*, is hereby prevented. *Sixthly*, the people of God are preſerved from many *injuries* and *contumelies* which they would receive from evil men, if their barbarous manners were not thus civilized; as a fierce *Maſtiffe* doth leaſt hurt, when he is *chained* and *muzled*. *Seventhly* and laſtly, and which ſhould be the ſtrongeſt motive of all the reſt, to make us induſtrious to *repreſs* vicious affections in others; it may pleaſe God theſe ſorry *beginnings* may be *the* [b] *fore-runners* of more bleſſed and more ſolid *graces*. My meaning is not, that theſe *Moral reſtraints* of our wilde corruption, can either *actually* or but *virtually* prepare, diſpoſe, or qualifie any man for *the grace* of Converſion and Renovation; or have in them *Virtutem ſeminalem*, any natural power which by ordinary help may be cheriſhed and improved ſo far, as *an Egge* may be hatched into a *Bird*, and a *kirnel* ſprowt and grow into a *tree*; (far be it from us to harbour any ſuch *Pelagian* conceipts:) but this I ſay, that God being a *God* of *Order*, doth not ordinarily work but *in order* and by degrees, bringing men from the one extream to the other by *middle* courſes; and therefore ſeldom bringeth a man from the wretchedneſs of *forlorn nature* to the bleſſed eſtate of *ſaving grace*, but where firſt by his *reſtraining grace* in ſome good meaſure he doth *correct* nature, and *moralize* it. Do you then that are *Magiſtrates*, do we that are *Miniſters*, let all *Fathers*, *Maſters*, and others whatſoever, by wholſom *ſeverity* (if fairer courſes will not reclaim them) *deterr* audacious perſons from offending, *break* thoſe that are under our charge of their wills and wilfulneſs, *reſtrain* them from lewd and licentious practiſes and company, [c] *not ſuffer* ſin upon them for want of *reproving* them in due and ſeaſonable ſort, [d] *ſnatch* them out of the fire, and *bring* them as far as we can out of *the ſnare of the Devil* to God-ward; and leave the reſt to him. Poſſibly, when we have *faithfully done* our

1. 2. 3. 4. 5. 6. 7.

b *In ipſis improbis dum formidato ſupplicio frænatur facultas, invocato Deo ſanatur voluntas.* Auguſt. Tom. 2.

c Levit. 19 17.

d Jude ver. 23.

part, to the utmost of our power; he will set in *graciously*, and begin to do his part, in their *perfect conversion*. If by our good *care*, they may be made to *forbear* swearing, and cursing, and blaspheming; they may in time by his good *grace* be brought to [e] *fear an Oath*: If we *restrain* them from gross *prophanations* upon his hol-yday in the mean time; they may come at length to think his Sabbath [f] *a delight*: If we keep them from *swilling*, and *gaming*, and *revelling*, and *rioting*, and *roaring*, the while; God may frame them ere long to a *sober* and *sanctified use* of the Creatures: and so it may be said of other *sins* and *duties*. I could willingly inlarge all these points of *Inferences*, but that there are yet behinde sundry other good *Uses*, to be made of this *restraining Grace* of God, considered as it may lye upon *our selves*; and therefore I now pass on to them.

e Eccles. 9. 2.

f Esay 21. 13.

41. *First*, there is a root of *Pride* in us all, whereby we are apt to think *better* of our selves, than there is cause: and every *infirmity* in our brother, (which should rather be an *item* to us of our frailty) serveth as *fuel* to nourish this vanity, and to *swell* us up with a *Pharisaical* conceit, that forsooth we are [a] *not like other men*. Now, if at any time when we see any of our brethren *fall* into some sin, from which by the good hand of God upon us we have been hitherto *preserved*, we then feel this *swelling* begin to rise in us, as sometimes it will do: the point already delivered may stand us in good stead, to *prick* the bladder of our *pride*, and to let out some of that *windy vanity*; by considering, that this our *forbearance* of evil, wherein we seem to excell our brother, is not from *nature*, but from *grace*; not from our *selves*, but from *God*. And here a little let me close with thee, whosoever thou art, that pleasest thy self with *odious comparisons*, and standest so much upon terms of *betterness*; Thou art neither *extortioner*, nor *adulterer*, *drunkard*, nor *swearer*, *thief*, *slanderer*, nor *murtherer*; as such and such are. It may be, thou art none of these: but I can tell thee what thou art, and that is as odious in the sight of God as any of these: Thou art a *proud Pharisee*; which perhaps they are not. To let thee see thou art a *Pharisee*, do but give me a direct *answer*, without shifting or mincing, to that *Question* of Saint *Paul*, [b] *Quis te discrevit? Who hath made thee to differ from another?* Was it *God*, or *thy self*, or *both* together? If thou sayest, It was *God*; thou art a *dissembler*, and thy *boasting* hath already confuted thee: for what hast thou to do to *glory* in that which is not thine? [c] *If thou hast received it, why doest thou glory, as if thou hadst not received it?* If thou sayest it was from *thy self*; what *Pharisee* could have assumed more? All the shift thou hast, is to say, it was *God* indeed that made *the difference*, but he saw something *in thee* for which he made thee *to differ*: thou acknowledgest his *restraint* in part, but thine own *good nature* did something. If this be all, thou

a Luk. 18. 11.

b 1 Cor. 4. 7.

c *Ibid.*

thou art a *very Pharisee* still, without all escape. That *Pharisee* never denied *God* a *part*, no nor *the chiefest part* neither: he began his *vaunting prayer* with an acknowledgement of Gods work, (d *I thank thee, O God, that I am not like other men.*) It was not the *denial* of all unto *God*, but *the assuming* of any thing unto *himself*, that made him a right *Pharisee*. Go thy way then, and if thou wilt do *God* and *thy self* right, *deny thy self* altogether, and * *give God* the whole glory of it, if thou hast been preserved from any evill. And from thy brothers fall, besides *compassioning* forlorn Nature *in him*, make a quite contrary use unto *thy self*; even to *humble* thee thereby, with such like thoughts as these, e *Considering thy self, lest thou also be tempted.* [Am I any *better* than he? of better *mould* than he? or better *tempered* than he? Am not I a *child* of the same *Adam*, a *vessel* of the same clay, a *chip* of the same block, with him? why then should I be f *high-minded*, when I see him *fallen* before me? why should I not rather *fear*, lest my *foot slip*, as well as his hath done? I have much cause, with all *thankfulnesse* to bless God, for his *good Providence* over me, in *not suffering* me to fall into this sin hitherto: and with all *humility* to implore the continuance of his *gracious assistance* for the future, without which I am not able *to avoid* this, or any other evill.]

d Luk. 18. 11.

* *Gratiæ tuæ deputo, & quæ cuiusq; non fecisse A guſt. 2. Confeſſ. 7.*

e Gal. 6. 1.

f Rom. 11. 20.

Secondly, since all *restraints* from sin, by what second means soever they are conveyed unto us, or forwarded, are from *the mercifull providence* of God: whensoever we observe that *God* hath *vouchsafed* us, or doth *offer* us, any *means* of such his gracious *restraint*; it is our duty joyfully to *embrace* those means, and carefully to *cherish* them, and with all due thankfulness to *bless* the name of God for them. Oh how oft have we plotted, and projected, and contrived a *course* for the expediting of our perhaps *ambitious*, perhaps *covetous*, perhaps *malicious*, perhaps *voluptuous* designs: and by *the providence* of God some unexpected intervening *accident* hath marred the curious frame of all our *project*, that they have come to nothing; as a *Spiders web* spun with much art and industry is suddenly disfigured, and swept away with the light touch of a beesom. How oft have we been *resolved* to sin, and *prepared* to sin, and even at *the pits brink* ready to cast out selves into hell: when he hath *plucked* us away, as he plucked *Lot* out of *Sodom*, by affrightments of *natural Conscience*, by apprehensions of *dangers*, by taking away *the opportunities*, by ministring *impediments*, by shortning our *power*, by sundry other means? Have we now *blessed* the Name of God for affording us these gracious *means* of prevention and *restraint*? Nay, have we not rather been *enraged* thereat, and taken it with much *impatience*, that we should be so *crossed* in the pursuit of our vain and sinfull desires and purposes? As *wayward children* cry and take pet, when

42.

a Gen. 19. 16.

the Nurſe ſnatcheth a *knife* from them, wherewith they might perhaps cut their *fingers*, perhaps haggle their *throats*; or putteth them back from *the wells mouth* when they are ready, with catching at *Babies* in the water, to type over: and as that *merry mad man* in the Poet, was in good earneſt angry with his friends for procuring him to be *cured* of his madneſs, wherein he ſo much pleaſed himſelf, as if they could not have done him a greater diſpleaſure, [b] *--Pol me occidiſtis amici, --Non ſervaſtis--*: ſuch is our folly. We are *offended* with thoſe that *reprove* us; *teſty* at thoſe that *hinder* us; *impatient* under thoſe croſſes that *diſable* us: yea we fret and turn again at the powerfull application of *the holy Word* of God, when it endeavoureth to *reform* us, or *reſtrain* us from thoſe evils wherein we delight. Let us henceforth mend this fault; cheerfully *ſubmit* our ſelves to *the diſcipline* of the Almighty; and learn of Holy *David* with what affections to *entertain* the gracious *means* he vouchſafeth us of *reſtraint* or *prevention*: as appeareth by his ſpeeches unto *Abigail*, when ſhe by her wiſdom had pacified his wrath againſt *Nabal*, whoſe deſtruction he had a little before vowed in his heat, [c] *Bleſſed be the Lord God of Iſrael which ſent thee this day to meet me; and bleſſed be thy advice, and bleſſed be thou which haſt kept me this day from coming to ſhed blood, and from avenging my ſelf with mine own hand.* He bleſſed *God*, as *the Cauſe*; and *her*, as *the Inſtrument*; and her diſcreet behaviour and *advice*, as *the Means*; of ſtaying his *hand* from doing that evil, he had vowed with his *mouth*, and was in his *heart* purpoſed to have done.

b *Horat.* 2. *Epiſt.* 1.

c 1 Sam. 25. 32, &c.

43. *Thirdly*, ſince we owe our *ſtanding* to the hand of *God*, who holdeth us up, without whoſe *reſtraint* we ſhould *fall* at every turn, and into every temptation: we cannot but ſee what need we have to *ſeek to him* daily and hourly to *with-hold* us from falling into thoſe ſins, whereunto either our corrupt nature would *lead* us, or outward occaſions *draw* us. We may ſee it by the fearfull falls of *David* and *Peter*, men nothing inferiour to the beſt of us, how weak a thing man is to reſiſt *temptation*, if *God* withdraw his *ſupport*, and leave him but a little to *himſelf*. Which made *David* pray to God that he would [a] *Keep back his ſervant from preſumptuous ſins.* He well knew, though he were the faithfull *ſervant* of God, that yet he had no ſtay of *himſelf*; but, unleſs God *kept him back*, he muſt *on*, and he muſt *in*, and he muſt in *deep*, even as far as to *preſumptuous ſins*. No *man*, though he be never ſo *good*, hath any aſſurance, as upon his own *ſtrength*, though it be never ſo *great*, that he ſhall be able to avoid any *ſin*, though it be never ſo *foul*. When a Heathen man prayed unto *Jupiter*, to ſave him from his *Enemies*; one that overheard him would needs mend it with a more needfull prayer, that *Jupiter* would ſave him from his *Friends*: he thought they might do him more hurt, becauſe he *truſted* them; but as for

a Pſal. 19. 13.

his *Enemies* he could look to himself well enough, for receiving harm from them. We that are *Christians*, had need pray unto the God of Heaven, that he would not *give* us up into the hands of our *professed enemies*; and to pray unto God, that he would not deliver us over into the hands of our *false-hearted Friends*: but there is another *prayer* yet more needful, and to be pressed with greater importunity than either of both, that God would save us from *our selves*, and not give us up into our *own hands*; for then we are utterly cast away. There is a way-ward *old-man* that lurketh in every of our bosoms, and we make but too much of him: than whom, we have not a more *spightful* enemy, nor a more *false* friend. Alas we do not think, what a man is *given over* to, that is given over to *himself*: he is given over to [b] *vile affections*; he is given over to a [c] *reprobate sense*; he is given over to [d] commit all manner of wickedness *with greediness*. It is the last and fearfullest of all other *judgements*, and is not usually brought upon men, but where they have obstinately refused to hear *the voyce of God*, in whatsoever other tone he had spoken unto them; then to *leave* them to *themselves*, and to their own counsels: [e *My people would not hear my voyce, and Israel would none of me: so I gave them up unto their own hearts lust, and let them follow their own imaginations.*] As we conceive the state of *the Patient* to be desperate, when *the Physician* giveth him over, and letteth him *eat*, and *drink*, and *have*, and *doe*, *what*, and *when*, and *as much* as he will without *prescribing* him any dyet, or *keeping back* any thing from him he hath a mind unto. Let us therefore *pray* faithfully and fervently unto God, as *Christ* himself hath taught us, that he would not, by leaving us unto our selves, [f] *lead us into temptation*, but by his gracious and powerful support *deliver us from* all those *evils*, from which we have no power at all to *deliver* our selves.

b Rom. 1. 26.
c *Ibid.* ver. 28.
d Eph. 4 19.
e Psal. 81. 11, 12.
f Mat. 6. 13.

44. *Lastly*, since this *Restraint* whereof we have spoken, may be but a *common Grace*, and can give us no sound nor *solid comfort* if it be but a *bare restraint*, and no more: though we ought to be *thankful* for it, because we have *not deserved* it; yet we should not rest, nor think our selves safe enough, till we have a well grounded assurance, that we are possessed of an higher and a better Grace, even *the grace of sanctification*. For *that* will *hold out* against temptations, where *this* may *fail*. We may deceive our selves then, (and thousands in the world do so deceive themselve;) if upon our *abstaining* from sins, from which God *with-holdeth* us, we presently conclude our selves to be in *the state of Grace*, and to have *the power* of godliness, and *the spirit* of sanctification. For, between this *restraining Grace*, whereof we have now spoken, and that *renewing Grace* whereof we now speak; there are sundry wide *differences*. They differ *first*, in their *fountain*. *Renewing grace* springeth from *the special love* of God towards those that are his

1.

his in Christ: *restraining grace* is a fruit of that *general mercy* of
a Psal. 145. 2. God, whereof it is said in the Psalm, that *his mercy is over all his works*. They differ *secondly*, in their extent: both of *Person, Subject, Object*, and *Time*. For *the Person*; *restraining* Grace is *common* to good and bad: *Renewing* Grace *proper* and peculiar to the *Elect*. For *the Subject*; *Restraining Grace* may binde *one part* or faculty of a man, as *the hand* or *tongue*, and leave *another* free, as *the heart* or *ear*: *Renewing Grace* worketh upon *all* in
b 1 Thes 6.23. some measure, sanctifieth the whole man, b *Body, and soul, and spirit*, with all the parts and faculties of each. For *the Object*; *Restraining Grace* may withhold a man from *one sin*, and give him scope to *another*: *Renewing Grace* carrieth an *equal* and just respect to all Gods Commandements. For *the Time*; *Restraining Grace* may rye us now, and *by and by* unloose us: *Renewing Grace* holdeth out unto the end, more or less, and never leaveth us *wholly* destitute. 3. *Thirdly*, they differ in their *Ends*. *Restraining Grace* is so intended chiefly for the good of *humane society*, especially of *the Church of God*, and of the members thereof; as that indifferently it may, or may not, do good to *the Receiver*; but *Renewing Grace* is especially intended for the Salvation of *the Receiver*, though *Ex consequenti* it do good also unto others. They differ 4. *fourthly*, and lastly, in their *Effects*. *Renewing Grace mortifieth* the corruption, and *subdueth* it, and *diminisheth* it; as *water* quencheth fire, by abating the heat: but *Restraining Grace* only *inhibiteth* the exercise of the corruption, for the time, without any
c Dan. 3.25. *real diminution* of it either in substance or quality; as *the* c *fire* wherein *the three Children* walked, had as much heat in it at that very instant, as it had before and after, although by the greater power of God, the natural power of it was then *suspended* from working upon *them*. The *Lions* that spared *Daniel* were Lions
d Dan. 6.22. still, and had their ravenous disposition still; albeit God d *stopped their mouthes* for that time, that they should not hurt *him*: but that there was no change made in their *natural disposition* appeareth by their entertainment of their next guests, whom they
e *Ibid* vers.24. devoured with all greedinesse. e *breaking their bones* before they came to the ground. By these two instances and examples, we may in some measure conceive of the nature and power of *the restraining grace of God* in wicked men. It *bridleth the corruption* that is in them for the time, that it cannot break out; and *manacleth* them in such sort, that they do not shew forth the ungodly disposition of their heart: but there is no *real change* wrought in them all the while; their heart still remaining *unsanctified*, and their natural corruption *undiminished*. Whereas *the renewing* and *sanctifying Grace* of *God*, by a real change of a *Lion* maketh a *Lamb*; altereth the natural disposition of the soul, by draining out some of *the corruption*; begetteth a new *heart*, a new *spirit*, new

habits,

habits, new *qualities*, new *dispositions*, new *thoughts*, new *desires*; maketh a [f] *new man*, in every part and faculty compleatly *New*. Content not thy self then with a bare *forbearance* of sin, so long as thy *heart* is not changed, nor thy *will* changed, nor thy *affections* changed: but strive to become *a new man*, to be [g] *transformed by the renewing of thy minds*; to hate *sin*, to love *God*, to wrastle against thy *secret corruptions*, to take delight in *holy duties*, to subdue thine understanding, and will, and affections, to *the obedience* of Faith and Godliness. So shalt thou not only be *restrained* from sinning against *God*, as *Abimelech* here was; but also be *enabled*, as faithful *Abraham* was, to please God: and consequently assured with all the faithful children of *Abraham*, to be [h] *preserved by the* almighty *power of God through faith unto salvation*. Which Grace, and Faith, and salvation, the same Almighty God, the God of Power, and of Peace, bestow upon us all here assembled, [i] *With all that in every place call upon the name of* Jesus Christ, *our Lord, both theirs and ours*: even for the same our Lord Jesus Christs sake, his most dear Son, and our blessed Saviour and Redeemer: To which blessed Father, and blessed Son, with the blessed Spirit, *most holy, blessed, and glorious Trinity*, be ascribed by us and the whole Church, all *the Kingdome, the power, and the glory*, from this time forth and for ever. *Amen*.

f Ephes. 4. 24.

g Rom. 2. 2.

h 1 Pet. 1. 5.

i 1 Cor. 1. 2.

AD POPULUM.

The Seventh Sermon.

At S. *Pauls* Croſs London, 6. *May*, 1627.

1 Pet. 2. 16.

As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.

1. THere is not any thing in the world more generally *deſired* than *Liberty*; nor ſcarſe any thing more generally *abuſed*. Inſomuch as even that bleſſed *liberty* which the eternal Son of God hath *purchaſed* for His Spouſe the Church, and *endowed* her therewithal, hath in no age been free from *abuſes*: whileſt ſome have ſinfully *neglected* their Chriſtian liberty, to *their own* prejudice; and otherſome have as ſinfully *ſtood upon it*, to the prejudice *of their brethren*. So hardly, through *pride* and *ignorance*, and other corruptions that abound in us, do we hit upon *the golden mean*, either in this, or almoſt in any thing elſe: but eaſily ſwarve into *the vitious extreams* on both hands, declining ſometimes into *the defect*, and ſometimes into *the exceſs*. The Apoſtles therefore, eſpecially *Saint Peter*, and *Saint Paul*, the two chiefeſt planters of the Churches, endeavoured early to inſtruct believers in *the true Doctrine*, and to direct them in *the right uſe* of their *Chriſtian liberty*, ſo often in their ſeveral *Epiſtles*, as fit occaſion was offered there-

A thereunto. Which, we may obſerve them to have done moſt frequently and fully in thoſe *two caſes*, which being very common, are therefore of the greater conſequence, *viz.* the caſe of *Scandal*, and the caſe of *Obedience*.

2. And we may further obſerve concerning theſe two Apoſtles, that S. *Paul* uſually toucheth upon this argument of *liberty*, as it is to be exerciſed in the caſe of *Scandal*; but S. *Peter* oftner, as in the Caſe of *Obedience*. Whereof, on S. *Peter*'s part, I conceive the reaſon to be this: That being [a] *the Apoſtle of the Circumciſion*, and ſo having to deal moſt with *the Jewes*, who [b] could not brook B *ſubjection*, but were of all Nations under heaven the moſt impatient of *a forain yoke*; he was therefore the more careful to deliver the doctrine of *Chriſtian liberty* to them in ſuch a manner, as might frame them withal to yield ſuch reverence and *obedience* to their *Governours*, as became them to do. And therefore S. *Peter* beateth much upon the point of *Obedience*.

a Gal. 2. 7.
b *Seditioſiſſima gens.* Joſ. Scalig. not. in Luc. 22. 52.

3. But he no where preſſeth it more fully than in this Chapter: Wherein after *the general* exhortations of *ſubduing the luſts* that are in their own boſoms, *verſ.* 11. and of *ordering their converſation* ſo as might be for their credit and honeſty in the ſight of C others, *ver.* 12. when he deſcendeth to more *particular duties*, he beginneth *firſt* with, and inſiſteth *moſt* upon, this duty of *ſubjection and obedience* to Authority, in the greateſt remaining part of the Chapter. *The firſt Precept* he giveth in this kinde, is ſet down with ſundry amplifications and reaſons thereunto belonging, in the next *verſes* before the Text (*Submit your ſelves to every Ordinance of man for the Lords ſake*: And then he doth by way of *Prolepſis*, take away *an Objection*, which he foreſaw would readily be made againſt that and the following Exhortations, from the pretext of *Chriſtian liberty*: in the words of the Text, (*As free,* D *and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God*).

5. Conceive the words as ſpoken in *anſwer* to what thoſe new converts might have *objected*. We have been taught, that the Son of God hath made us *free*, and then we are [a] *free indeed*: and ſo not bound to ſubject our ſelves to any *Maſters* or *Governors* upon earth, no not to *Kings*; but much rather bound not to do it, that ſo we may *preſerve* that freedome which Chriſt hath purchaſed for us, and *reſerve* our ſelves the more entirely for *Gods ſervice*, by refuſing to be *the ſervants of men*.

a Joh. 8. 36.

6. E This *Objection* the Apoſtle clearly taketh off in *the Text*, with much holy wiſdom, and truth. He telleth them, that being indeed ſet *at liberty* by Chriſt, they are not therefore any more to *enthral* themſelves to any living ſoul or other creature; not to *ſubmit* to any ordinance of man *as ſlaves*, that is, as if *the ordinance* it ſelf did by any proper, direct, and immediate vertue, binde *the conſcience*.

But yet, all this notwithſtanding, they might and ought to *ſubmit* thereunto as [b] *the Lords freemen*, and in a free manner; that is, by a voluntary and uninforced both *ſubjection* to their *power*, and *obedience* to their lawful *commands*. They muſt therefore take heed they uſe not their *liberty for an occaſion to the fleſh*, nor under ſo fair a title, palliate *an evil licentiouſneſs*, making that *a cloak* for their irreverent and undutiful carriage towards their *Superiours*. For albeit they be not *the ſervants* of *men*, but of *God*; and therefore owe no *obedience* to *men* as upon immediate tie of conſcience, and for their own ſake, but to *God* only: yet for his ſake, and out of the conſcience of that *obedience* which they owe to his command of [c] *honouring father and mother*, and of being [d] *ſubject to the higher powers*, they ought to give unto them ſuch *honour* and *obedience*, as of right belongeth unto them according to the eminency of their high places. (*As free, and not uſing your liberty for a cloak of maliciouſneſs, but as the ſervants of God.*)

b 1 Cor. 7. 22.

c Exod. 20. 12.

d Rom. 13. 1.

7. From which words thus paraphraſed, I gather *three obſervations*: all concerning our *Chriſtian liberty*, in that branch of it eſpecially which reſpecteth *humane ordinances*, and the uſe of *the creatures*, and of all *indifferent things*. Either 1. in *the exiſtence* of it, [*As free,*] or 2. in *the exerciſe* of it, [*And not uſing your liberty for a cloak of maliciouſneſs,*] or 3. in *the end* of it, [*but as the ſervants of God.*] The *firſt obſervation* this; We muſt ſo

1. ſubmit our ſelves to *ſuperiour authority*, as that we do not

2. thereby impeach our *Chriſtian liberty*: [*As free.*] *The ſecond* this; We muſt ſo maintain our *liberty*, as that we do not under that colour either *commit* any ſin, or *omit* any requiſite office either of charity or duty: [*and not uſing your liberty for a cloak*

3. *of maliciouſneſs*]. *The third* this; In the whole exerciſe both of *the liberty* we have in Chriſt, and of *the reſpects* we owe unto men, we muſt evermore remember our ſelves to be, and accordingly behave our ſelves as thoſe that are *Gods ſervants*: (*but as the ſervants of God*]. The ſum of the whole *three points* in brief this; We muſt be careful without either *infringing* or *abuſing* our *liberty*, at all times, and in all things to *ſerve God*.

8. Now then to the ſeveral points in that order as I have propoſed them, and as they lye in *the Text*: [ὡς ἐλευθέροι, *As free.*] Which words have manifeſt reference to *the exhortation* delivered three verſes before the text; as declaring *the manner* how *the duty* there exhorted unto ought to be performed: yet ſo as that the force of them ſtretcheth to *the exhortations* alſo contained in the verſes next after the text. *Submit* your ſelves to *publick governours* both ſupreme and ſubordinate; *be ſubject* to your own particular maſters; *honour all men* with thoſe proper reſpects that belong to them in their ſeveral ſtations: But look you do

all

all this (ὡς ἐλεύθεροι) not *as ſlaves*, but *as free*: do it without impeachment of *the liberty* you have in Chriſt. Of which *liberty*, it would be a profitable labour (but that I ſhould then be forced to omit ſundry other things which I deem needful to be ſpoken, and more neerly pertinent to the points propoſed) to diſcover at large *the nature*, and *parts*, and *cauſes*, and *effects*, and *adjuncts*; that we might the better underſtand the amplitude of that *dower* which *Chriſt* hath ſetled upon his *Church*, and thence learn to be the more careful to preſerve it. But I may not have time ſo to do; it ſhall therefore ſuffice us to know, that as the other branches of our *liberty*, whether of *glory* or *grace*; whether from *the guilt* of ſin in our *juſtification*, or from *the dominion* of ſin in our *ſanctification*, with the ſeveral appendices and appurtenances to any of them: ſo this branch of it alſo which reſpects the uſe of *indifferent things*; Firſt is *purchaſed* for us by *the bloud* of [a] Chriſt, and is therefore uſually called by the name of *Chriſtian liberty*. Secondly, is *revealed* unto us outwardly in the preaching of *the Goſpel* of God and of Chriſt, which is therefore called [b] *the law of liberty*. And thirdly, is *conveighed* unto us inwardly and effectually by the operation of *the Spirit* of God and of Chriſt, which is therefore called a [c] *free ſpirit* (O ſtabliſh thou me with thy free ſpirit) becauſe, *where the Spirit of the Lord is, there is liberty*, 2 *Cor.* 3. 17.

1.
a Joh. 8. 36. & Gal. 5. 1.
2.
b Jam. 1. 25. & 2. 12.
3.
c Pſal. 51. 12

Now this *liberty*, ſo dearly *purchaſed*, ſo clearly *revealed*, ſo firmly *conveyed*; it is our duty to *maintain* with our utmoſt ſtrength in all the parts and branches of it, and (as the Apoſtle exhorteth) to [a] *ſtand faſt in the liberty wherewith Chriſt hath made us free, and not* to ſuffer our ſelves either by the devices of other men, or by our own ſloth and wilful default *to be intangled again with the yoak of bondage*. And namely in this particular branch whereof we now ſpeak, whatſoever *ſerviceable offices we* do to any of our *brethren*, eſpecially to thoſe that are *in authority*, we muſt perform our duty therein with all *cheerfulneſs of ſpirit*, & for Conſcience ſake: but ſtill with *freedom of ſpirit*, and with liberty of Conſcience; as being *ſervants to God* alone, and not *to men*. We find therefore in the Scriptures a peremptory charge both waies; that we neither uſurp *maſterſhip*, nor undergo *ſervitude*. A charge given by our Saviour *Chriſt* to his Diſciples in the former behalf, that they ſhould [b] *not be called Rabbi*, neither Maſters, *Matth.* 23. and a charge given by the Apoſtle *Paul* to all believers in the latter behalf, that they ſhould [c] *not be ſervants of men*, 1 Cor. 7.

9.
a Gal. 5. 1.
b Mat. 23. 8, 10.
c 1 Cor. 7. 23.
10.

God forbid any man of us, poſſeſſed with an *Anabaptiſtical* ſpirit, or rather frenzy, ſhould underſtand either of thoſe paſſages, or any other of like ſound, as if *Chriſt* or his *Apoſtle* had had any purpoſe therein to ſlacken thoſe *ſinews* and *ligaments*, and to diſſolve thoſe *joynts* and *contignations*, which tye into *one body*, and claſpe

into *one ſtructure*, thoſe many little members and parts, whereof all *humane ſocieties* conſiſt: that is to ſay, to * forbid all thoſe *mutual relations* of ſuperiority and ſubjection which are in the world, and ſo to turn all into a vaſt Chaos of *Anarchy* and *Confuſion*. For ſuch a meaning is contrarious to the expreſs determination of [a] *Chriſt*, and to the conſtant doctrine of [b] *S. Paul* in other places: and we ought ſo to interpret the Scriptures, as that one place may conſiſt with another, without claſhing or contradiction. The true and plain meaning is this; that we muſt not acknowledge any our *ſupreme Maſter*, nor yield our ſelves to be *wholly* and *abſolutely* ruled by the will of any, nor enthral our *Judgements* and *Conſciences* to *the ſentences* or *laws* of any man, or Angel, but only *Chriſt* our Lord and Maſter in Heaven.

* *Non venit Chriſtus conditiones mutare.* Hieron. in Ep. 6.

a Mat. 22. 21.
b Rom. 13. 1. &c. Eph. 6. 5. Col. 3. 22.

11. And this interpretation is very conſonant to the *Analogy* of Scripture in ſundry places. In *Epheſ. 6.* (to omit other places) there are *two diſtinctions* implyed, the one in the 5. the other in the 7. verſes, both of right good uſe for the reconciling of ſundry texts that ſeem to contradict one another, and for the clearing of ſundry difficulties in the preſent argument. [a] *Servants*, (ſaith S. *Paul* there) *be obedient to them that are your Maſters according to the fleſh*. Which limitation affordeth us the diſtinction of Maſters [b] *according the fleſh* only, and of Maſters *after the ſpirit* alſo. Intimating that we may have other *Maſters of our fleſh*, to whom we may (and muſt) give due reverence, ſo far as concerneth *the fleſh*; that is, ſo far as appertaineth to *the outward man*, and all *outward things*. But of our *ſpirits*, and ſouls, and conſciences; as we can have *no fathers*, ſo we may have *no Maſters* upon earth, but only our *Maſter* and our *Father* which is in heaven. And therefore (in *Mat.* 23.) Chriſt forbiddeth the calling of any man upon earth [c] *Father*, as well as he doth the calling of any man *Maſter*. And both the prohibitions are to be underſtood alike, and as hath been now declared.

a Epheſ. 6. 5.

b -- *ſecundum carnem: quia eſt & Dominus ſecundum ſpiritum. Ille eſt verus Dominus* -- Auguſtin. in Pſal. 124.

c Mat. 23. 9.

12. Again (ſaith S. *Paul* there) [a] *with good will doing ſervice, as to the Lord, and not to men*; which oppoſition importeth a ſecond diſtinction, and that is of Maſters, into *ſupreme*, and *ſubordinate*: thoſe are *ſubordinate Maſters*, to whom we do ſervice *in ordine ad alium*, and as under another. Thoſe are *ſupreme Maſters*, in whom our obedience reſteth in *the final reſolution* of it, without looking farther or higher. Men may be our *Maſters*, and we their ſervants, the firſt way; with ſubordination to *God*, and [b] for his ſake: And we muſt do them ſervice, and that with *good will*: but with reſervation ever of our bounden ſervice to him, as our only *ſupreme* ſoveraign and *Abſolute Maſter*. But the later way, it is *high ſacriledge* in any man to *challenge*, and it is *high Treaſon* againſt the ſacred Majeſty of God and of Chriſt for us to *yield* to any other but them, *the maſterſhip*, that is, the ſoveraign and *abſolute maſterſhip* over us. Briefly,

a Epheſ. 6. 7.

b -- *diſtinguebant Dominum æternum à temporali: tamen ſubditi erant, propter Dominum æternum, etiam domino temporali.* Auguſtin. in Pſal. 124.

Briefly, we must not understand those Scriptures that forbid either *Mastership* or *servitude*, as if they intended to discharge us from those mutual obligations, wherein either in *nature* or *civility* we stand tyed one to another, in the state *Oeconomical*, *Political*, or *Ecclesiastical*; as anon it shall further appear: but only to beget in us a *just care*, amidst all the offices of *love* and *duty* which we perform to men, to preserve inviolate that *liberty* which we have in Christ; and so to do them *service*, as to maintain withal our own *freedom* ὡς ἐλεύθεροι, *as free*.

13. A thing whereof it behoveth us to have a special care, and that for sundry and weighty respects. *First*, in regard of *the trust* reposed in us in this behalf. Every [a] honest man taketh himself bound to discharge with faithfulness *the trust* reposed in him, and to preserve what is *committed* unto him by way of *trust*, (though it be *another mans*) [b] no less, if not rather much more carefully, than he would do if it were *his own*; that so he may be able to give a good account of his trust. Now these two, *the Christian Faith*, and *the Christian Liberty*, are of all other the choisest jewels, whereof the Lord Jesus Christ hath made his Church the depositary. Every man therefore in the Church ought [c] *earnestly to contend*, as *for the maintenance of the faith*, (as S. *Jude* speaketh) so also for the maintenance of *the liberty*, *which was once delivered to the Saints*: even *eo nomine*, and for that very reason, because they were both delivered unto them under such a trust. [d] *O Timothee, depositum custodi*: S. *Paul* more than once calleth upon *Timothy* to *keep that which was committed to his trust*. He meaneth it in respect of *the Christian Faith*: which he was bound to keep intire as it was delivered him, at his peril, and as he would answer it another day. And the like obligation lieth upon us, in respect of this other rich *depositum*, this παρακαταθήκην of *Christian liberty*: for which we shall be [e] answerable to Christ, from whom we received it, how we have both *kept* it, and *used* it. And if by our default, and for want either of care or courage in us (*dolo vel latâ culpâ*, as the Lawyers say) we lose or imbezel it (as she said in the Canticles, [f] *They made me the keeper of the Vineyard, but mine own Vineyard have I not kept*:) No doubt it will lie heavie upon us, when we come to give in our accounts. Rather we should put on a resolution (like that of [g] *Moses* who would not yield to leave so much as *an hoof* behinde him) not to part with *a jot* of that *liberty* wherewith Christ hath *entrusted* us, by making ourselves *the servants of men*.

a *Religiosus homo sanctusque diligenter & circumspectè solet tueri fidei commissa.* Senec. de tranquil. cap. 11.

b *Nisi ad suum modum curam in depositio praestat; fraude non caret.* l. 32. ff. de depositio.

c Jude, vers 3.

d 1 Tim. 6. 20. & 2 Tim. 1. 14.

e Παρακαταθήκην λαβὼν δικαίως ἀπόδος. *Pittaci dictum apud Stob. Serm.* 1.

f Cant. 1. 6.

g Exod. 10. 26.

14. Especially since we cannot so do, *Secondly*, without manifest wrong to Christ; nor *thirdly*, without great dishonour to God. Not without wrong to Christ: S. *Paul* therefore disputeth it as upon a ground of right, 1 Cor. 7. *Ye are bought with a price*, (saith he) [a] *be ye not the servants of men*: and in the next chapter before

a 1 Cor. 7. 22.

b 1 Cor. 6. 19, 20.

before that, [b] *ye are not your own, for you are bought with a price.* As if he had ſaid, Though it were a great weakneſs in you to put your ſelves out of your own power into the power of others, by making your ſelves their *ſervants*: yet if you were *your own*, there ſhould be no injury done thereby to any *third perſon*; but unto whoſoever ſhould complain as if he were wronged, you might return this reaſonable anſwer, (c *Friend I do thee no wrong; Is it not lawful for me to do as I will with mine own?*) But, ſaith he, this is not your caſe: you are *not your own*, but *Chriſts*. He hath bought you with his moſt precious bloud; he hath payed a *valuable* (rather an *invaluable price*) for you: and having *bought* you and *payed* for you, you are now *his*; and you cannot diſpoſe your ſelves in any *other ſervice* without apparent wrong *to him*.

c Mat. 20. 13, 15.

15. Neither only do we *injure Chriſt*, by making our ſelves *the ſervants of men*; but we *diſhonour God* alſo: which is *a third* reaſon. For to whom we make our ſelves *ſervants*, him we make our *Lord* and *God*. The covetous worldling therefore, by [a] *ſerving Mammon*, maketh Mammon his *God*: which made S. *Paul* two ſeveral times to ſet the brand of *Idolatry* upon covetouſneſs ([b] *the covetous man which is an Idolater*, Epheſ. 5. and [c] *covetouſneſs which is Idolatry*, Col 3.) And the voluptuous Epicure is therefore ſaid to make his [d] *belly his God*, Phil. 3. becauſe he [e] *ſerveth his own belly*, as the phraſe is, *Rom.* 16. Neither can I imagine upon what other ground *the Devil* ſhould be called [f] *the God of this world*, than this, that [g] ὁ λαὸς ὁ κόσμου ἐν τῷ κοσμῷ, the men of this evil world by doing him *ſervice* do ſo make *a God* of him. For Service is a principal part of that honour that belongeth *to God* alone, and whereof in his jealouſie he will not endure that any part ſhould be given away from him to another: [h] *Ipſi ſoli ſervies, thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.* We cannot *ſerve* any other, but to *his* great diſhonour.

a Mat. 6. 24.
b Epheſ. 5. 15.
c Col. 3. 5.
d Phil. 3. 19.
e Rom. 16. 18
f 2 Cor. 4. 4
g 1 Joh. 5. 19.
h Mat. 4. 10.

16. Yea and *our own* too; which may ſtand for a *fourth* reaſon. *Ye ſee your calling brethren*, ſaith the Apoſtle, 1 *Cor.* 1. 26. He would have men take notice of their *Chriſtian calling*, (it is a holy and a high calling:) that ſo they might [a] *walk worthy* of it, and carry themſelves in every reſpect anſwerably thereunto. Now by our calling we are *freemen*: for, [b] *Brethren, you have been called unto liberty*, *Gal.* 5. or (which is all one) to *the ſervice* of God. And being ſo, we infinitely abaſe our ſelves, and diſparage *our calling*; when of *freemen* we become *ſlaves*; and make our ſelves of *Gods, mens ſervants*: incomparably more to our own diſhonour, than if one that is *free* of a rich company, and hath born office in it, ſhould for baſe reſpects binde himſelf *apprentice* again with a maſter of poor condition in ſome pelting trade. It is [c] *deminutio capitis* (as the Civilians call it,) for a man to deſcend from a higher to a lower condition; of *the three degrees* whereof that is eſteemed the greateſt,

a Epheſ. 4. 1.
b Gal. 5. 13.
c *V. Pauliſſ. de capit. deminut.*

(*maxima*

(*maxima deminutio capitis*) which is with loss of *liberty*. *Leo* the Emperor therefore by special and severe constitution (as you may see it in [d] *the Novels*) forbad all *freemen* within the Empire the sale of their *liberties*; calling it *facinus* in those that were so *presumptuous* as to *buy* them, and no less than folly, yea madness (*dementia* and *insania*) in those that were so *base* as to *sell* them: not without some indignation at the former laws, for suffering such an indignity to be so long practised without either chastisement or restraint. And if he justly censured them as men of [e] *abject minds*, that would for any consideration in the world willingly forgo their *civil* and *Roman liberty*: what flatness of spirit possesseth us, if we wilfully betray our *Christian* and *spiritual liberty*?

d *Leo Novell. constit.* 59.

e —— *qui tam ignavi & abjecti animi est* —— Ibid.

17.

Whereby, besides *the dishonour*, we do also (which is *the fifth reason*, and whereunto I will adde no more) with our own hands pull upon our own heads a great deal of unnecessary *cumber*. For whereas we might draw an [a] *easie yoak*, carry a *light burden*, observe [b] *commandements* that are *not grievous*, and so live at much hearts-ease, in *the service of God* and of Christ: by putting our selves into *the service of men*, we thrust our necks into a [c] *hard yoak* of bondage, such as neither we nor any of our fathers were ever able to bear; we lay upon our own shoulders *nescia gravia & insupportabilia onera*, *heavy and importable burdens*; and subject our selves to *ordinances*, which are both grievous and unprofitable; and such are so far from preserving those that use them from perishing, that themselves [d] *perish in the using*.

a Mat. 11. 30.

b 1 John 5. 3.

c μαζία ἢ θεῶν δουλεία, ἄμετρος δὲ ἡ τοῖς ἀνθρώποις. Plat. apud Stob. Ser. 46.

d Col. 2. 21.

18.

Now against this *liberty*, (which if we will answer *the trust* reposed in us, and neither *wrong* Christ, nor *dishonour God*, nor yet *debase* and *encumber* our selves, where we should not,) we must with our utmost power maintain: *The offenders* are of two sorts: to wit, such as either injuriously *encroach* upon *the liberty* of others; or else unworthily *betray* away their own. The most notorious of the former sort are *the Bishops of Rome*; whose usurpations upon *the consciences* of men, shew them to be the true successors of the Scribes and Pharisees, in [a] *laying heavy burdens upon mens shoulders* which they ought not, and in [b] *rejecting the Word of God to establish their own traditions*; rather than the successors of S. *Peter*, who forbiddeth [c] *dominatum in Cleris*, in the last chapter of this Epistle at verse 3. To teach their own *judgements* to be *infallible*; To make their *definitions* an universal and unerring *rule of faith*; To stile their *decrees* and constitutions *Oracles*; To assume to themselves *all power* in heaven and earth; to require *subjection* both to their *laws* and *persons*, as of necessity unto salvation; To suffer themselves to be called by their Parasites [d] *Dominus Deus noster Papa*, and [e] *Optimum, maximum, & supremum in terris numen*; all which and much more is done and taught and professed by *the Popes*, and in their behalf: if all this will not reach to S. *Pauls*

a Mat. 23. 4.

b Mark 7. 9.

c 1 Pet. 5. 3.

d *Glos. in extravag. Joh. 22. c. Cum inter.*

e *Stapleton de princip. fid. in praefat.*

f 2 Thess. 2. 4. *exaltari supra omne quod vocatur Deus*: yet certainly, and no modest man can deny it, it will amount to as much as S. Peters *dominari in Clero*, even to the exercising of such *a Lordship over the Lords heritage*, the Christian *Church*, as will become none but *the Lord* himself, whose heritage the Church is.

g 1 Pet. 5. 3.

19. Besides these, that do it thus by *open Assaults*, I would there were not others also, that did by *secret undermenings* go about to deprive us of that *liberty* which we have in Christ Jesus, even then when they most pretend the maintenance of it. They inveigh against *the Church Governours*, as if they Lorded it over *Gods* heritage; and against *the Church orders* and *constitutions*, as if they were contrary to *Christian liberty*. Wherein, besides that they do manifest wrong to the *Church* in both particulars: they consider not, that those very accusations, which they thus irreverently *dart* at the face of their *Mother*, (to whom they owe better respect,) but miss it, do *recoil* part upon themselves and cannot be avoided. For whereas these *constitutions* of the Church are made for *order*, *decency*, and *uniformity* sake, and to serve unto *edification*; and not with any intention at all to lay a tye upon *the consciences* of men, or to work their *judgements* to an opinion, as if there were some *necessity*, or inherent *holinesse*, in the things required thereby; neither do our *Governours*, neither ought they to press them any farther: (which is sufficient to acquit both *the Governours* from that *Lording*, and *the Constitutions* from that trenching upon *Christian liberty*, wherewith they are charged:) Alas that *our brethren* who thus accuse them, should suffer themselves to be so far blinded with prejudices and partial affections, as not to see, that themselves in the mean time, do *really* exercise a *spiritual Lordship* over their disciples, who depend in a manner wholly upon their judgements, by imposing upon their consciences sundry *Magisterial conclusions*, for which they have no sound warrant from the written Word of God. Whereby, besides the great injury done to their brethren in *the impeachments* of their *Christian liberty*, and leading them into *error*: they do withall *exasperate* against them the mindes of those that being *in authority* look to be *obeyed*; and *engage* them in such *sufferings*, as they can have no just cause of rejoycing in.

20. For, beloved, this we must know, that as it is *injustice* to condemn *the innocent*, as well as it is *injustice* to clear *the guilty*, and both these are equally [a] *abominable* to the Lord: so it is *superstition to forbid* that as *sinfull*, which is in truth *indifferent*, and therefore *lawfull*; as well as it is *superstition to enjoyn* that as *necessary*, which is in truth *indifferent*, and therefore *arbitrary*. Doth that heavy *woe* in *Esay* 5. appertain (think ye) to them only, that out of prophaneness [b] *call evil good*: and nothing at all concern them, that out of preciseness *call good evil*? Doth not he *decline* out of the way, that turneth aside on *the right hand*, as well as he that turneth on

a Prov. 17. 15.

b Esay 5. 20.

on *the left?* They that *positively* make that to be sin, which the Law of God never made so to be: how can they be excused from symbolizing with *the Pharisees* and the *Papists*, in making the narrow waies of God yet narrower than they are, c *teaching for doctrines mens precepts*, and so d *casting a snare* upon the consciences of their brethren? If our *Church* should press things as far, and upon such grounds, the one way, as some *fermata spirits* do the other way; if, as they say (it is a *sin* to kneel at the Communion, and therefore we *charge you* upon your consciences not to do it;) so the Church should say (it is a *sin* not to kneel, and therefore we *require you* upon your consciences to do it,) and so in all other *lawful* (yet *arbitrary*) ceremonies: possibly then *the Church* could no more be able to acquit her self from encroaching upon *Christian liberty*, than they are that accuse her for it. Which since *they* have done, and *she* hath not: *she* is therefore free, and *themselves* only guilty.

c Mat. 15. 9.
d 1 Cor. 7. 35.

21. It is our duty, for the better securing of our selves, as well against those *open impugners*, as against these *secret underminers*, to look heedfully to our trenches and fortifications, and to a *stand fast in that liberty wherewith Christ hath made us free*, lest by some device or other we be lifted out of it. To those that seek to enthral us, we should b *give place by subjection, no not for an hour*; lest we be *ensnared* by our own default, ere we be aware. For indeed we cannot be *ensnared* in this kinde, but meerly by *our own default*; and therefore S. *Paul* often admonisheth us, to take heed that none c *deceive, spoyl or beguil us*: as if it were *in our power* if we would but use requisite care thereunto, to prevent it; and as if it were *our fault* most, if we did not prevent it. And so in truth it is. For we oftentimes *betray* away our own *liberty*, when we might *maintain* it; and so become *servants* unto men, when we both might and ought to keep our selves *free*.

a Gal. 5. 1.
b Gal. 2. 5.
c Ephes. 5. 6; Col. 2. 4. 8. 18; 2 Thes. 2. 3.

22. Which fault we shall be the better able to avoid, when we shall know *the true causes*, whence it springeth: which are evermore one of these two, an *unsound head*, or an *unsound heart*. Sometimes we esteem too highly of others, so far as either to enthrall our *judgements* to their *opinions*, or to enthral our *consciences* to their *precepts*; and that is our *weakness*: there the fault is in *the head*. Sometimes we apply our selves to *the wills* of others, with an eye to our own benefit or satisfaction in some other *carnal* or *worldly* respect; and that is our *fleshlines*: there the fault is in *the heart*. This latter is the worst, and therefore in the first place to be avoided. The most and worser sort, unconscionable men, do often transgress this way. When for fear of a *frown* or worse displeasure, or to curry *favour* with those they may have use of, or in hope either of raising themselves to some *advancement*, or of raising to themselves some *advantage*, or for some other like

like reſpects, they become *officious inſtruments* to others for the accompliſhing of their luſts in ſuch *ſervices*, as are evidently (even to their own apprehenſions) ſinful and wicked. So [a] *Doeg* did King *Saul ſervice* in ſhedding the bloud of fourſcore and five innocent Prieſts: and [b] *Abſalons ſervants* murdered their maſters brother, upon his bare command: and [c] *Pilate* partly to gratifie *the Jewes*, but eſpecially for fear of [d] *Cæſars* diſpleaſure, gave ſentence of death upon *Jeſus*, who in his own conſcience he thought had not deſerved it. In ſuch caſes as theſe are, when we are *commanded* by our ſuperiours, or *required* by our friends, or any other way *ſolicited* to do that which we know we cannot do without ſin; we are to maintain our liberty (if we cannot otherwiſe fairly decline *the ſervice*) by a flat and peremptory denial, though it be to the greateſt power upon earth. As the three young men did to the great *Nebuchadnezzar*, [e] *Be it known unto thee, O King, that we will not ſerve thy gods, nor worſhip the golden image which thou haſt ſet up.* And the ancient Chriſtians to the heathen Emperors, *Da veniam, Imperator: in carcerem, ille gehennam.* And the Apoſtles to the whole councel of the Jews, [f] *Whether it be right in the ſight of God to hearken to you, more than unto God, judge ye, Acts* 4. He that will diſpleaſe God to [g] pleaſe men, he is *the ſervant of men*, and cannot be *the ſervant of God.*

a 1 Sam. 22. 18.
b 2 Sam. 13. 28.
c Mat. 15. 15.
d Joh. 19. 12.
e Dan. 3. 18.
f Acts 2. 19.
g Gal. 1. 10.

23. But honeſt and conſcionable men, who do not eaſily and often fail this way. [a] οἱ ἄγαμοι (as the word is *Rom.* 16.) men that are *not evil*, are yet apt ſometimes to be ſo far carried away with *an high eſtimation* of ſome men, as to ſubject themſelves wholly to their *judgements*, or *wills*; without ever queſtioning *the truth* of any thing they *teach*, or *the lawfulneſs* of any thing they *enjoyn*. It is a dangerous thing [b] θαυμάζειν πρόσωπα, as *S. Jude* ſpeaketh, *to have mens perſons in admiration*; though they be of never ſo great learning, wiſdome, or piety: becauſe the beſt and wiſeſt men that are, are [c] ὁμοιοπαθεῖς ἡμῖν, *ſubject to the like infirmities as we are* both of ſin and error, and ſuch as may both [d] *deceive* others, and be themſelves *deceived*. That honour which *Pythagoras* his Scholars gave to their *Maſter*, in reſting upon his bare authority (αὐτὸς ἔφα) as a ſufficient proof, yea as [e] *a divine Oracle*, many judicious even among the heathen altogether [f] miſliked, as too *ſervile*, and prejudicial to that *libertas Philoſophica*, that freedom of judgement which was behooveful for the ſtudy of Philoſophy. How much more then muſt it needs be prejudicial in the judgement of Chriſtians to that *libertas Evangelica*, that freedome we have in Chriſt, to give ſuch honour to any other man, but *the Man Chriſt Jeſus* only; or to any other writings than to thoſe which are in truth [g] *the Oracles of God*, the holy Scriptures of the old and new Teſtament.

a Rom. 16. 18.
b Jude ver. 16.
c Act. 14. 15; & Jam. 5. 17.
d *Humana authoritas plerumque fallit.* Aug. 2. de ordin. 9.
e --ὃς χρησμῷ θεσπεσίῳ τοῖς λεγομένοις ἐπ' αὐτῷ. Ælian. 4. var. 17.
f *Nec, vero probare ſolco id, quod de Pythagoricis accepimus* —— Cic. 1. de nat. deorum.
g 1 Pet. 4. 11.

There

There is I confess much reverence to be given to the writings of the godly ancient *Fathers*; more to the Canons and decrees of general and provincial *Councels*, and not a little to the judgement of learned, sober, and godly *Divines* of later and present times, both in our own and other reformed Churches. But we may not [a] *jurare in verba*, build our faith upon them as upon a sure foundation, nor pin our belief upon their sleeves; so as to receive for an undoubted *truth* whatsoever they *hold*, and to reject as a gross *error* whatsoever they *disallow*, without farther examination. Saint *John* biddeth us [b] *try the Spirits*, before we believe them: 1 *Joh.* 4. And the [c] Bereans are remembred with praise for so doing, *Act.* 17. We blame it in *the Schoolmen*, that some adhere pertinaciously to the opinions of *Thomas*, and others as pertinaciously to the opinions of *Scotus*, in every point wherein they differ; insomuch as it were *grande piaculum*, a heinous thing and not to be suffered, if a *Dominican* should dissent from *Thomas*, or a *Franciscan* from *Scotus*, though but in one single controversed conclusion. And we blame it justly: for S. *Paul* blamed the like sidings and partakings in the Church of Corinth (whilest one professed himself to be *of Paul*, another *of Apollo*, another *of Cephas*,) as a fruit of [d] *carnality* unbeseeming Christians. And is it not also blame-worthy in us, and a fruit of the same *carnality*, if any of us shall affect to be accounted rigid *Lutherans*, or perfect *Calvinists*: or give up our judgements to be wholly guided by the writings of *Luther* or *Calvin*, or of any other mortal man whatsoever? Worthy *instruments* they were both of them of Gods glory, and such as did excellent *service* to the Church in their times, whereof we yet find the benefit; and we are unthankful, if we do not bless God for it: and therefore it is an unsavoury thing for any man to gird at their names, whose memories ought to be precious. But yet, were they not *men*? had they received the spirit in *the fulness* of it, and not *by measure*? knew they otherwise than *in part*, or propheſied otherwise than *in part*? might they not in many things, did they not in some things, *mistake* and *erre*? Howsoever the Apostles interrogatories are unanswerable: what, saith he, [e] *was Paul crucified for you? or were ye baptized in the name of Paul?* even so, was either *Luther* or *Calvin* crucified for you? or were ye baptized into the name either of *Luther* or *Calvin*, or any other man? that any one of you should say, I am of *Luther*; or any other, I am of *Calvin*; and I of him, and I of him? what is *Calvin* or *Luther*, nay [f] *what is Paul or Apollo, but Ministers by whom ye believed?* that is to say, *Instruments*, but not *Lords* of your belief.

24.

a Horat. 1. Ep. 1. -- *te isti qui in verba jurant, nec quid dicatur æstimant, sed à quo.* Sen. Epist. 12.

b 1 Joh. 4. 1.

c Act. 17. 11.

d 1 Cor. 3. 4.

e 1 Cor. 1. 13.

f 1 Cor. 3. 5.

To sum up, and to conclude this *first point* then. To do God and our selves right, it is necessary we should with our utmost strength maintain *the doctrine* and *power* of that *liberty* where-

25.

with Christ hath endowed his Church, without either *usurping the mastery* over others, or *subjecting* our selves to their *servitude*: so, as to surrender either our *judgements* or *consciences*, to be wholly disposed according to *the opinions* or *wills* of men, though of never so excellent piety or parts. But yet lest while we shun one extreme, we fall into another, as (the Lord be merciful unto us) we are very apt to do; lest while we seek to *preserve* our liberty that we do not *lose* it, we *stretch* it too far, and so *abuse* it: the Apostle therefore in the next clause of *the Text* putteth in a caveat for that also, (*not using your liberty for a cloak of maliciousness.*) Whence ariseth our *second Observation*. We must so maintain our *liberty*, that we *abuse* it not: as we shall, if under the pretence of *Christian liberty*, we either adventure the doing of some *unlawful thing*, or omit the performance of any *requisite duty*. (*As free and not using your liberty for a cloak of maliciousness.*)

26. The Apostles intention in the whole clause will the better appear, when we know what is meant by *Cloak*, and what by *Maliciousness*. The Greek word ἐπιβόλαιον, which is no where else found in the whole new Testament but in this verse only; signifieth properly any *Covering*: as the covering of [a] *badgers skins*, that was spread over the Tabernacle, is in the Septuagints translation called ἐπιβόλαιον. And it is very fitly translated a *cloak*, (though it do not properly so signifie;) in respect of that notion wherein the word in our English tongue is commonly and proverbially used: to note some fair and *colourable pretence*, wherewith we disguise and conceal from the conusance of others, the dishonesty and faultiness of our intentions in some things practised by us. Our Saviour *Christ* saith of the obstinate *Jewes*, that had heard his doctrine and seen his miracles, that [b] *they had no cloak for their sin*, *Joh.* 15. he meaneth they had no colour of *plea*, nothing to pretend by way of *excuse*. And Saint *Paul* professeth in the whole course of his ministery not to have used at any time [c] *a cloak of covetousness*, 1 *Thess.* 2. that is, he did not under colour of preaching *the Gospel*, endeavour to make *a prey* of them, or *a gain* unto himself. In both which places, the Greek word is πρόφασις, which signifieth a fair *shew*, *pretence*, or *colour*; which we use to call a *cloak*.

a Exod. 16. 14. & 36. 16.

b Joh. 15. 22.

c 1 Thes. 2. 5.

27. It is a corruption very common among us; whatsoever we are within, yet we desire [a] εὐπροσωπῆσαι, *to make a fair shew* outwardly, and to make bright [b] *the outside of the platter*, how sluttish soever *the inside* be. We are loath to *forbear* those sins, which we are ashamed to *profess*: and therefore we *blanch* them, and *colour* them, and *cloak* them; that we may both do *the thing* we desire, and yet miss *the shame* we deserve. A fault of an ancient original, and of long continuance: ever since [c] *Adam* first patcht together *a cloak* of *fig-leaves*, to cover the shame of his nakedness. Since which time, (unless it were

a Gal. 6. 11.

b Mat. 23. 25.

c Gen. 3. 7.

were ſome deſperately prophane wretches, that being void of *ſhame* as well as *grace*, [d] *proclaim their ſins as Sodom*, and hide them not, but rather glory in them:) what man ever wanted ſome handſome *cloak* or other to caſt over [e] the fouleſt and ugliеſt tranſgreſſions? [f] *Saul* ſpareth *Agag*, and the fatter cattel, flat contrary to the Lords expreſs command: and the offering of *ſacrifice* muſt be *the cloak*. [g] *Jezabel* by moſt unjuſt and cruel oppreſſion murthereth *Naboth* to have his Vineyard: and the due puniſhment of *blaſphemy* muſt be *the cloak*. The covetous [h] *Phariſees* devour Widowes houſes, and *devotion* muſt be *the cloak*. So in the Church of *Rome*, *Monkery* is uſed for *a cloak* of idleneſſe and Epicuriſm; *The ſeal of confeſſion* for *a cloak* of packing treaſons, and diving into the ſecrets of all Princes and Eſtates: *Purgatory*, *Dirges*, *Indulgences*, and *Jubilees*, for *a cloak* of much rapine and avarice. *Seneca* ſaid truly of moſt men, that they ſtudied more [i] *extuſare vitia*, *quàm excutere*, rather ſollicitous how *to cloak* their faults, than deſirous *to forſake* them: and S. *Bernards* complaint is much like it, both for truth and elegancy, that men did not ſee themſelves ſo much [k] *colere virtutes*, to exerciſe *true vertue* and the power of godlineſs, as *colorare vitia*, to mask *foul vices* under the vizard of vertue and godlineſs. Alas, that our own daily experience did not too abundantly juſtifie the complaint in the various paſſages of common life; not *needfull*, being ſo *evident*, and being ſo *many*, not *poſſible*, to be now mentioned. We have a clear inſtance in *the text*, and it ſhould grieve us to ſee it ſo common in the world: that the bleſſed *liberty* we have in Chriſt, ſhould become ἐπικάλυμμα, *a cloak*, and that of *maliciouſneſſe*.

d Eſay 3 9.

e *Nullum vitium eſt ſine patrocinio.* Sen. ep. 116.

f 1 Sam. 15. 15.

g 3 Kin. 21. 13.

h Mat. 23. 14.

i Sen. Ep. 116.

k Bernard.

You ſee what the *Cloak* is: ſee now what is *Maliciouſneſſe*. Κακία is the word; which is properly rendred by *malice* or *maliciouſneſſe*. And as theſe *Engliſh* words, and the *Latine* word *malitia* whence theſe are borrowed; ſo likewiſe πονηρία in Greek, is many times uſed to ſignifie *one ſpecial kinde* of ſin, which is directly oppoſite to brotherly love and charity: and the word is uſually ſo taken, whereſoever it is either ſet in oppoſition to ſuch *charity*, or elſe ranked with other ſpecial ſins of the ſame kinde, ſuch as are [a] *anger*, *envy*, *hatred*, and the like. And if we ſhould ſo underſtand it here, the ſenſe were good: for it is a very common thing in the world to offend againſt *brotherly charity*, under the colour of *Chriſtian liberty*; and doubtleſs our Apoſtle here intendeth the remedy of that abuſe alſo. Yet I rather conceive that the word *maliciouſneſs* in this place is to be taken in a larger comprehenſion, for all manner of *evil*, and of *naughtineſſe*, according to the adequate ſignification of the Greek and Latine adjectives, πονηρὸς and *malus*, from whence the ſubſtantive uſed in the Text is derived. Of which *maliciouſneſs* ſo largely taken, that *ſpecial maliciouſneſs*

28.

a Rom. 1. 29. Col. 3. 8. Tit. 3. 3.

ouſneſſe before ſpoken of, is but a branch. The Apoſtles full purpoſe then in this clauſe of *the text*, is to reſtrain all that abuſe of *Chriſtian liberty*, whereby it is made a *cloak* for the palliating of any wicked or ſinfull practiſe in any kinde whatſoever. And ſo underſtood, S. *Peters* admonition here is parallel'd with S. *Pauls* elſewhere; *Brethren* (ſaith he) *you have been called unto liberty: only uſe not your liberty for an occaſion to the fleſh*, Gal. 5. 13. To uſe liberty for *an occaſion to the fleſh*, and to uſe liberty for a *cloak of maliciouſneſs*, is the very ſame thing: and it is a very *great ſin*.

29. For the proof whereof I ſhall need to uſe no other arguments, than the words of *the Text* will afford. Firſt every act of *maliciouſneſſe* is a ſin: and ſecondly to *cloak* it with a fair pretence, maketh it a greater ſin: but then thirdly to uſe *Chriſtian liberty* for the cloak, giveth a farther addition to it, and maketh it a greater ſin.

1. Firſt it is a ſin to do any act of *maliciouſneſſe*. κακία and πονηρία we know are *conjugata*, and do mutually infer each other. It is a ſuperfluous thing, and ſuch as we might well enough be without; a περισσεία κακίας *ſuperfluity of maliciouſneſſe*, *Jam.* 1. Not ſo only, but it is an *hurtfull thing* and of a noxious and *malignant* quality, as leaven ſowring the whole lump of our ſervices to God; b ζύμη πονηρίας, *the leaven of maliciouſneſſe*, 1 *Cor.* 5. It is a thing to be repented of; c μετανόησον ἀπὸ τῆς κακίας, *repent of this thy* wickedneſs or *maliciouſneſſe*, ſaith S. *Peter* to *Simon Magus*, *Act.* 8. It is a thing to be caſt away from us, and *abominated* as a filthy garment or polluted cloth: d ἀποθέμενοι πᾶσαν κακίαν, *laying aſide* or caſting away *all maliciouſneſs*, ſaith the ſame Apoſtle again in the firſt verſe of this Chapter.

a Jam. 1. 21.
2.
b 1 Cor. 5. 8.
3.
c Acts 8. 22.
4.
d 1 Pet. 2. 1.

30. It is evil then to *do* any act of *maliciouſneſſe*: but much worſe when we have ſo done, to *cloak* it with a *fair preſence*. For beſides that all things howſoever *cloaked* and covered from the eyes of men, are a *naked and open unto the eyes of him with whom we have to do*; this *cloaking* of our ſins is but a farther evidence of our *hypocriſie* in his ſight: who as he is a God of *pure eyes*, and therefore cannot but hate *all ſin*; ſo is he a God that loveth a *pure heart*, and therefore of all ſins hateth *hypocriſie*. They that by injuſtice and oppreſſion devour widows houſes, ſhall certainly receive *damnation* for that, but if withall they do it under the colour of devotion and of *long prayers*, b περισσότερον κρίμα, they ſhall receive *the greater damnation* for that alſo.

a Heb. 4. 13.
b Mat. 23. 13.

31. But if men will needs be *hypocrites*, and muſt have a *cloak* for their *maliciouſneſſe*: they might yet at leaſt bethink themſelves of ſomewhat elſe of lighter price to make a *cloak* of: and not to uſe to ſo baſe a purpoſe ſo rich a ſtuffe, as is this bleſſed *liberty* which the Son of God hath purchaſed with his moſt precious bloud. As in nature, *corruptio optimi peſſima*: ſo in morality, by how much

better

A better any thing is in *the right uſe* of it, by ſo much is it worſe in *the abuſe*. As the *quickeſt* ſpirited *Wine* hath the ſowreſt lees; and *the beſt wit* miſgoverned is the moſt pernicious; and an *Angel* when he falleth becometh a *Divel*. So to uſe this *liberty* which is a ſpiritual thing, *for an occaſion to the fleſh*, to take this *liberty* which (if I may ſo ſpeak) is the very *livery-cloak* of the ſervant of God, and to make it a *cloak of malicioufneſs* for the ſervice of ſin: muſt needs be preſumption in an high degree, and an unſufferable abuſe.

Now we ſee how great a ſin it is thus to abuſe our *liberty*, it 32.
B will be needfull in the next place to inquire more particularly, wherein this *abuſe* conſiſteth, that ſo we may be the better able to avoid it. We are therefore to know, that *Chriſtian liberty* may be uſed or rather abuſed for *a cloak of maliciouſneſs*, theſe four ways following. *Firſt*, we may make it *a cloak of maliciouſneſs*, if we hold our ſelves by vertue thereof diſcharged from our *obedience*, either to the whole *moral Law* of God, or to any part of it. Where, to omit thoſe that out of the wretched [a] prophaneneſs of their own hearts, pervert this branch of *Evangelical doctrine*, as they do all the reſt, to their own deſtruction. *As a Spider* turneth
C the juyce of the ſweeteſt and moſt medicinable herbs into poyſon: ſo theſe [b] *turn the grace of God into wantonneſs*, and *the liberty* they have in Chriſt, into a prophane *licentiouſneſs*. Great offenders this way are *the Libertines* and *Antinomiſts*, who quite cancel the whole *Law of God*, under the pretence of *Chriſtian Liberty*, as if they that were in *Chriſt*, were no longer tyed to yield obedience to *the Moral Law*: which is a peſtilent error, and of very dangerous conſequence; Whereas our bleſſed Saviour himſelf, hath not only profeſſed that he came not to *deſtroy the Law*, but expreſly forbidden any man to think ſo of him. ([c] *Think not that I came to*
D *deſtroy the Law, I came not to deſtroy it, but to fulfill it.*) And Saint *Paul* rejecteth the conſequence with an *abſit*, as both unreaſonable and impious, if any man ſhould conclude, that by preaching the righteouſneſs of faith, *the Law* were aboliſhed, ([d] *Do we then make void the Law through faith? God forbid: yea* (ſaith he, rather) *we eſtabliſh the Law*, Rom. 3.

But they interpret thoſe words of Chriſt in this ſenſe, *He came not to deſtroy the Law, but to fulfill it*: that is, he came not to *deſtroy* it without *fulfilling* it firſt, but by *fulfilling* it in his own perſon, he hath *deſtroyed* it unto the perſon of every believer: and therefore
E is Chriſt ſaid to be [a] *the end of the Law to every one that believeth*, *Rom.* 10. Whence it is that the faithfull are ſaid to be [b] *freed* from the law, *delivered* from the Law, [c] *dead* to the Law, and to be [d] *no longer under the Law*, and other like ſpeeches there are many every where in the New Teſtament. I acknowledge both, their Expoſitions to be *juſt*, and all theſe allegations *true*: yet not *ſuf-*

a *Noli ergo libertate abuti ad liberè peccandum* Auguſt. in Joh. tract. 41.

b Jude ver. 4.

c Mat. 5. 17. *V. Auguſtin.* li. 17, 18 *&c. contra Fauſtum Manichæum fuſe; & in quæſt. V. & N. T. quæſt.* 69.

d Rom. 3. ult.

33.

a Rom. 10. 4. *Finis perficiens, non interficiens*, Auguſt. 2. cont. adverſar. legis 7.

b Rom. 7. 6.

c Rom. 7. 4. Gal. 2. 19.

d Rom. 6. 14. Gal. 5. 18.

ficient to evict their conclusion. Not to wade far into a controversie, which I had not so much as a thought to touch upon, when I fixed my choice upon this Scripture: It shall suffice us to propound *one distinction*, which well heeded and rightly applyed, will clear the whole point concerning *the abrogation* and *obligation* of *the Moral Law* under the New Testament, and cut off many needless curiosities, which lead men into error. *The Law* then may be considered either *as a Rule*, or *as a Covenant*. Christ hath freed all believers from *the rigour* and *curse* of the Law, considered *as a Covenant*: but he hath not freed them from *obedience* to the Law, considered *as a Rule*. And all those Scriptures that speak of *the Law* as if it were abrogated or annulled, take it considered *as a Covenant*; those again that speak of the Law as if it were still in force, take it considered *as a Rule*. The Law *as a Covenant*, is *rigorous*; and under that *rigour* we now are not, if we be in Christ: but the Law *as a Rule*, is *equal*; and under that *equity* we still are, though we be in Christ.

34. The Law *as a Rule* only sheweth us, what is good and evil, what we are to do and not to do, (a *He hath shewed thee, O man, what is good, and what the Lord requireth of thee*;) without any *condition* annexed either of *reward* if we observe it, or of *punishment* if we transgress it. But the Law *as a Covenant* exacteth *punctual* and *personal performance* of every thing that is contained therein, with a *condition* annexed of Gods *acceptance*, and of *blessing*, if we perform it to the full; but of his *wrath* and *curse* upon us, if we fail in any thing. Now by reason of transgression, we having all broken that *Covenant*, the Law hath his work upon us, and involveth us all in b *the Curse*; so as by c *the Covenant of the Law* no flesh living can be justified. Then cometh in *Christ*: who subjecting himself for our sakes to *the Covenant of the Law*, first *fulfilleth* it in his own person, but in our behalf as our surety; and then *disanulleth* it, and instead thereof establisheth d *a better Covenant* for us, even *the Covenant of Grace*. So that now as many as believe, are free from *the Covenant* of the Law, and from *the Curse* of the Law; and set under *a Covenant* of Grace, and under *promises* of Grace. There is a translation then of *the Covenant*: but what is all this to *the Rule*? That still is where it was; even as the nature of good and evil is still the same it was. And *the Law* considered *as a Rule*, can no more be abolished or changed, than can the nature of *good* and *evil* be abolished or changed. It is our singular comfort then, and the happiest fruit of our *Christian liberty*, that we are freed by Christ, and through faith in him from *the Covenant* and *Curse of the Law*: but we must know that it is our duty, notwithstanding *the liberty* that we have in Christ, to frame our lives and conversations according to *the Rule of the Law*. Which if we shall neglect under the pre-

a Mic. 6. 8.

b Gal. 3. 10.
c Ibid. ver. 11.

d Heb. 8. 6.

A nance of our *Christian Liberty*; we must answer for both; both for *neglecting* our duty, and for *abusing* our liberty. And so much for the first way.

The *second way*, whereby our *liberty* may be used *for a cloke of malitiousness*, is, when we stretch it in the use of things that are indeed *indifferent* beyond the just bounds of *sobriety*. Many men that would seem to make conscience of their way, will perhaps ask the opinion of some Divine, or other learned man, whether such or such a thing be *lawfull* or no; and if they be once perswaded that it is *lawfull*, they then think they have *free liberty* to use it in what *manner* and *measure* they please: never considering what *caution* and *moderation* is required even in *lawfull things* to use them *lawfully*. Saint *Gregories* rule is a good one, [b] *Semper ab illicitis, quandoque & à licitis*: things unlawfull we must never do; nor ever lawfull things, but with due respect to our *calling* and other concurrent [c] *circumstances*. *Wine* and *musick*, and gorgeous *apparel*, and delicate *fare*, are such things as God in his goodness hath created and given to the children of men for their comfort; and they may use them lawfully, and take comfort in them as their portion: but he that shall use any of them *intemperately*, or *unseasonably*, or *vainly*, or *wastfully*, abuseth both them and himself. And therefore we shall often finde both the things themselves condemned, and those that used them blamed in the Scriptures. The men of *Israel* for [d] *stretching themselves upon their couches, and eating the lambs out of the flock, and chaunting to the sound of the Viol, and drinking Wine in boles*, Amos 6. And the women for their [e] *bracelets, and ear-rings, and wimples, and crisping-pins*, and their other bravery in *Esay* 3. And the rich man for [f] *faring deliciously, and wearing fine linnen* in the Parable, *Luk.* 16. Yea our Saviour himself pronounceth a woe against [g] them that *laugh*, *Luk.* 6. And yet none of all these things are or were in *themselves* unlawfull: it was *the excesse* only, or other *disorder* in the use of them that made them obnoxious to reproof. Though some in their heat have said so, yet who can reasonably say, that *horse-matches*, or playing at *cards* or *dice*, are in themselves and wholly *unlawfull*? And yet on the other side, what sober wise man, because the things are *lawfull*, would therefore approve of that vain and sinfull expence which is oftentimes bestowed by men of mean estates, in *the dieting* of Horses, and *wagering* upon them, or of that excessive abuse of *gaming*, wherein thousands of our B Gentry spend in a manner their whole *time*, and consume away their whole *substance*, both which ought to be far more precious unto them? I might instance in many other things in like manner. In all which, we may easily erre either in point of *judgement*, or *practice*, or both; if we do not wisely sever *the use* from *the abuse*. Many times because *the abuses* are common and great, we peevishly *con-*

35.

a *Because we are free, we may not run wild.* Hall. 15. Contempl. 3.

b *Gregor.*

c *Quædam quæ licent, tempore & loco mutato non licent.* Sen. controver. 25.

d Amos 6. 4, 6.

e Esa. 3. 18. 23.

f Luk. 16. 19.

g Luk. 6. 25.

doubt in others *the conscience* of some *lawfull things*. And many times again, because there is evidently a *lawfull use* of the things, we imprudently *justifie* our selves in the very *abuses* also. Thus is foolish *pride* [illegible] in us; and this prophane *partiality*, by which we *inslave* our brethrens liberty, by this *pollute* our own. The best and safest way for us in all *indifferent things* is this: to be indulgent to others but strict to *our selves*; in allowing them *their liberty* with the most, but taking *our own liberty* ever with the least.

36. But is not this to *preach* one thing, and *do* another? ought not our *Doctrine* and our *Practice* to go together? It is most true, they ought so to do: Neither doth any thing I have said, make to the contrary. What we may *doctrinally* deliver to be *absolutely necessary*, we may not in our own *practice* omit: and what we may *doctrinally* condemn as *simply unlawfull*, we are bound in our own *practice* to forbear. But things of a middle and *indifferent nature* we may not (*doctrinally*) either *impose* them as necessary, or *forbid* as unlawfull; but leave a *liberty* in them both for others and our selves to use them or not to use them, as particular *circumstances* and *occasions* and other *reasons* of conveniency shall lead us. And in these things both we must *allow* others a *liberty*, which for some particular reasons it may not be so fit for us to *take*; and we may also tye our selves to that *strictness* for some particular reasons, which we dare not to *impose* upon others. It was a foul fault and blame-worthy in the Scribes and Pharisees to tye *heavy burdens upon other mens shoulders, which they would not touch with one of their fingers*: but if they should (without superstition, and upon reasonable inducements) have laid such *burdens* upon themselves, and not *imposed* them upon others; for any thing I know, they had been blameless. There are many things which in my conscience are not absolutely and *in Thesi necessary* to be done; which yet in *Hypothesi* for some *personal respects* I think so fit for me to do, that I should resolve to undergo some inconvenience rather than *omit* them; still reserving *to others* their *liberty* to do as they should see cause. There are again many things which in my conscience are not absolutely and *in Thesi unlawfull* to be done; which yet *in Hypothesi*, and for the like *personal respects*, I think so *unfit* for me to do, that I should resolve to undergo some inconvenience rather than *do* them: yet still reserving *to others* the like *liberty* as before, to do as they should see cause. It belongeth to every sober Christian advisedly to consider, not only what in it self may *lawfully* be done or left undone; but also what in *godly wisdom* and discretion is *fittest* for him to do, or not to do, upon all occasions, as the exigence of *present circumstances* shall require. He that without such due consideration will do all he may do at all times, under colour of *Christian liberty*, he shall undoubtedly sometimes use his liberty for a

cloak

2 Mat. 23. 4.

cloak of maliciousness. And that is the second way, by using it *scandalously*.

37. There may be done a *third way*, and that is by using it *uncharitably*, which is the case whereon I told you Saint *Paul* teacheth so often. When we use our *liberty* so, as to a *stumble* the weak consciences of our brethren thereby, and will not remit in any thing the exercise of that *right* and *power*, we have in things of indifferent nature, b *to please our neighbour for his good unto edification*, at least so far as we may do it without greater inconvenience; we c *walk not charitably*: and if not *charitably*, then not *Christianly*. Indeed the case may stand so, that we cannot *condescend* to his infirmity without great *prejudice* either to our selves, or to the infirmity of some third person. As for instance; when *the Magistrate* hath positively already determined our *liberty* in the use of it *the one way*; we may not in such case redeem the offence of a *private brother* with our disobedience to *superiour authority* in using our *liberty the other way*: and many other like cases there may be. But this I say, that where without great inconvenience we may do it, it is not enough for us to d *please our selves*, and to satisfie our own *consciences*, that we do but what we *lawfully* may; but we ought also to e *bear one anothers burdens*, and to forbear for one anothers sakes what otherwise we might do, and so to *fulfil the Law of Christ*. S. *Paul*, who hath forbidden us in one place to make our selves f *the servants of any man* (1 Cor. 7.) hath yet bidden us in another place g *by love to serve one another*, (Gal. 5. 13.). And his practise therein consenteth with his doctrine (as it should do in every teacher of truth,) for though he were h *free from all*, and knew it, and would not i *be brought under the power of any*, yet in love he became k *servant to all, that by all means he might win some*. It was an excellent saying of *Luther*, l *Omnia licere per fidem, omnia servire per charitatem*. We should know, and be *fully perswaded* with the perswasion of *faith*, that all things are *lawfull*: and yet withall we should purpose and be fully resolved for *charity*'s sake to *forbear the use* of many things, if we finde them *inexpedient*. He that will have his own way in every thing he hath a *liberty* unto, whosoever shall take offence at it; maketh his *liberty* but a *cloak of maliciousness*, by using it *uncharitably*.

38. The *fourth* and last way, whereby we may use our *liberty* for a cloak of maliciousness, is, by using it *undutifully*, pretending it unto our *disobedience* to lawfull authority. The *Anabaptists* that deny all subjection to *Magistrates* in indifferent things, do it upon this ground, that they imagine *Christian liberty* to be violated when by *humane lawes* it is determined either the one way or the other. And I cannot but wonder, that many of our brethren in our own Church, who in the question of *Ceremonies* must argue from their

a 1 Cor. 8 9.
b Rom. 15.2.
c Rom. 14. 15.
d Rom. 15. 1.
e Gal. 6. 2.
f 1 Cor. 7.23.
g Gal. 5. 13.
h 1 Cor. 9.19.
i 1 Cor. 6.12.
k 1 Cor. 9. 19. 22.
l *Luther* in Galat. 5.

their *ground*, (or else they talk of *Christian liberty* to no purpose) should yet hold off, before they grow to their *conclusion*: which to my apprehension seemeth by the rules of good discourse to issue most naturally and necessarily from it. It were a happy thing for the peace both of this *Church* and of their own *consciences*, if they would in calm blood review their own dictates in this kind, and see whether their own *principle* (which *the cause* they are engaged in, maketh them *dote upon*) can be reasonably defended; and yet *the Anabaptists inference* thence, (which the evidence of *truth* maketh them to *abhor*) be fairly avoided. Yet somewhat they have to say for the proof of that their ground: which if it be sound, it is good reason *we should subscribe* to it; if it be not, it is as good reason *they should retract* it. Let us hear therefore what it is, and put it to trial.

39. *First*, say they, *Ecclesiastical Constitutions* (for there is the quarrel) determine us precisely *ad unum* in the use of indifferent things, 1. which God and Christ have left free *ad utrumlibet*. *Secondly*, by 2. inducing a *necessity* upon the thing they enjoyn, they take upon them as if they could *alter the nature* of things, and make that to become *necessary* which is *indifferent*, which is not in the power 3. of any man (but of God only,) to do. *Thirdly*, these *Constitutions* are so far pressed, as if men were bound in conscience to obey them, which taketh away *the freedom of the conscience*: for if the conscience be bound, how is she free? Nor so only, but *fourthly*, the things so enjoyned are by consequence imposed upon 4. us as of *absolute necessity* unto salvation: forasmuch as it is necessary unto salvation, for every man to do that which he is bound in conscience to do; by which device, *kneeling* at the Communion, *standing* at the Gospel, *bowing* at the name of Jesus, and the like, become to be of *necessity* unto salvation. *Fifthly*, say they, these 5. Constitutions cannot be defended but by such arguments as *the Papists* use for the establishing of that their rotten Tenet, that *humane laws binde the conscience* as well as Divine. Than all which premises, what can be imagined more contrarious to true *Christian liberty*?

40. In which *Objections* (before I come to their particular answer) I cannot but observe the unjust (I would we might not say unconscionable) *partiality* of the Objectors. 1. *First*, in laying the accusation against *the Ecclesiastical Laws* only: whereas their arguments (if they had any strength in them) would as well conclude against *the Political laws* in the Civil State, and against *domestical orders* in private Families, as against *the Laws Ecclesiastical*: yet must these only be guilty, and they innocent, which is not equal. Let them either *damn* them all, or *quit* them all: or else let them shew wherein they are unlike, which they have not yet done, neither can do. 2. *Secondly*, when they condemn the things enjoyned as

simply

simply and *utterly unlawfull* upon quite other grounds; and yet keep a stir about *Christian liberty*: for which argument there can be no place without supposal of *indifferency*. for Christ hath left us no *liberty* to unlawfull things, how can they answer this their manifest partiality? *Thirdly*, if they were put to speak upon their consciences, whether or no, if *power* were in their own hands, and *Church-affairs* left to their ordering, they would not *forbid* those things they now dislike, every way as *strictly*, and with as much *imposition of necessity*, as the Church presently *enjoyneth* them; I doubt not but they would say *Yea*: and what equity is there in this dealing, to *condemn* that in *others*, which they would *allow* in *themselves*? *Fourthly*, in some things they are content to submit to the *Ecclesiastical Constitutions* notwithstanding their *Christian liberty*, which *liberty* they stiffely pretend for their refusal of other some: whereas the case seemeth to be every way equal in both; all being enjoyned by *the same authority*, and for *the same end*, and in *the same manner*. If their *liberty* be impeached *by these*; why not as much *by those*? or if obedience *to those* may consist with *Christian liberty*, why not as well obedience *to these*? In allowing some, rejecting others, where there is the same reason of all: are they not very partial? 3. 4.

And now I come to answer their *arguments*, or rather *flourishes*, for they are in truth no better. That *first* allegation, that the determining of any thing *in unam partem* taketh away a mans *liberty* in it, is not true. For *the liberty* of a Christian to any thing indifferent consisteth in this; that his *judgement* is throughly perswaded of *the indifferency* of it: and therefore it is the determination of the judgement, in *the opinion* of the thing, not *the use* of it, that taketh away *Christian liberty*. Otherwise not only *Lawes* Politicall and Ecclesiastical, but also all *Vowes*, *Promises*, *Covenants*, *Contracts*, and what not, that pitcheth upon any certain resolution *in futuro*, should be prejudicial to *Christian Liberty*: because they do all *determine* something *in unam partem*, which before was free and indifferent *in utramque partem*. For example: if my friend invite me to sup with him, I may by no means *promise* him to come; because *the liberty* I had before to go or not to go, is now *determined* by making such a *promise*: neither may a young man bind himself an Apprentice, with any certain *Master*, or to any certain *trade*, because *the liberty* he had before of placing himself indifferently with that *Master*, or with another, and in that *trade*, or in another, is now *determined* by such a *contract*. And so it might be instanced in a thousand other things. For indeed to what purpose hath God left indifferent things *determinable* both ways by *Christian liberty*, if they may never be *actually determined* either way, without impeachment of that *liberty*? It is a very vain *power*, that may not be brought into *act*; but God made no *power* in vain. 41.

vain. Our Brethren, I hope, will wave this *first argument*, when they ſhall have well examined it: unleſs they will frame to themſelves under the name of *Chriſtian liberty*, a very *Chimæra*, a *non ens*, a meer *notional liberty*, whereof there can be no uſe. A

42. That which was alleadged *ſecondly*, that they that make ſuch *Laws*, take upon them *to alter the nature of* things, by making *indifferent* things to become *neceſſary*, being ſaid *gratis* without either *truth* or *proof*, is ſufficiently anſwered by the bare denyal. For they that make *Laws* concerning *indifferent things*, have no intention at all to meddle with *the nature* of them; they leave B that *in medio* as they found it: but only for ſome reaſons of conveniency to order *the uſe* of them; the indifferency of their nature ſtill being where it was. Nay, ſo far is *our Church* from having any intention of taking away *the indifferency* of thoſe things which for order and comelineſs ſhe enjoyneth; that ſhe hath by her publick *declaration* proteſted the contrary: wherewith they ought to be ſatisfied. Eſpecially ſince her ſincerity in that declaration (that none may cavil, as if it were *proteſtatio contraria facto*) appeareth by theſe *two* moſt clear Evidences among many other; in that ſhe
1. both alloweth *different rites* uſed in other Churches, and alſo C
2. teacheth her own rites to be *mutable*: neither of which ſhe could do, if ſhe conceived *the nature* of the things themſelves to be *changed*, or their *indifferency* to be removed by her *Conſtitutions*.

Neither is that true, which was *thirdly* alleadged, that where men are bound in conſcience to obey, there the *conſcience* is not left *free*, or elſe there would be a contradiction. For there is no *contradiction*, where the affirmative and negative are not *ad idem*, as it is in this caſe. For *Obedience* is one thing, and *the Thing commanded* another; The *Thing* is commanded by *the Law of man*, and in regard thereof the conſcience is *free*: but *Obedience* to men is commanded by *the Law of* D *God*, and in regard thereof the conſcience is *bound*. So that we are bound in conſcience to *obedience* in indifferent things lawfully commanded; *the conſcience* ſtill remaining no leſs *free* in reſpect of *the things* themſelves ſo commanded, then it was before. And you may know it by this; In Laws *properly humane* (ſuch as are thoſe that are made concerning *indifferent* things) the *Magiſtrate* doth not, nor can ſay; This you are bound in conſcience to do, and therefore I command you to do it: as he might ſay, if *the bond* of obedience did ſpring from *the nature* of the things commanded. But now when *the Magiſtrate* beginneth at the other end, as he muſt do, E and ſaith, I command you to do this or that, and therefore you are bound in conſcience to do it: this plainly ſheweth, that *the bond* of obedience ariſeth from that *power* in *the Magiſtrate*, and *duty* in *the ſubject*, which is of divine Ordinance. You may obſerve therefore that in *humane Laws* not meerly ſuch (that is, ſuch as are eſtabliſhed

A eſtabliſhed concerning things ſimply *neceſſary*; or meerly *unlawfull*;) the Magiſtrate may there derive *the bond* of obedience from the nature of *the things* themſelves. As for example, if he ſhould make *a Law* to inhibite *Sacriledge* or *Adultery*; he might then well ſay, You are bound in conſcience to abſtain from theſe things, and therefore I command you ſo to abſtain: which he could not ſo well ſay in *the Lawes* made to inhibit the eating of *fleſh*, or the tranſportation of *grain*. And the reaſon of the difference is evident: becauſe thoſe former Laws are rather *Divine* than *humane* (*the ſubſtance* of them being *divine*, and but *the ſanction* only *humane*) B and ſo binde by their *immediate vertue*, and in reſpect of *the things* themſelves therein commanded: which the latter being meerly humane (both for *ſubſtance* and *ſanction*) do not.

The conſideration of which difference and the reaſon of it, will abundantly diſcover the vanity of the *fourth* allegation alſo: wherein it was objected that the things enjoyned by *the Eccleſiaſtical Lawes* are impoſed upon men as *of neceſſity* to ſalvation: Which is moſt untrue. Remember once again, that *obedience* is one thing; and the *things commanded* another. *Obedience* to lawfull Authority is a duty commanded by God himſelf, and in his C Law, and ſo is a part of that [a] *holineſſe without which no man ſhall ſee God*: but *the things* themſelves commanded by lawfull Authority, are neither in truth *neceſſary* to ſalvation, nor do they that are in Authority *impoſe* them as ſuch. Only they are *the object* (and that but *by accident* neither and *contingently*, not neceſſarily) about which that *obedience* is converſant, and wherein it is to be exerciſed. An example or two will make it plain. We know, every man is bound in conſcience to imploy himſelf in the works of his *particular calling* with faithfulneſs and diligence; and that faithfulneſs and diligence is a branch of that *holineſſe* and *righteouſneſſe* which D is neceſſary unto ſalvation. Were it not now a very fond thing and ridiculous, for a man from hence to conclude, that therefore drawing of *wine*, or making of *ſhooes*, were neceſſary to ſalvation, becauſe theſe are the proper imployment of the *Vintners* and *Shoomakers* calling, which they in conſcience are bound to follow, nor may without ſin neglect them? Again, if a *Maſter* command his *ſervants* to *go* to the *market*, to *ſell* his corn, and to *buy* in proviſion for his houſe, or to *wear* a livery of ſuch or ſuch a colour and faſhion: in this caſe who can reaſonably deny but that *the ſervant* is bound in conſcience to do the very things *his maſter* bid- E deth him to do; to *go*, to *ſell*, to *buy*, to *wear*? and yet is there any man ſo forſaken of common ſenſe, as thence to conclude, that *going* to market, *ſelling* of corn, *buying* of meat, *wearing* a blue coat, are *neceſſary to ſalvation*? or that *the Maſter* impoſeth thoſe things upon the ſervant as of *neceſſity unto ſalvation*? The obligation of *the ſervants conſcience* to do the things commanded ariſeth

43.

[a] Heb. 12. 14.

seth from the force of that *divine Law* which bindeth *servants* to obey their *masters* in lawfull things. *The master* in the things he so commandeth, hath no particular *actual respect* to *the conscience* of his servant, (which perhaps all that while never came within his thoughts,) but meerly respecteth his own occasions and conveniences. In this example as in a glass, let *the Objectors* behold the lineaments and feature of their own argument. Because *kneeling, standing, bowing,* are commanded by *the Church,* and the people are bound in conscience to obey *the Lawes* of the Church; therefore *the Church* imposeth upon the people *kneeling, standing,* and *bowing,* as *necessary* to salvation.

44. If that which they *object,* were indeed true, and that *the Church* did impose these *rites* and *ceremonies* upon the people, as *of necessity to salvation,* and require to have them so accepted: doubtless *the imposition* were so prejudicial to *Christian liberty,* as that every faithfull man were bound in conscience for the maintenance of that liberty, to *disobey* her authority therein, and to *confesse* against the imposition. But our *Church* hath been so far from any intention of doing that her self, that by her foresaid publick *declaration* she hath manifested her utter dislike of it in others. What should I say more? [a] *Denique teipsum concute.* It would better become *the Patriarchs* of that party that thus deeply (but untruly) charge her; to look unto their own *cloaks,* dive into their own *bosoms,* and survey their own *positions* and *practise*: if happily they may be able to clear themselves of trenching upon *Christian liberty,* and ensnaring *the consciences* of their brethren, and imposing upon their *Proselytes* their own traditions of *kneel not, stand not, bow not,* (like those mentioned *Col.* 2. of [b] *touch not, taste not, handle not*) requiring to have them accepted of the people even as *of necessity unto salvation.* If upon due examination they can acquit themselves in this matter, their accounts will be the easier: but if they cannot, they shall finde, when the burden lighteth upon them, that it will be no light matter to have been themselves guilty of that very crime, whereof they have unjustly accused others.

a *Horat.* 1. Sat. 3.

b Col. 2. 21.

45. As for *consent with the Papists* in their doctrine concerning the power that *mens lawes* have over the conscience, which is *the last* objection: it ought not to move us. We are not ashamed to consent with them, or any others, in any *truth.* But in this point we differ from them, so far as they differ from the truth: which *difference* I conceive to be, neither so *great* as some men, nor yet so *little* as other some men would make it. They teach that *Humane lawes,* especially the *Ecclesiastical,* binde the consciences of men, not only in respect of *the obedience,* but also in respect of *the things themselves* commanded, and that by their own *direct immediate* and *proper* vertue. In which doctrine of theirs, three things are to be misliked.

misliked. *First*, that they give a preheminence to *the Ecclesiastical Lawes* above *the Secular* in this power of binding. We may see it in them, and in these *objections*, how men will run into *extremities* beyond all reason, when they give themselves to be led by *corrupt respects*. As he said of himself and his fellow-Philosophers, [a] *Scurror ego ipse mihi, populus tu*: so it is here. They of *Rome*, carried with a wretched desire to *exalt the Papacy*, and indeed the whole *Clergy* as much as they may, and to *avile* the *secular powers* as much as they dare; they therefore ascribe this power over the conscience to *the Ecclesiastical Lawes* especially, but do not shew themselves all out so zealous for *the secular*. *Ours* at home on the contrary, out of an appetite they have to bring in a new *platform of discipline* into the Church, and for that purpose to present *the established government* unto the eyes and the hearts of the people in as deformed a shape as they can; quarrel *the Ecclesiastical Lawes* especially for tyrannizing over the consciences, but do not shew themselves so much agrieved at *the secular*. Whereas the very truth is, whatsoever advantages *the secular* powers may have above *the Ecclesiastical*, or *the Ecclesiastical* above *the secular* in other respects; yet as to the power of *binding the consciences*, all humane Lawes in general are of like reason, and stand upon equal terms. It is to be misliked, *secondly*, in the Romish doctrine, that they subject the conscience to *the things themselves* also, and not only tye it to *the obedience*; whereby they assume unto themselves (*interpretative*) the power of altering *the nature* of the things by removing of their *indifferency*, and inducing a *necessity*: for so long as they remain indifferent, it is certain they cannot binde. And *thirdly* and principally is to be misliked in them, that they would have this *binding power* to flow from the proper and inherent vertue of *the Lawes* themselves *immediately* and *per se*; which is in effect to equal them with *the divine Law*: for what can that do more? whereas *humane Lawes* in things not repugnant to *the Law of God*, do binde the conscience indeed to obedience, but it is by *consequent*, and by vertue of a former *Divine Law*, commanding us in all lawfull things to obey the superiour powers.

1. 2. 3.

a *Horat. 1. Ep.* 17.

But whether *mediately* or *immediately*, may some say, whether *directly* or *by consequent*, whether by its own or by a borrowed vertue; what is it material to be argued, so long as the same effect will follow, and that as entirely to all intents and purposes, the one way as well as the other? As if a *debt* be alike recoverable; it skilleth not much whether it be due upon *the original bond*, or upon an *assignment*. If they may be sure to be *obeyed*, the higher powers are satisfied: Let Scholars wrangle about *words* and *distinctions*; so they have *the thing*, it is all they look after. This *objection* is in part true, and for that reason the differences in this

46.

controversie are not altogether of so great consequence as they have seemed to some. Yet they that think the difference either to be none at all, or not of considerable moment, judge not aright. For albeit it be all one in respect of *the governours*, whence *the obligation of Conscience* springeth, so long as they are *conscionably obeyed*, as was truly alleadged: Yet unto *inferiours* who are bound in conscience to yield *obedience*, it is not all one; but it much concerneth them to understand *whence* that obligation ariseth, in respect of this very point whereof we now speak of *Christian liberty*, and for two weighty and important considerations.

47. For *first*: "If the obligation spring as they would have it from "*the Constitution* it self, by the *proper* and *immediate* vertue "thereof; then the conscience of the subject is tyed to obey *the* "*Constitution* in the rigour of it: whatsoever *occasions* may oc- "cur, and whatsoever other *inconveniences* may follow there- "upon: so as he sinneth mortally, who at any time, in any case, "(though of never so great necessity) doth otherwise than the "very letter of *the Constitution* requireth, (yea though it be *exire* "*casum scandali & contemptus.*) Which were an heavy case, and "might prove to be of very pernicious consequence; and is in- "deed repugnant to *Christian liberty*, by enthralling the consci- "ence where it ought to be free. But if, on the other side, which is "the truth, *the Constitution* of the Magistrate binde the consci- "ence of the subject, not *immediately* and by its own vertue, but "by *consequent* only and by vertue of that Law of God which "commandeth all men to obey their superiours in lawfull things: "then is there *liberty* left to the subject, in cases *extraordinary*, "and of some *pressing necessity* not otherwise well to be avoided, "to do otherwise sometimes than *the Constitution* requireth. And "he may so do with a free conscience. So long as he is sure of "these *two* things: *First*, that he be driven thereunto by a *true* "and *reall*, and not by a pretended *necessity* only; and *secondly*, "that in *the manner* of doing he use such godly discretion, as "neither to shew the least *contempt* of the law in himself, nor to "give ill *example* to others to despise government or governours. "And this *first* difference is material.

48. And so is *the second* also, if not much more; which is this. "If the Magistrates *Constitution* did binde the conscience *virtute* "*propria*, and *immediately*: then should the conscience of the sub- "ject be bound to obey *the constitution* of the Magistrate *ex in-* "*suitu praecepti*, upon the bare *knowledge* and by the bare *war-* "*rant* thereof, without farther enquiry: and consequently should "be bound to obey as well in *unlawfull* things, as *lawfull*. Which "consequence (though they that teach otherwise will not admit) "yet in truth they cannot avoid: for *the proper* and *immediate*

"cause

"cause being supposed, *the effect* must needs follow. Neither do I "yet see what sufficient reason they that think otherwise can shew, "why *the conscience of the subject* should be bound to obey *the* "*Lawes* of the Magistrate in *lawfull* things, and not as well in *un-*"*lawfull* things. The true reason of it is well known to be this, "even because God hath commanded us to obey in *lawfull* things, "but not in *unlawfull*. But for them to assign this reason, were "evidently to overthrow their own *Tenent*: because it evidently "deriveth the bond of conscience from *a higher power* than that "*of the Magistrate*, even the Commandement of God. And so the Apostles indeed do both of them derive it. S. *Paul* in *Rom.* 13. men must [a] be subject to *the higher powers*: why? because *the powers are commanded of God*; And that *for conscience sake* too: why? because the Magistrates are *the Ministers of God*. Neither may they be *resisted*: and why? because to resist them is *to resist the ordinance of God*. That is S. *Pauls* doctrine. And S. *Peter* accordeth with him. [b] *Submit your selves* (saith he) *to every ordi-*"*nance of man*. What, for the *mans* sake? or for the *ordinance* sake? No: but *propter Dominum*, for the *Lords* sake, *vers.* 13. And all this may very well stand with *Christian liberty*: for the conscience all this while is [c] subject to none but God.

a Rom. 13. 1. 6.

b 1 Pet. 2. 13.

c *Cum Christo jubente servis homini, non illi servis sed ei qui jussit.* Aug. *in* Psal. 124.

49.

By these Answers to their *objections*, you may see what little reason some men have to make so much noise as they do about *Christian liberty*. Whereupon if I have insisted far beyond both your *expectations* and my own first *purpose*: I have now no other thing whereby to excuse it, but the earnestness of my desire, if it be possible, to contain within some reasonable bounds of *sobriety* and *duty*, those of my brethren, who think they can never run far enough from *superstition*, unless they run themselves quite out of their allegiance. There are sundry other things, which I am forced to pass by, very needfull to be rightly understood, and very usefull for the resolution of many cases of conscience which may arise from the joynt-consideration of these two points, of *Christian obedience*, and of *Christian Liberty*. For the winding of our selves out of which *perplexities*, when they may concern us, I know not how to commend both to my own practise and yours, a *shorter* and *fuller rule* of direction, than to follow *the clew* of this Text: Wherein the Apostle hath set just bounds both to our *obedience* and *liberty*. Bounds to our *obedience*; that we obey so far as we may without prejudice to our *Christian liberty*; in all our acts of *obedience* to our superiours still keeping our consciences *free*, by subjecting them to none but God. *Submit your selves*, &c. but yet *as free* and *as the servants of God*, and of none besides. Bounds to our *Liberty*; that (the freedom of our judgements and consciences ever reserved,) we must yet in the use of indifferent things moderate our *liberty*, by ordering our selves according unto

Christian sobriety, by condescending sometimes to *our brethren* in *Christian charity*, and by submitting our selves to the lawfull commands of *our governours* in *Christian duty*. In any of which respects if we shall fail, and that under the pretension of *Christian liberty*: we shall thereby quite contrary to the express direction of both the Apostles, but abuse the name of liberty, *for an occasion to the flesh*, and *for a cloak of maliciousnesse*.

[*As free, but not using your liberty for a cloak of maliciousness, but as the servants of God.*]

50. And so I pass from this *second*, to my *third* and last *Observation*; wherein, if I have been too long or too obscure in the former, I shall now endeavour to recompense it, by being both shorter and plainer. *The Observation* was this: In the whole exercise both of *the liberty* we have in Christ, and of those *respects* we owe unto men, we must evermore remember our selves to be, and accordingly behave our selves as those that are *Gods servants*: in these last words, (*But as the servants of God,*) containing our *condition* and our *carriage*. By our condition, we are ὡς θεοῦ, *the servants of God*: and our carriage must be ὡς θεοῦ, *as the servants of God*. I shall fit my method to this division; and *first* shew you sundry *reasons*, for which we should desire to be in this *Condition*, to be ὡς θεοῦ, *the servants of God*: and then give some *directions*, how we may frame our *carriage* answerably thereunto, to demean our selves ὡς θεοῦ, *as the servants of God*.

51. For *the first*: We cannot imagine any consideration, that may be found in any *service* in the world, to render it *desirable*; which is not to be found, and that in a far more eminent degree, in this *service of God*. If *Justice* may provoke us, or *Necessity* enforce us, or *Easinesse* hearten us, or *Honour* allure us, or *Profit* draw us, to any service: behold here they all concurr; *the service of God* and of Christ is excellently all these. It is of all other the most *just*, the most *necessary*, the most *easie*, the most *honourable*, the most *profitable* service. And what would you have more?

52. *First*, it is the most *just* service; whether we look at the title of *Right* on his part, or reasons of *Equity* on ours. As for him, he is our Lord and Master πλεονεκτικῶς, he hath right to our best services by a *threefold* title, like a treble cord, which Satan and all the powers of darkness cannot break or untwine. I. A right of *Creation*. (a *Remember, O Jacob, thou art my servant, I have formed thee: thou art my servant, O Israel*, Esay 44.) Princes and the great ones of the world expect from those that are their *Creatures* (rather that are called so, because they *raised* them, but in truth are nothing, for they never *made* them;) yet they expect much *service* from them, that they should be forward *instruments* to execute their *pleasure*, and to advance their *intentions*: how much more may the Lord justly expect from us who are every way his *creatures*,

a Esay 44. 21.

tures, (for he *raised* us out of the duſt, nay he *made* us of nothing,) that we ſhould be his *ſervants* to do his will, and *inſtruments* to promote his glory? Beſides this *Jus creationis*, he hath yet two other titles to our ſervices, *Jus redemptionis*, and *Jus liberationis*. He hath *bought* us out of the hands of our enemies, and ſo we are his by *purchaſe*: and he hath *won* us out of the hands of our enemies, and ſo we are his by *conqueſt*. We read often in the Law, of ſervants [b] *bought with money*, ἀργυρώνητοι: and it is but reaſon, he that hath paid a *valuable conſideration* for a mans *ſervice*, ſhould have it. Now God hath *bought* us and redeemed us, [c] *not with corruptible things as ſilver and gold, but with his own moſt precious bloud.* And being bought with ſuch a price, we are [d] *not our own*, to *ſerve the luſts* of our own fleſh; nor *any mans* elſe, that we ſhould be *the ſervants of men*; but his only that hath bought us and paid for us, to [e] *glorifie him both in our bodies and ſouls, for they are his*; *jure redemptionis*, by the right of Purchaſe and Redemption. Again, when we were *mancipia peccati & diaboli*, the devils Captives, and ſlaves to every ungodly luſt: in which condition if we had lived and died, after a hard and toylſom *ſervice* in the mean time, our wages in the end ſhould have been *eternal death*: God by ſending his Son to *live* and *dye* for us, hath conquered *ſin* and *Satan*, and freed us from that wretched thraldom; to this end,

2.

3.

That, [f] *being delivered out of the hands of our enemies, we might ſerve him in holineſſe and righteouſneſſe before him all the dayes of our lives*, ([g] *I am thy ſervant, I am thy ſervant, and the Son of thine handmaid; thou haſt broken my bonds in ſunder*, Pſal. 116.) That is *jus liberationis*, the right of Conqueſt and deliverance. Having ſo many and ſo ſtrong *titles* thereunto, [h] with what Juſtice can we hold back our *ſervices* from him? It is the firſt and moſt proper act of Juſtice, *jus ſuum cuique*, to [i] *render to all their dues*, and to let every one have that which of right appertaineth unto him. And if we may not deny [k] *unto Cæſar the things that are Cæſars*; it is but right we ſhould alſo *give unto God the things that are Gods* by ſo many and juſt titles.

53.

54.

"Eſpecially ſince there are reaſons of *Equity* on our part in this "behalf, as well as there is title of *right* on his part. You know "the rule of Equity, what it is; even *To do to others, as we would "be done to*. See then *firſt* how we deal with thoſe that are "under our command. We are rigid and importunate exactors of "*ſervice* from them: we take on unreaſonably, and lay on unmercifully, and bewray much impatience and diſtemper, if they at "any time ſlack their *ſervices* towards us. How ſhould this our "*ſtrictneſſe* in exacting *ſervices* from thoſe that are *under us*, adde "to our *care* and [a] *conſcience* in performing our bounden *ſervices* "to our Lord and Maſter that is *over us*? But as it is with ſome "un-

b Exod. 12.44. *& alibi.*

c 1 Pet. 1.18, 19.

d 1 Cor. 6.19.

e 1 Cor. 6.20.

f Luk. 1.74,75.

g Pſal. 116.16.

h *An qui fundum auſert ejus à quo emptus eſt, & tradit ei qui nihil in eo habet juris, injuſtus eſt; & qui ſeipſum aufert dominanti Deo, à quo factus eſt, & malignis ſervit ſpiritibus, juſtus ſit?* Aug. 19 de Civit. 21.

i Rom. 13. 7.

k Mat. 22.21.

a *Vis ut tibi ſerviat, cum quo factus es; & non vis ſervire ei, à quo factus es?* Aug. de 10. Chord. c. 10.

"unconſcionable dealers in the world, that neither have any *pity* "to forbear their *debtors*, nor any *care* to ſatisfie their *creditors*, "and as we uſe to ſay of our great ones (and that but too truly of "too many of them) that they will neither *do right*, nor *take wrong*: "ſuch is our diſpoſition. We are neither content to *forgoe* any "part of that *ſervice*, which we *take* to be due to us; nor willing "to *perform* any part of that *ſervice*, which we *know* to be due "to *God*. See *ſecondly*, how we have dealt even with God himſelf. "It is the maſters part to *command*, not to *ſerve*: yet have we "againſt all reaſon and good order done our endeavour to make "him who is our Maſter become our ſlave. Himſelf complaineth "of it by his Prophet (c *I have not cauſed thee to ſerve with an of-* "*fering, and wearied thee with incenſe, but thou haſt made me to ſerve* "*with thy ſins, and wearied me with thine iniquities*, Eſay 43.) "Now what can be imagined more prepoſterous and unequal, "then for a *ſervant* to make *his maſter* do him *ſervice*, and himſelf "the while reſolve to do *his maſter* none? See *thirdly*, what *Chriſt* "hath done for us: though he were the *Eternal Son*, of the *Eter-* "*nal God*, no way inferiour to the Father, no way bound to us; "yet out of his free love to us, and for our good, he took upon "him d *the form of a ſervant*, and was among us, e *as one that* "*miniſtreth*. That love of his ſhould in all *equity* and *thankful-* "*neſſe*, yet further binde us to anſwer his ſo great love, by ma- "king our ſelves *ſervants* unto him, who thus made himſelf *a ſer-* "*vant* for us. Thus both in point of *right* and *equity*, the ſervice "of God is a *juſt ſervice*.

55. 1. It is *ſecondly*, the moſt *neceſſary ſervice*. Neceſſary *firſt*, becauſe we are *ſervi-nati*, of a ſervile condition, born to *ſerve*. We have not *the liberty* to chuſe whether we will *ſerve*, or no: all the *liberty* we have, is to chuſe our Maſter; (as *Joſhua* ſaid to the people, a *Chuſe* a Joſh. 24. 15. *you whom you will ſerve*.) Since then there lieth upon us a neceſſi- 2. ty of *ſerving*, it ſhould be our wiſdom to make a vertue of that *neceſſity*, by making choice of a *good maſter*; with his reſolution there, *I and my houſe will ſerve the Lord*. It is neceſſary *ſecondly*, for our ſafety and ſecurity: leſt if we withdraw our *ſervice* from him, we periſh juſtly in our *rebellion*: according to that in the Pro- b Eſay 60. 12. phet, (b *The nation and kingdom that will not ſerve thee, ſhall pe-* 3. *riſh*.) It is neceſſary *thirdly*, c by our own *voluntary act*: when we c *Nihil illi iam* bound our ſelves by ſolemn *vow* and *promiſe* in the face of the open *liberi eſt: ſpo-* congregation at our Baptiſm, *to continue Chriſts faithfull ſouldiers* *ſpondit*. Senec. *and ſervants unto our lives end*. Now the word is gone out of our Ep 36. lips, we may not alter it; nor after we have made a vow, d *enquire* d Prov. 20. 25. what we have to do. Thus *the ſervice* of God is a *neceſſary ſervice*.

56. It is *thirdly*, (which at the firſt hearing may ſeem a *Paradox*, yet will appear upon farther conſideration to be a moſt *certain truth*) of all other the moſt *eaſie ſervice*: in regard both of *the*

certainty

b *Quod laudas in ſervo, non exhibes Domino: & id ſcelerati ſunt, quia vis ut melius in habeas ſervum quam te Dominus* Aug. *Ibid*

certainty of the employment; and of *the help* we have towards the performance of it. He that serveth *many Masters*, or even but one if he be a fickle man, he never knoweth the end of his work: what he doth now, anon he must undo: and so *Sisyphus*-like he is ever doing, and yet hath never done. [a] *No man can serve two masters*: not serve them so, as to please *both*; scarce so, as to please *either*. And that is every mans case, that is a slave to sin: [b] *Tot Domini, quot Vitia. Every lust* calleth for his attendance; yea and many times *contrary lusts* [c] at once, (as when *Ambition* biddeth, *Let flye*; and *Covetousness* cryeth as fast, *Hold*:) whereby the poor man is [d] infinitely distracted, between a *loathness* to deny either, and *the impossibility* of gratifying both. Saint *Paul* therefore speaking of the state of the Saints before conversion, expresseth it thus, *Tit.* 3. ([e] *We our selves also, were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures*;) and that *diversity* breedeth distraction. But *the servant of God* is at a good *certainty*; and knoweth before-hand both what his *work* must be, and what his *wages* must be. As is *the Master* himself, so are his Commandements, [f] *Yesterday, and to day the same, and for ever*, without variableness or so much as [g] *shadow of turning*. ([h] *Brethren I write no new commandement unto you, but the old commandement which ye had from the beginning*. 1 Joh. 2.)

a Matth. 6. 24.

b Senec.

c *Nos tam graves Dominos, interdum alternis vicibus imperantes interdum patimur.* Senec. Ep. 37.

d *En quid agis? Duplici in diversum scinderis hamo: Huncine, an hunc sequeris? Pers.* Satyr. 5.

e Tit. 3. 3.

f Heb. 13. 8.

g Jam. 1. 17.

h 1 Joh. 2. 7.

It is some *ease* to know certainly what we must do; but much more to be assured of sufficient *help* for the doing of it. If we were left *to our selves* for the doing of his will, so as *the yoak* lay all upon our *necks*, and the whole *burden* upon our *shoulders*: our *necks*, though their sinews were of *iron*, would break under *the yoak*; and our *shoulders*, though their plates had the strength of *brass*, would crack under *the burden*. But our comfort is, that (as Saint *Austin* sometimes prayed, [a] *Da, Domine, quod jubes, & jube quod vis*:) so he that setteth us on work, strengtheneth us to do the work, ([b] *I can do all things through him that strengtheneth me*, *Phil.* 4.) Nay rather himself doth [c] *the work in us* ([d] *Yet not I, but the grace of God in me*, 1 Cor. 15.) The Son of God putteth *his neck* in *the yoak* with us, whereby it becometh *his yoak* as well as *ours*; and that maketh it so *easie* to us; and he putteth *the shoulder* under *the burden* with us, whereby it becometh *his burden* as well as *ours*; and that maketh it so light to us; ([e] *Take my yoak upon you: for my yoak is easie, and my burden light.*) [f] *Juvat idem, qui jubet.* What he commandeth us to do, he helpeth us to do: and thence it is, that [g] *his Commandements are not grievous*. Thus the service of God is an *easie service*.

57.

a *Augustin.*

b Phil. 4. 13.

c Esay 26. 12.

d 1 Cor. 15. 10.

It is *fourthly*, the most *honourable service*. *Cæteris paribus*, he goeth for *the better man*, that serveth *the better Master*. And if men of good rank and birth think it *an honour* for them, and a

e Mar. 11. 30.

f *Auson. in carm. ad Theodos.*

g 1 John 5. 3.

58.

thing worthy their ambition to be *the Kings servants*, because he is *the best* and *greatest Master* upon earth: how much more then is it an *honourable* thing, and to be desired with our utmost ambitions, to be *the servants of God*, who is *Optimus Maximus*, and that without either *flattery* or *limitation*, *the best* and *greatest Master*, and in comparison of whom *the best* and *greatest Kings* are but as worms and grashoppers. [a] *It is a great glory to follow the Lord*, saith the son of *Sirac*, *Sirac* 23. And the more truly any man serveth him, the more still will it be for his own honour. For, [b] *them that honour me I will honour*, saith *God*, 1 *Sam.* 2. and Christ, *Joh.* 12. [c] *If any man serve me, him will my Father honour*. Thus the service of God is *an honourable service*.

a Sirac. 23. 28.
b 1 Sam. 2. 30.
c John 12. 26.

59. It is *fifthly* and lastly, the most *profitable service*. We are indeed [a] *unprofitable servants* to him: but sure we have a very *profitable service* under him. They that speak against the Lord with stout words, saying, [b] *It is vain to serve God, and what profit is it that we have kept his Ordinances? Mal.* 3. or, as it is in *Job* 21. [c] *What is the Almighty, that we should serve him? and what profit should we have if we pray unto him?* speak without all truth and reason. For verily never man truly *served* God, who *gained* not incredibly by it. These things among other, *the servants* of God may certainly reckon upon, as the certain *vails* and *benefits* of his service, wherein his Master will not fail him, if he fail not in his service: *Protection, Maintenance, Reward*.

a Luk. 17. 10.
b Mal. 3. 13, 14.
c Job 21. 15.

1. Men that are in danger, cast to put themselves into *the service* of such great Personages as are able to give them *protection*. Now God, both can and will *protect* his servants from all their enemies, and from all harms. ([d] *Of thy mercy cut off mine enemies, and destroy all them that afflict my soul, for I am thy servant, Psal.* 143.) Again, God hath all *good things* in store both for necessity and comfort, and he is no niggard of either; but that *his servants* may be assured of a sufficiency of both, when other shall be left destitute in want and distress, ([e] *Behold my servants shall eat, but ye shall be hungry; behold my servants shall drink, but ye shall be thirsty; behold my servants shall rejoyce, but ye shall be ashamed; behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and howl for vexation of spirit, Esa.* 65.) And whereas *the servant of sin*, (besides that he hath no *fruit* nor *comfort* of his *service* in the mean time,) when he cometh to receive his *wages* at the end of his term, findeth nothing but *shame* or *death*; *shame*, if he leave the service, and if he leave it not, *death*: ([f] *What fruit had ye then in those things, whereof ye are now ashamed? for the end of those things is death.*) *The servant of God* on the contrary, besides that he reapeth much *comfort* and content in the very *service* he doth in the mean time, he receiveth a blessed *reward* also at the last, even *eternal life*. He hath [g] *his fruit in holiness*, (there is his *comfort* onward) and *the end*

d Psal. 143. 12. (*I am thine, O save me.* Psal. 119. 94.)
e Esa. 65. 13, 14.
f Rom. 6. 21.
g Rom. 6. 21.

ever-

everlasting life, there is his full and final *reward*. A *reward* far beyond the merit of his *service*. And so the service of God is a *profitable* service.

60. Now know I pray you, What can any man alledge or pretend for himself, if he shall hear truly, and note with all speed and careful mind, and consider how he himself is so *just*, so *necessary*, so *easie*, so *honourable*, so *profitable* a service? Me thinks, I hear every man answer, as the Israelites sometimes said to Joshua with one common voice, a *God forbid, that we should forsake the Lord, to serve any other: Nay but we will serve the Lord, for he is our God*, Josh. 24. But beloved, let us take heed we do not gloze with him, as we do one with another: we are deceived, if we think God will be b *mocked* with hollow and empty protestations. We live in a wondrous complimental age, wherein scarce any other word is so ready in every mouth, as *your servitour*, and *at your service*, when all is but mere form, without any purpose, or many times but so much as single thought, of doing any *serviceable office* to those men, to whom we profess so much *service*. However we are one towards another, yet with the Lord there is no dallying: it behoveth us there to be *real*. If we profess our selves to be, or desire to be called *Sons*, the *servants of God*; we must have a care to demean our selves *as Sons*, in all respects *as becometh the servants of God*. To which purpose, when I shall have given you those few *directions* I spake of, I shall have done. *Servants* owe many duties to their earthly *Masters* in the particulars; but three *generals* comprehend them all, *Reverence*, *Obedience*, *Faithfulness*. Whereof the first respecteth the Masters *person*, the second his *pleasure*, the third his *business*. And he that will be *Gods servant* in truth, and not only in title, must perform all these to his *heavenly Master*.

61. *Reverence* is *the first*; which ever ariseth from a deliberate apprehension of some *worthiness* in another more than in a mans self, and is ever accompanied with a *fear to offend*, and a *care to please*, the person reverenced: and so it hath *three branches*. Whereof the first is *Humility*. It is not possible, that that servant who thinketh himself *the wiser*, or any way *the better* man of the two, should truly *reverence his Master* in his heart. Saint *Paul* therefore would have servants to b *count their own Masters worthy of all honour*, 1 Tim. 6. 1. he knew well they could not else *reverence* them, as they ought. c *Non decet superbum esse hominem servum*, could he say in the Comedy; A man that thinketh goodly of himself, cannot make a *good servant* either to God or man. Then are we meetly prepared for this *service*, and not before, when truly apprehending our own *vileness* and *unworthiness*, both in our *nature* and by reason of sin; and duly acknowledging the infinite *greatness* and *goodness* of our Master; we unfainedly

a Joh. 24. 16.

b Gal. 6. 7.

a Λυπεῖ με δοῦλον οἰκέτης αἰσχρὸν φρονῶν. Menand.

b 1 Tim. 6. 1.

c Plaut.

fainedly account our ſelves altogether *unworthy* to be called his *ſervants*.

62. Another branch of the ſervants *reverence* is, *fear to offend* his maſter. This *fear* is a diſpoſition well becoming *a ſervant*, and therefore God as our *Maſter*, and by that name of Maſter, challengeth it, *Mal.* 1. (a *If I be a Father, where is my honour? and if I be a Maſter, where is my fear? ſaith the Lord of Hoſts.*) Fear and reverence are often joyned together, and ſo joyntly required of the Lords ſervants. (b *Serve the Lord with fear, and rejoyce to him with reverence, Pſal.* 2.) And the Apoſtle would have us furniſhed with grace, c *whereby to ſerve God acceptably with reverence and godly fear, Heb.* 12.

a Mal. 1. 6.
b Pſal. 2. 11.
c Heb. 12. 28.

63. From which *fear* of offending, a *care* and *deſire* of pleaſing cannot be ſevered: which is *the third branch* of the ſervants *Reverence* to his Maſter. Saint *Paul* biddeth *Titus*, exhort ſervants to a *pleaſe their maſters well in all things*. So muſt *Gods ſervant* do; he muſt ſtudy to b *walk worthy of him unto all pleaſing*: not much regarding how *others* interpret his doings, or what offence they take at him, ſo long as *his Maſter* accepteth his ſervices, and taketh his endeavours in good part. Who ſo is not thus reſolved *to pleaſe his Maſter*, although he ſhould thereby incur *the diſpleaſure* of the whole world beſides, is not worthy to be called *the ſervant* of ſuch a Maſter. (c *If I yet ſought to pleaſe men, I ſhould not be the ſervant of Chriſt, Gal.* 1.) And all this belongeth to *Reverence*.

a Tit. 2. 9.
b Col. 1. 10.
c Gal. 1. 10.

64. *Obedience* is the next general duty (a *Servants be obedient to your Maſters, Eph.* 6. b *Know you not, whom you yield your ſelves ſervants to obey, his ſervants ye are to whom ye obey! Rom.* 6.) As if there could be no better proof of *ſervice* than *obedience*: And that is twofold: *Active*, and *Paſſive*. For *Obedience* conſiſteth in *the ſubjecting* of a mans own will to the will of another: which *ſubjection*, if it be in ſomething to be done, maketh an *Active*; if in ſomething to be ſuffered, *a Paſſive obedience*. Our *Active Obedience* to God, is the keeping his Commandements, and the doing of his will: as the people ſaid, *Joſh.* 24. c *The Lord our God will we ſerve, and his voice will we obey*. And this muſt be done d *in auditu auris*, upon the bare ſignification of his pleaſure without diſputing or debating the matter: as e the Centurions *ſervant*, if his Maſter did but ſay, *Do this*, without any more ado, did it. So *Abraham* the ſervant of the Lord, f *when he was called to go out into a place which he ſhould receive for an inheritance, obeyed, and went out, though he knew not whither*. Nor only ſo, but in g the greateſt trial of *Obedience* that ever we read any man (any *meer man*) to have been put unto, being commanded to ſacrifice h *his only begotten*

a Eph. 6 5.
b Rom. 6. 16.
c Joſh. 24. 24.
d Pſal. 18. 44.
e Mar. 8. 9.
f Heb. 11. 8.
g Gen. 22.
h Heb. 11. 17, 18.

begotten Son, of whom it was said, That in Isaac *shall thy seed be called*: he never *stumbled* (as not at the promise *through unbelief*, so neither) at the command *through disobedience*, but speedily went about it, and had not failed to have done all that was commanded him, had not the Lord himself, when he was come even to the last act, *inhibited* him by his *countermand*. If mortal and wicked men look to be *obeyed* by their *servants* upon the warrant of their *bare command*, in evil and unrighteous acts; (k *When I say unto you, Smite* Amnon, *then kill him, fear not: have not I commanded you?* saith *Absalon* to his servants, 2 *Sam.* 13.) Ought not the express *command of God* much more, to be a sufficient warrant for us to do as we are bidden, none of whose commands can be other than holy and just?

i Rom. 4. 20.

k 2 Sam. 13. 28.

That is our *Active obedience*. We must give proof of our *Passive obedience* also, both in *contenting* our selves with his *allowances*, and in *submitting* our selves to his *corrections*. He that is but a *servant* in the house, may not think to command whatsoever the house affordeth at his own pleasure; (that is *the Masters prerogative* alone:) but he must *content* himself with what his Master is *content to allow* him; and take his portion of *meat*, *drink*, *livery*, *lodging*, and every other thing, at the discretion and appointment of *his Master*. Neither may *the servant of God* look to be his own carver in any thing; neither ought he to *mutter* against his Master (with that a *ungracious servant* in the Parable) complaining of his hardness, and austerity, if his allowances in some things fall short of his desire: but b *having food and rayment*, be it never so little, never so coarse, he should be *content with it*; nay though he should want either or both, he should be *content without it*. We should all learn of an old experienced *servant* of God Saint *Paul*, what grace and long experience had taught him, c *In whatsoever state we are, to be therewith content*.

65.

a Mat. 25. 24.

b 1 Tim. 6. 8.

c Phil. 4. 11.

We are to shew our *Obedience* to our heavenly Master yet further, by submitting to his wholesome *discipline*, when at any time he shall see cause to give us *correction*. Our Apostle a little after the Text would have servants to be subject even to their a *froward Masters*, and to *take it patiently* when they are *buffeted* undeservedly, and without fault. How much more ought we b *to accept the punishment of our iniquity* (as we have the phrase, *Levit.* 26.) and with patience to yield our backs to the whip; when God who hath been so *gracious a Master* to us, shall think fit to exercise some little *severity* towards us, and to lay stripes upon us? Especially, since he never striketh us: *First*, but for *our fault*, (such is his justice): nor,

66.

a 1 Pet. 2. 18.

b Lev. 6. 21. 23.

Secondly, (such is his charity) but for our good. And all this belongeth to that *obedience*, which *the servant of God* ought to manifest, both by *doing* and *suffering* according to *the will of his Master*.

67. The *third* and last general duty is *Fidelity*, (or *to be a faithful and wise servant*: *well done thou good and faithful servant*.) As if both *the wisdome* and *goodness* of a servant consisted in his *faithfulness*. Now the faithfulness of a servant may be tryed especially by these three things: by the *heartiness* of his service, by being *tender* of his Masters honour and profit, and by his quickness and *diligence* in doing his business. A notable example whereof we have in *Abraham's* servant, *Gen.* 24. in all the three particulars. For

1. *first*, being many miles distant from his Master, he was no less *solicitous* of the business he was *put in trust* withall, then he could have been, if he had been all that while *in the eye* of his Master.

2. *Secondly*, he framed himself in his speeches and actions, and in his whole behaviour to such a discreet carriage, as might best set forth

3. *the credit* and honour of his Master. *Thirdly*, he used all possible *diligence* and *expedition*; losing not any time, either at first for the *delivery* of his message, or at last for *his return* home after he had brought things to a good conclusion. Such *faithfulness* would well become us in *the service of God* in all the aforesaid respects.

68. The *first* whereof is *Heartiness* in his service. There are many *servants* in the world, that will work hard, and bustle at it lustily for a fit, and so long as their *Masters eye* is upon them; but when his back is turned, can be content to go on fair and softly, and fellow-like. Such [a] *eye-servants*, the Apostle condemneth, *Col.* 3. and elsewhere, admonishing servants whatsoever they do to *do it heartily*, and to obey their Masters *not with eye-service, but in singleness of heart*. Towards our heavenly Master, true it is, if we had but this *eye-service*, it were enough; because we are never [b] *out of his eye*: his eyes are in all corners of the earth, [c] *beholding the evil and the good*, [d] *and his eye-lids try the children of men*; [d] *he is about our beds, and about our paths, and spieth out all our goings*. And therefore if we should but study to approve our selves and our actions before his sight, it could not be, but our *services* should be *hearty*, as well as *handy*; because our *hearts* are no less in his sight, than our *hands* are. We cannot content our Master, nor should we content our selves, with a bare and barren *profession* in the service of God; neither with the addition of some *outward performances* of the work done; but since our Master calleth for the [e] *heart*, as well as *the hand* and *tongue*; and requireth [f] *truth in the inward parts* no less, rather much more, than *show in the outward*: let us but joyn that *inward* truth of the heart, unto the *outward* profession and performance; and doubtless we shall be accepted. (g *Only fear the Lord, and serve him in truth with all your heart*, 1 *Sam.* 12.

Secondly,

a Eph. 6. 5, 7. Col. 3. 22, 23.
b Prov. 15. 3.
c Psal. 11. 4.
d Psal. 149. 3.
e Prov. 23. 26.
f Psal. 51. 6.
g 1 Sam. 12. 14.

Secondly, we muſt ſhew our *faithfulneſſe* to our Maſter by our *zeale* in his behalf. A *faithfull ſervant* will not endure an evil word ſpoken of his Maſter behinde his back, but he will be ready upon every occaſion to vindicate his *credit*, and to magnifie him unto *the opinion* of others: He will make much of thoſe that love his Maſter, and ſee the leſs by thoſe that care not for him. And as to his *credit* principally, ſo he hath an eye alſo in the ſecond place to *the profit* of his Maſter. He will have a care to ſave *his goods* the beſt he can; it [a] will grieve his very heart to ſee any of them vainly waſted or imbezeled by his *fellow-ſervants*; yea, and it will be ſome grief to him, if any thing under his hand do but chance to miſcarry, though it be without his fault. See we, how far every of us can apply all this to our own ſelves in *the ſervice of God*. If we have no heart to ſtand up in our rank and place for the maintenance of Gods *truth* and *worſhip*, when it is diſcountenanced or overborn either by *might* or *multitudes*: If our bloud will not appear a little, when curſed miſcreants blaſt the honour of God with their unhallowed breath, by blaſpheming *oaths*, fearfull *imprecations*, ſcurrile *prophanations* of Scripture, licentious and bitter *ſarcaſms* againſt the holy Ordinances of God: If a profound *drunkard*, an obſcene *rimer*, an habituated *ſwearer*, a compleat *roarer*, every looſe companion and profeſſed *ſcorner* of all goodneſs, that doth but peep out with a head, be as *welcome* into our company, and finde as full and free entertainment with us, as he that carryeth *the face*, and for any thing we know hath *the heart*, of an honeſt and ſober Chriſtian, without either *prophaneneſſe* or *preciſeneſſe*: If we *grieve not* for the miſcarriages of thoſe poor ſouls that live neer us, eſpecially thoſe that fall any way under our charge: what *faithfulneſſe* is there in us, or what *zeal* for God, to anſwer the title we uſurp, ſo often as we call our ſelves the *ſervants of God*?

69.

[a] Χρηζουσιν ἑταίροις ξυμφορᾶς τῶν δεσποτῶν Κακῶς πεσόντα, καὶ φρενῶν ἀνδωτέται. Euripid. in Med. act. 1.

Thirdly, if we be his *faithfull ſervants*, we ſhould let it appear by our *diligence* in doing his buſineſſes. No man would willingly entertain an *idle* ſervant, that is [a] good at *bit*, and nothing elſe; one of thoſe the old riming verſe deſcribeth (*Studant quando vorant, frigeſcunt quando laborant*) ſuch as *eat* till they *ſweat*, and *work* till they *freeze*. ([b] *O thou wicked and ſlothfull ſervant*, ſaith the Maſter in the parable, to him that napkined up his talent, *Mat.* 25.) they are rightly joyned, *wicked and ſlothfull*, for it is impoſſible *a ſlothfull ſervant* ſhould be good. The Poets therefore give unto *Mercury*, who is *Interpres divûm*, the meſſenger (as they faign) of *Jupiter* and the other gods, *wings* both at his hands and feet: to intimate thereby what great *ſpeed* and *diligence*, was requiſite to be uſed by thoſe that ſhould be imployed in *the ſervice* of Princes, for the managing of their weighty affairs of State. Surely, no leſs *diligence* is needfull in *the ſervice of God*, but rather much more: by how much both *the Maſter* is of greater majeſty, and *the ſervice*

70.

[a] Ἔτι γὰρ κακὸν ἕλλων γίνεται ἀπαίδευτα. ap. Stob. Ser. 60.

[b] Mat. 25. 26.

c Rom. 12. 11.

ſervice of greater importance (c *Not ſlothfull in buſineſſe, fervent in ſpirit, ſerving the Lord,* ſaith S. *Paul.*) Let all thoſe that trifle away their precious time in *unconcerning* things, or poaſt off *the repentance* of their ſins, and *the reformation* of their lives, till another age; or any other way *ſlack* their bounden *ſervice* unto God, either in *the common duties* of their *general*, or in *the proper works* of their *particular calling*: tremble to think what ſhall become of them, when all they ſhall be d *curſed, that have done the Lords work* (in what kinde ſoever) *negligently.*

d Jer. 48. 10.

69.

We ſee now what we are to do; if we will approve *our ſelves* and *our ſervices* unto the Lord our heavenly Maſter. What remaineth but that we be willing to do it: and for that end pray to the ſame our Maſter, who alone can e *work in us both the will and the deed*, that he would be pleaſed of his great goodneſs to give to every one of us *courage* to maintain our Chriſtian *liberty* inviolate as thoſe that are *free*; *wiſdom* to uſe it right, and not for a *cloak of malicioufneſſe*; and *grace* at all times, and in all places, to behave our ſelves *as the ſervants of God*, with ſuch holy *reverence* of his Majeſty, *obedience* to his will, *faithfulneſſe* in his imployments, as may both procure to us, and our ſervices, in the mean time *gracious acceptance* in his ſight, and in the end *a glorious reward* in his preſence: even for Jeſus Chriſt his ſake, his only Son and our alone Saviour.

e Phil. 2. 12.

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FINIS.

Twenty

SERMONS

Viz.

XVI. *AD AULAM.*
III. *AD MAGISTRATUM.*
I. *AD POPULUM.*

By

ROBERT SANDERSON *D.D.*

Sometimes *Regius Professor* of Divinity in the University of OXFORD, and Chaplain in ordinary to the late KING.

The Second Impression Revised by the Author.

Jerem. vi. 16.
—*Ask for the old Paths, where is the good way and walk therein.*

Ἢ μ' ἐλέγχειν, ἤν τι μὴ καλῶς λέγω.
Ἢ τοῖσιν εὖ λεχθεῖσι συγχωρεῖν λόγοις. Eurip.

LONDON,
Printed for HENRY SEILE over against S. *Dunstans* Church in *Fleetstreet. Anno Dom.* 1660.

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LONDON,

Printed for Henry Seile over against S. Dunstans Church in Fleetstreet. Anno Dom. 1650.

THE PREFACE.

1. I Had thought to have given ſomewhat *a larger account* in this *Preface*, then now I do: as well concerning *the publiſhing* of theſe *Sermons*. [1. *Why at all?* 2. *Why now?* ſo late? 3. *Why theſe? ſo many? ſo few?*] as concerning the *Sermons* themſelves [1. *The Truth*, and 2. *The Choice* of the *Matters* therein handled. 3. *The Manner* of handling,] and ſuch other things, as ſome *Readers* out of curioſity expect to be ſatisfied in. But conſidering with my ſelf, that there may be *times*, wherein it may be a point of the greateſt [a] *Prudence to keep ſilence*; and wherein, as it was wiſely ſaid of old, *Qui benè latuit, benè vixit*, He *liveth beſt*, that *appeareth leaſt*; ſo it may be as truly ſaid, *Qui benè tacuit, benè dixit*, He ſpeaketh beſt that *ſaith leaſt*. I thought it ſafer to ſave that labour, then to adventure the *poſsibility* of having *offence taken*, upon no *better ſecurity* then the not having meant to *give any*.

[a] Amos 5. 13.

2. Therefore in ſhort; thus. After *theſe Sermons* were preached; ſo far was I from any *forwardneſs* to publiſh them, that for ſome years they were thrown aſide without any *thought* at all of printing them, but rather *a reſolution* to the contrary. I could not obſerve any ſuch ſcarcity of *printed Sermons* abroad, as that there ſhould be any great *need* of ſending one more: and *the copying out* of moſt of them again (which was to be done, ere *the work* could be fitted for *the Preſs*, and could not well be done by any other *hand* then *my own*) could not be any ſuch *pleaſing task* to me (eſpecially at theſe years, 69 *current*) as to tempt me to a willingneſs to undergo *a drudgery* of ſo much *toyle* and *irkſomeneſs*. Wherefore, though I was often and earneſtly *ſolicited* thereunto, both by the *entreaties* and

letters of friends, and some considerable *offers* also from such as trade in Books, to quicken me on: yet my *consent* came on very *heavily*; and my *resolutions* remained *uncertain:* Until I understood that one, who having by some means or other light on *a Copy* of one single *Sermon* of mine, preached at *Newport in the Isle of Wight* during the treaty there, upon *Gal.* 5. 22. had [a] *surreptitiously* without my *consent*, or so much as *knowledge* (and that [b] *negligently* and *imperfectly* enough) printed it. Which, not knowing how to help for what was *past*, nor for the *future* how far it might become *a leading example* for others to follow, (as [c] *ill Precedents* seldome want *seconds*;) but well knowing withall, that there were in severall mens hands, *Copies* also of most of *the Sermons* here printed: I had no other way left to secure the rest from running *the same Fate* their fellow had done, then by yielding my *absolute consent* to the publishing of them, and *preparing* them (as my leisure would serve) for *the Press*. For I had learned by this *late*, and some *former experiences*, that there are men, of those that [d] *make hast to be rich*, who bear so little *reverence to the Laws* of common *Equity* and *Ingenuity*, that they will transgress them all, for the gain of [e] *three-half-pence*, or *a piece of bread*. [f] Φεῦ, ἀν' ὀβολὸν ὡς μέγα δύνασθον πανταχοῦ!

2. But when thus resolved, I came to seek up my *scattered Copies*, which lay *neglected* (so little did I value them) some in one corner, some in another: of the *Two and Twenty*, which I intended to publish (viz. *Nineteen Ad Aulam*, preached at *the Court* in my *Attendance*, *Ordinary* and *Occasional* there; and *Three Ad Magistratum*, preached before some of *the Reverend Judges* in their *Circuits*;) after the best search I could make, I fell short *Five* of my whole number: Those *Ad Magistratum* were all *found*; and being all now *published*, there need no farther *account* to be given of them.

The *Nineteen Ad Aulam* were these, *viz.*

I.	on *Eccl.* VII. 1.	*Whitehall.*	1631.
II.	on *Prov.* XVI. 7.	*Whitehall.*	1632.
III.	on 1 *Pet.* II. 17.	*Newark.*	1633.
IV.	1 on *Luk.* XVI. 8.	*Otelands.*	1636.
V.	on *Psal.* XIX. 13.	*Belvoyr.*	
VI.	1 on *Phil.* IV. 11.	*Greenwich.*	1637.
VII.	2 on *Phil.* IV. 11.	*Otelands.*	
VIII.	on *Esay* LII. 3.	*Greenwich.*	1638.
IX.	on *Rom.* XV. 5.	*Theobalds.*	
X.	on *Psal.* XXXVII. 11.	*Berwick.*	1639.
XI.	on 1 *Tim.* III. 16.	*Berwick.*	
XII.	1 on 1 *Cor.* X. 23.	*Whitehall.*	
XIII.	on *Psal.* CXIX. 75.	*Whitehall.*	1640.
XIV.	2 on 1 *Cor.* X. 23.	*Hampton.*	

[a] *Vide Epistolam meam divulgatam — Hocne oportuit me inconsulto?* Lips. Cent. 2. Epist. 100.

[b] *—Et an sic oportuit? solam? imò & corruptam?* Ibid.

[c] *Exempli improbi res est: nec probus aliquis neget.* Ibid. —*Mali exempli est arbitrium hoc sibi sumere in scripta aliena.* Id. ad lector. præfix 2. Centur. Miscell.

[d] *—nam quæ reverentia legum, Quis pudor, aut metus est unquam properantis avari?* Juven Sat. 14.

[e] Prov. 28. 1.

[f] Aristoph. in Pluto.

XV.	on *Rom.* xv. 6.	*Whitehall.*	1641.
XVI.	on *Pſal.* xxvii. 10.	*Woburne.*	1647.
XVII.	2 on *Luk.* xvi. 8.	*Stoke Pogeys.*	
XVIII.	on *Gal.* v. 22.	*Newport.*	1648.
XIX.	on *Heb.* xii. 3.	*Newport.*	

Of theſe the I. II. III. IV. and X. were all miſſing; and the XVIII. was before fallen into the hands of another; who would not be perſwaded to *part* with his *Copy*, (as he calleth it,) either to *me* upon entreaty, (perhaps to chaſtiſe me for my *Ignorance*, who was ſo ſilly before as to think I had had *ſome right to my own*;) or to his *fellow-Stationer* upon any *reaſonable* (or rather as I am informed, *unreaſonable*) terms: which is done, though not all out ſo agreeably to *the old Rule*, *Quod tibi fieri non vis*; yet very conformly to *the old Proverb*, Καὶ κεφαμεὺς κεφαμεῖ.

4. Of theſe *Six*, thus in hazard to be all left out in *the impreſſion*; *Three* are recovered, and here preſented to *publick view*, and *Three* are not. *The firſt*, (*viz.* that on *Eccleſ* VII. 1.) I made a ſhift by the help of my *memory*, to make up (as neer, as it would ſerve me, to what I had ſo *long ſince* ſpoken) out of an old *Copy of a Sermon* formerly preached upon *the ſame Text* elſewhere. For I am not aſhamed to profeſs that moſt of thoſe *Ad Aulam* were framed upon ſuch *Texts*, and out of ſuch *Materials*, as I had formerly made uſe of in other places: but alwayes caſt (as it were) into *new moulds*. For both, fit it was the difference of *the Auditories* in the one place, and in the other ſhould be ſomewhat conſidered: and beſides my *firſt crude meditations* being alwayes *haſtily* put together, could never pleaſe me ſo well at [a] *a ſecond* and more leiſurable *review*, as to paſs without ſome *additions*, *defalcations*, and other *alterations*, more or leſs. The *Second* and *Third* alſo (viz. that on *Prov.* XVI. 7. and that on 1 *Pet.* II. 17.) it was my good hap, ſearching purpoſely among *the Papers* of my late worthy friend and neighbour (whoſe memory muſt ever be precious with me,) *Thomas Harrington* Eſq; deceaſed, there to find; together with *the Copies* of divers others which I wanted not, *tranſcribed* with his own hand. But *the Fourth* and *Fifth* are here ſtil *wanting*; becauſe I could not *finde them out*: and ſo is *the Eighteenth* alſo; becauſe I could not *get it in*. *The want* of which *laſt*, though happening not through *my default*, yet I have made a kind of *compenſation* for, by adding one other *Sermon* of thoſe *Ad Populum*, in lieu of that which is ſo wanting, to make up the number *an even ſcore notwithſtanding*.

[a] *a refrigerato inventionis amore*, Quintil. Epiſt. ad Tryph.

5. As for *the Sermons* themſelves, *the matter* therein contained, *the manner* of handling, &c. I muſt permit all to *the Readers* doom. Who if he be *homo quadratus*, perfectly even, and unbyaſſed, both in his *Judgement*, and *Affection*, (that is to ſay, neither *prepoſſeſſed* with ſome *falſe principle* to *foreſtall* the one; nor carried aſide with *partiality*

partiality for, or *prejudice* againſt, any *perſon* or *party*, to *corrupt* the other) will be the better able to diſcern, whether I have any where in theſe *Papers* exceeded the bounds of *Truth* and *Soberneſs*, or layed my ſelf open to *the juſt imputation* either of *Flattery* or *Falſhood*. There hath been a generation of men (*wiſe* εἰς τὴν γενεὰν αὐτῶν and for their own purpoſes, but *Malignants* ſure enough) that laboured very much (when time was,) to poſſeſs the world with an opinion, that all *Court-Chaplains* were *Paraſites*, and *their Preaching* little other then *daubing*. I hope theſe *Papers* will appear ſo *innocent* in that behalf, as to contribute ſomewhat towards *the ſhame and confutation* of that *ſlander*.

Luk 16.8.

6. The greater fear is, that (as *the times* are) all men will not be well pleaſed with *ſome paſſages* herein, eſpecially where I had occaſion to ſpeak ſomething of our *Church Ceremonies*; then under *command*, but ſince grown into *diſuſe*. But neither ought *the diſpleaſure* of men, nor *the change* of times, to caſt any prejudice upon *the Truth*: which in all *variations* and *turnings* of affairs remaineth *the ſame* it was from the beginning; and hath been *accuſtomed*, and therefore can think it *no new thing*, to finde *unkinde entertainment* abroad, eſpecially from them whoſe *intereſt* it is *to be* (or at leaſtwiſe *to ſeem to be*) of *a different perſuaſion*. For, that *the Truth* is rather on *my* ſide in this point then on *theirs* that diſſent from me, there is (beſides other) this *ſtrong preſumption* onwards; That I continue of *the ſame judgement* I was of, *twenty*, *thirty*, *forty* years ago; and *profeſs* ſo to do, with no great hopes of bettering my *temporal condition* by ſo profeſſing: whereas hundreds of thoſe, who now decry *the Ceremonies* (as they do alſo ſome other things of greater importance) as *Popiſh* and *Antichriſtian*, did (not many years ſince) both *uſe* them themſelves, and by their *ſubſcriptions* approve *the enjoyning* of them; but having ſince in complyance with *the Times* profeſſed their *diſlike* of them, their *portion* is viſibly grown *fatter* thereby. If *the face of affairs* be not now *the ſame* it was, when *the Sermons* wherein this point is moſt inſiſted on were *preached*; what was *then* done, is not ſure in any juſtice *now* chargeable upon me as *a crime*: who never pretended to be *a Prophet*; nor could *then* either foreſee that *the times* would ſo ſoon have *changed*, or have believed that ſo [a] *many men* would ſo ſoon have *changed* with the times.

[a] Πάνυ ὀλίγων τῶν χρόνῳ ἐγενήθη. Naz.

7. Of *the preſumption* aforeſaid I have here made uſe; not that the buſineſs ſtandeth in need of ſuch *a Reſerve*; for want of *competent proof* otherwiſe, which is the caſe wherein [b] *the Lawyers* chiefly allow it: but to ſave the labour of doing that over again in *the Preface*, which I conceive to be already done in *the work* it ſelf. With what *ſucceſs* I know not: that lieth in the breaſt of *the Reader*. But that *I ſpake* no otherwiſe then *I thought*, and what my *intentions* were therein; that lieth in *my own breaſt*, and cannot be known to *the Reader*.

[b] *Ubi deficit plena probatio, præſumptionibus agendum.* Ff.

Who

Who is therefore in *charity* bound to believe *the beſt*, where there appeareth no *pregnant probability* to the contrary. The diſcourſes themſelves for much of *the matter* directly tend to *the peace* both of *Church* and *State*, by endeavouring to perſwade to *Unity* and *Obedience*: and for *the manner* of handling, have much in them of *Plainneſs*, little (I think nothing at all) of *Bitterneſs*, and ſo are of a temper fitter to *inſtruct*, then to *provoke*. And theſe I am ſure are no *Symptomes* of very bad *Intentions*. If there be no worſe *Conſtruction* made of them then I *meant*, nor worſe *uſe*; I truſt they neither will deſerve *much blame*, nor can do *much hurt*. Howſoever, having now adventured them abroad, though having little els to commend them but *Truth* and *Perſpicuity*, two things which I have alwayes had in my care (for whereto elſe ſerveth that δύναμις ἑρμηνευτικὴ wherewith God hath endued man, but to *ſpeak reaſon*, and to *be underſtood*?) if by the good bleſſing of Almighty God, *whom I deſire to ſerve in the ſpirit of my minde*, they may become (in any little degree) inſtrumental to *his Glory*, *the Edification* of his *Church*, and the promoting of any *one ſoul* in *Faith* and *Holineſs* towards the attainment of everlaſting ſalvation: I ſhall have great cauſe of *rejoycing* in it, as a ſingular *evidence* of his *undeſerved mercy* towards me, and an incomparably *rich reward* of ſo *poor* and unworthy *labours*. Yet dare I not promiſe to my ſelf any *great hopes*, that any thing that can be ſpoken in *an argument* of this nature, though with never ſo much ſtrength of *reaſon* and evidence of *truth*, ſhould work any kindly effect upon the men of this generation: when *the times* are nothing *favourable*, and *themſelves* altogether *undiſpoſed* to receive it: No more then the choiceſt *Muſick* can affect *the ear* that is *ſtopt up*; or the moſt proper *Phyſick* operate upon him, that either *cannot* or *will not* take it. But as *the Sun* when it ſhineth cleareſt in a bright day, if *the beams* thereof be intercepted by *a beam* too, (but of another kinde,) lying upon *the eye*, is to the party ſo *blinded*, as if *the light* were not at all: ſo I fear it is in this caſe. Not through any incapacity in *the Organ* ſo much, eſpecially in *the learneder* part among them; as from the interpoſition of *an unſound Principle*, which they have received with ſo much *affection*, that for the great *complacency* they have in it, they are loath to have it *removed*. And as they of *the Roman* party, having once throughly imbibed this *grand Principle*, that *the Catholick Church* (and that muſt needs be it of *Rome*) *is infallible*, are thereby rendred incapable to receive any *impreſſions* from the moſt *regular* and *concluding diſcourſes* that can be tendred to them, if they diſcern any thing therein diſagreeing from *the dictates of Rome*: and ſo are perpetually ſhut up into a neceſſity of *erring*, (if that *Church* can err,) unleſs they can be wrought off from the belief of that *Principle*: which is not very eaſily to be done, after they have once *ſwallowed* it, and *digeſted* it, without the great *mercy of God*, and a huge meaſure of *ſelf-denial*:

Even

Even so have these our *Anticerimonian Brethren* framed to themselves *a false Principle* likewise, which holdeth them in *Errours*, and hardeneth them against all *impressions* or but *Offers of reason* to the contrary.

8. All *Errours*, *Sects* and *Heresies*, as they are mixed with some *inferiour Truths*, to make them the more *passable to others*; so do they usually owe their original to some *eminent Truths* (either *misunderstood*, or *misapplied*,) whereby they become the less *discernable* to their own *Teachers*; whence it is that such *Teachers* a 2 Tim. 3. 13. *deceive, and are deceived*. To apply this then to the businesse in hand. There is a most sound and *eminent Truth*, justly maintained in our own and other *Reformed Churches*, concerning *the Perfection* and *Sufficiency* of the holy *Scriptures*. Which is to be understood of the revelation of *supernatural truths*, and *the substantials* of Gods worship; and the advancing of *morall* and *civill* duties to a more *sublime* and *spirituall* height by directing them to a more *noble* and exacting performance of them in *a holy manner*: But without any purpose thereby to exclude *the belief* of what is otherwise *reasonable*, or *the practise* of what is *prudentially*. This *Orthodox Truth* hath by an unhappy *mis-understanding* proved that *great stone of offence*, whereat all our late *Sectaries* have stumbled. Upon this *foundation* (as they had laid it) began our *Anti-cerimonians* first to raise their so often renewed *Models of Reformation*; but they had first *trans-formed* it into quite *another* thing; by them perhaps mistaken for *the same*, but really as distant from it, as *Falsehood* from *Truth*; to wit this; That *Nothing might lawfully be done or used in the Churches of Christ, unless there were either Command or Example for it in the Scriptures*. Whence they inferred, that whatsoever had been *otherwise done* or *used*, was to be cast out as *Popish*, *Antichristian* and *Superstitious*. This is that unsound corrupt *Principle* whereof I spake: that *root of bitternesse*, whose *stem* in processe of time hath brought forth all those numerous *branches* of *Sects* and *Heresies*, wherewith this *sinful Nation* is now so much pestered.

9. It is not my purpose, nor is this a place for it, to make any large discovery of *the cause* of *the mistake*, the unsoundnes of *the Tenent* it self, and how pernicious it is in *the Consequents*. You I cannot but humbly and earnestly intreat them, for the love of *God*, and the comfort of their *own soules*, as they tender the peace of *the Church*, and the honour of *our Religion*; and in compassion to the soules of *their Christian brethren*, who are otherwise in great danger to be either *misled* or *scandalized*: that they would think it possible for *themselves* to be mistaken in their *Principle*, as well as others; and possible also for those *Principles* they rest upon to have some *frailties* and *infirmities* in them, though *not* hitherto by them *adverted*, because *never suspected*; That therefore they would not hasten to *their Conclusion*, before they are well assured of *the Premisses*,

nor

nor to freely beſtow the name of *Popiſh* and *Superſtitious* upon *the opinions* or *actions of their Brethren*, as they have uſed to do, before they have firſt and *throughly examined* the ſolidity of *their own grounds*: finally, and in order thereunto, That they would not therefore *deſpiſe the offer* of theſe few things enſuing to their conſideration, becauſe *tendered* by one that ſtandeth better affected to their *Perſons* then *Opinions*.

10. And *firſt* I beſeech them to *conſider*, how *unluckily* they have at once both *ſtraitned* too much, and yet too much *widened* that, which they would have to be *the adequate Rule* of warrantable actions; by leaving out *Prudence*, and taking in *Example*. Nor doth it ſound well, that *the examples of Men* though never ſo *godly*, ſhould as to the effect of *warranting* our actions, ſtand in ſo near *equipage* with the *commands of God*, as they are here placed *jointly* together without any *character of difference* ſo much as in *degree*. But the ſuperadding of *Examples* to *Commands* in ſuch manner as in this *aſſertion* is done, either *ſignifieth nothing*, or *overthroweth* all the reſt: which is ſo evident, that I wonder how it could eſcape their own obſervation. For that *Example* which is by them ſuppoſed *ſufficient* for our warranty, was it left either *warranted* by ſome *command* or former *Example*, or it was not. If it were, then the adding of it, clearly *ſignifieth nothing*: for then that *warrant* we have *by it*, proceedeth not *from it*, but from that precedent *Command* or *Example* which *warranted* it. If it were *not*, then was it done meerly upon the dictates of *Prudence* & *Reaſon*: and then if we be ſufficiently *warranted by that Example* (as is ſtil by them ſuppoſed) to *act after* it, we are alſo ſufficiently *thereby warranted* to act upon the meer dictates of *Prudence* & *Reaſon*, without the neceſſity of any other either *Command* or former *Example* for ſo doing. What is *the proper uſe* that ought to be made of *Examples* is touched upon a little in *the* 8th. *Sermon Ad Aulam*, towards the latter end; but is very needful to be better underſtood then it is, conſidering *the ill uſe* that hath been made of *Scripture examples* both in *former*, & (much more) in theſe our *later times*.

11 *Secondly*, I beſeech them to *conſider*, (whereof alſo I have given ſome touch *more then once* in the enſuing *Sermons*) what *ſcandal* is given, and what *advantage* to *the Anabaptiſts*, *Familiſts*, *Quakers*, and the whole crue of our modern *Sectaries*, by what other *name* or *title* ſoever they are called or diſtinguiſhed. When this *gap* was once opened [*What command* have you in *Scripture*, or *what Example* for this or that?] *Una Eurusque Notusque*: it was like the opening of *Pandora's* Box, or the *Trojan* Horſe. As if all had been let looſe; ſwarms of *Sectaries* of all ſorts broke in, and (as *the Frogs* and *Locuſts* in *Egypt*) overſpread *the face of the Land*. Nor ſo onely; but (as often it happeneth) theſe *young Striplings* ſoon outſtript their *Leaders*, and that upon their own *ground*: leaving thoſe *many Paraſangs* behind them, who had firſt ſhewed them *the way*,

and made entrance for them. For as thoſe ſaid to others; *What Command or Example* have you for *kneeling* at the *Communion*? for wearing *a Surplice*, &c? for *Lord Biſhops*? for a penned *Liturgie*? for keeping *Holy-dayes*? &c. and there ſtopt: So theſe to them; Where are your *Lay-Presbyters*, your *Claſſes*, &c. to be found in Scripture? Where your *Steeple-houſes*, your *National Church*? your *Tithes* and *Mortuaries*? your *Infant-ſprinklings*? Nay, where your *Meeter-Pſalms*? your *two Sacraments*? your obſerving *a weekly Sabbath*? (for ſo far I find they are gone, and how much farther, I know not, *already*: and how much farther they will *hereafter*, for *Exrantis nullus terminus*, God onely knoweth,) ſhew us ſay they, *a Command* or *Example* for them in *Scripture*.

Juvenal. Sat. 2

Fugerunt trepidi vera & manifeſta loquentem
Stoïcidæ——

Thus do theſe *pay* them home in *their own metal*: and how *the pay* can be honeſtly *refuſed*, till they order their *Mintage* better, I yet underſtand not. If any of them ſhall ſay, with him in the Satyriſt

Id. Sat. 14.

——hæc ego nunquam
Mandavi (dices olim,) nec talia ſuaſi.

the reply is ready in the next verſe there

Mentis cauſa malæ tamen eſt, & origo, penes te.

I doubt not but many of thoſe that *made a ſtand* ſooner, are highly diſpleaſed with thoſe that *ruſh on* headlong and adventured *farther*; yea and it may be, *declaim* againſt them with ſome *vehemency* both in *the Pulpit* and *Preſs*. But truly no great reaſon, if they lent them their *premiſes*, to fall out with them about *the Concluſion*. *The Maſter* in the Fable did not well to beat his *Maid* for ſerving him with *thin Milk*, when it was his *own Cow* that gave it. For why ſhould he that *giveth* another *Scandal*, be angry with him for *taking* it? or he that helpeth to ſet it *on tumbling* down the hill, blame *the ſtone* if it *tumble* on ſtill *Ex virtute impreſſâ*, and do *not ſtop* juſt where he would have it? So miſchievous a thing is it, as *Ariſtotle* often obſerveth, Τὸ μὴ καλῶς λαβεῖν τὰς πρώτας ἀρχάς: not to lay the *foundation* upon *a firm bottome* at the firſt. It had been *beſt*, if this had been looked to *ſooner*, and from *the beginning*: but *better* then not at all, if it would be wel *conſidered yet*, and ſome *remedy* thought on to help it as much as may be, before it grow *paſt all hope* of recovery.

Ariſt. 3. de cœlo 7. *See alſo* 1. de cœlo 5; de inceſſu animal. cap. 7; de generat. animal. cap. 7.

11. But *thirdly* and above all I beſeech them to *conſider*, whither that ἀμέλεια τῆς ἀνθολκῆς, which many times *marreth* a good buſineſs, hath carryed them; and how mightily (though *unwillingly*, and I verily believe moſt of them *unwillingly*) they promote *the intereſt of Rome*, whileſt they do with very great *violence* (but not with equal *prudence*) oppoſe againſt it: ſo verifying that of the *Hiſtorian Poet*, ſpoken in another caſe,

Basil.

Lucan.

——Omnia dat qui juſta negat.

I mean, in caſting out not *Ceremonies* only, but *Epiſcopacy* alſo, and

Liturgy,

Liturgie, and *Festivals* out of the Church, as *Popish* and *Antichristian*. —*Hoc Ithacus velit.* If any of these things be otherwise *guilty*, and deserve such *a relegation* upon any *other account* (which yet is more then I know) *farewel they*: But to be sent away packing barely upon *this score* that they are *Popish* and *Antichristian*; this bringeth in such a plentiful harvest of *Proselytes* to *the Jesuite*, that he doth not now, as formerly, *gaudere intus & in sinu* (laugh in his sleeve, as we say) but γυμνῇ τῇ κεφαλῇ openly and in the face of the Sun *triumph* gloriously and in every *Pamphlet proclaim* his victories to the world. If you shall say, that *the Scandal* is *taken* by them, not *given* by you: it is (to all but your selves) as much as *nothing*: whilest the contrary is *demonstrable*, and that there is in these very *pretensions*, a proper (and as I may say *a natural*) *tendency* to produce such *effects*, as we see to have *ensued* thereupon. The truth whereof will evidently appear by stating *the Case* thus. A man otherwise *rational* and *conscientious*, but somewhat wavering in point of *Religion*, yet desiring in sincerity of heart to be of *the truer Church*, if he knew which were it, hath some *temptations* offered him by his *education*, *friends*, *books*, *the confusions* among us, or otherwise, to encline him towards *the Church of Rome*. Which *temptations* being not able of himself to *conquer*, he repaireth to *a Presbyterian* (suppose) or *Independent*; he acquainteth him with his *doubts*, and desireth *satisfaction* therein: telleth him among other things, that he had a good opinion of *the Church of England* heretofore, whilest she had *Episcopal government*, and a *well-formed Liturgie*, and did observe *Christian Festivals*, and some kinde of *outward decency* in the worship of God, as all *the Churches of Christ* had and did in *the purest* and *primitive* times; but now that all these things are *laid aside*, he must needs be of *another minde*, unless they can fully *satisfie* him concerning the premises. In this *Case*, I would fain know what possible *satisfaction* such a man could receive from either of these, holding to their *Principles*. To tell him these things were *Popish*, and therefore to be cast out of *the Church*, were the next way to put him *quite off*: he would presently *conclude* (and it is impossible he should do otherwise, being already so *prepared* as in *the Case* is supposed) that certainly then that which we call *Popery* is *the old Religion*, which in *the purest* and *primitive* times was professed in all *Christian Churches* throughout the world. That only σφοδρὸν φάρμακον which is usually *the last Reserve* in these disputes, That *the mysterie of iniquity* began to work betimes; will seem (to him) but a ridiculous *begging of the Question*; and he will tell them, that every *Sectary* may say the same to them. Whereas *the sober English Protestant*, is able by the grace of God, with much *evidence of truth*, and without forsaking his *old principles*, to justifie *the Church of England*, from all imputations of *Heresie* or *Schisme*, and *the Religion* thereof as it stood *by Law established* from the

like imputation of *Novelty*; and to apply *proper* and *pertinent answers* to all *the Objections* of thoſe (whether *Papiſts*, or *others*) that are contrary-minded, to the full *ſatisfaction* of all ſuch, as have not by ſome *partial affection* or other rendred themſelves *uncapable* to receive them.

12. I confeſs I had no purpoſe (as may appear by the beginning of my *Preface*) when I ſet pen to paper, to have ſaid *much*, if any thing at all, of *theſe matters*: But I had ſo very much more to ſay for the preſſing of each of theſe *three Conſiderations*, and the buſineſs withall ſeemed to me of ſo much *importance*, that after I had once begun, I had much adoe to repreſs my ſelf from drawing *this Preface* into a yet far greater length. But ſince I have thus adventured to *unbowel* my ſelf, and to lay open the very *inmoſt thoughts* of my heart in this *ſad buſineſs* before God and the world: I ſhall hope to finde ſo much *charity* from all my *Chriſtian Brethren*, as to ſhew me my *Errour*, if in any thing I have now ſaid I be *miſtaken*, that I may *retract* it; and to pardon thoſe *exceſſes in modo loquendi*, if they can obſerve any ſuch, which might poſſibly (whileſt I was paſſionately intent upon *the matter*) unawares drop from my pen. *Civilities* which we mutually owe one to another,— *damus hanc veniam, petimúſq; viciſſim*. Conſidering how hard a thing it is, amidſt ſo many *paſſions* and *infirmities*, as our corrupt nature is ſubject to, to *doe* or *ſay* all that is *needful* in a weighty buſineſs, and not in ſomething or other to *over-ſay* or *over-doe*: Yet this I can ſay in *ſincerity* of my heart, and with *Comfort*, that my deſire was, (the nature of the buſineſs conſidered) both to *ſpeak as plain*, and to *offend as little*, as might be. If I can approve my *carriage* herein to the *judgement* and *conſciences* of *ſober* and *charitable* men; it will be ſome *rejoycing* to me: but I am not hereby *juſtified*. I muſt finally *ſtand or fall to my own Maſter*, who is the only infallible *Judge* of all mens *hearts* and *wayes*. Humbly I beſeech him to look well if there be *any way of wickedneſs* or *hypocriſie* in me; timely to *cover* it himſelf, and *diſcover* it to me, that it may be by his *grace* repented of, and pardoned by his *mercy*; by the ſame *mercy* and *grace* to *guide my feet* into the wayes of *Peace* and *Truth*, and to lead *me in the way everlaſting*.

Decemb. 31. 1655.

O be favourable and gracious unto Sion: build thou the walls of Jeruſalem; Repair the breaches thereof; and make no long tarrying, O Lord our helper and our Redeemer.

ETIAM VENI DOMINE JESU.

The

The *Contents*, or *Summary*, of the ſeveral enſuing Sermons.

Sermon I. *Ad Aulam.* on Eccles. vii. 1.

Sect. 1. Ecclesiastes; *the Preachers* Sermon;
2. —or Solomons *Paradoxes.*
3—6 *The uſe of* Rhetorical Exornations *in Sermons.*
7—10 The Words of the Text *ſeverally explained.*
11—12 A good Name *to be preferred before the moſt* precious Oyntments. *As*
13—14 — 1 *being a more* peculiar bleſſing.
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17—18 — 3 *enabling to* worthier performances.
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23—25 *Yet not to be preferred before* a good Conſcience.
26—27 The Inferences 1. *The ſin of thoſe that rob others of their* good Names
28—29 —2 *The folly of thoſe, that value any outward things above* a good Name.
30—31 —3 *That it is not enough for a man, that he can ſatisfie* his own conſcience *in what he doth. But*
32 —4 *there ought to be a great care had alſo of preſerving* a good name. *And that upon theſe*
33 Conſiderations. 1. *That it is our bounden* Duty.
34—5 —2 *That by* our care *much may be done in it.*
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Sermon II. *Ad Aulam.* on Prov. xxi. vii.

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2—6 *The words in* the former part of the Text *explained.*
7 Point I. *The neceſsity of ſeeking to* Please God.
—*both*

8—9 —*both in point of* Duty, (*and Relations*;)
10—11 —*and in point of* Wildome (*and Benefit.*)
12—14 Point II. God is pleased with our wayes; *wherein he findeth*
—1 Conformity *to his wayes.*
15—16 —2 *and* Obedience *to his Will.*
17 —*notwithstanding their* imperfection.
18 —1 *as being* his own work *in us*; *and*
19 —2 *beholding them as* in the face of Christ.
20 The Inference; *for Comfort.*
21 *The Words in* the latter part of the Text *explained.*
22—24 Point III. God procureth the peace of *those that please him.*
25 —*Their own endeavour* (*subordinately*) *concurring.*
26—8 *A grand* Objection *removed.*
29 Four Inferences *briefly touched.*
30 *A* Fifth Inference *farther considered: for the preventing of a* double fallacy; *to wit*
31—2 —1 *that, of imputing our sufferings wholly to the injustice of others.*
32—4 —2 *that, of thinking the better of our selves and our own wayes, because we have Enemies.*
35 *The* Conclusion.

Sermon III. *Ad Aulam.* on 1 Pet. II. XVII.

Sect. 1-3 *The Scope, and Division of* the Text.
4—8 *The Duty of* Honouring all men, *explained:*
9—10 — *and enforced; by* Reasons *taken* 1. *from* Justice,
11 —2 *from* Equity.
12—14 —3 *from* Religion.
15 A Reproof 1. *of those that honour none but* themselves.
16—17 —2 *of those that honour none but their* Superiours.
18 &c. —3 *of those that limit the duty with a condition,* Si meruerint.
24—26 *Who are meant by* the Brotherhood.
27 &c. —*and what by* loving the brotherhood.
30 *Two grounds of this duty, viz.* 1. *Their* Goodness *in themselves.*
31 &c. —2 *their* Neerness *to us*; *in sundry relations.*
36 &c. *We may in loving the Brethren,* prefer *some:*
39 &c. —*But not* exclude *any.*

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Sermon IV. *Ad Aulam.* on PSALM. XIX. XIII.

Sect. 1-3. A *General view of the* XIX. PSALM.
4—6. *The Scope and Division* OF THE TEXT.
7 The reading *considered and cleared.*
8 *Of* Presumption *in General.*
9—11 *Of the Sin of* Presumption, *materially taken.*
12—14 *From the distinction of* Sins; of Ignorance, Infirmity *and* Presumption.
15—18 —*Severally Exemplified:*
19 *The nature of* PRESUMPTUOUS SINS *declared.*
20—24 *The hainousnes of* Presumptuous Sins *declared by sundry* Intimations *in the Text;*
25 —*and by* Reasons *drawn, Partly, from their* Cause;
26—27 —*partly from their evil* Effects.
--1 *before Repentance*
28 --2 *at the time of Repentance*
29—32 --3 *after Repentance.*
33 *For the avoiding of* Presumptuous Sins;
34 *with our* Prayers *to God,*
35 *we are to joyn our own* Endeavours.
FOUR PARTICULAR RULES *for direction herein. viz.*
36 —1 *Do nothing against Conscience*
37—38 —2 *Get the mastery of thine own will.*
39—43 —3 *Beware of Engagements to Sin.*
44—45 —4 *Resolve not to yield to any Temptation.*
46 *The* Conclusion.

Sermon V. *Ad Aulam.* I. Ser. on PHIL. IIII. XI.

Sect. 1-4. THe *Occasion, Scope,*
5 —*Paraphrase, and*
6 —*Division of* THE TEXT.
7—12 FOUR OBSERVATIONS *from the Apostles* Protestation.
13—14 THE NATURE OF CONTENTMENT *gathered from the Text in* three Particulars, *viz.*
15—16 I. *That a man be content* WITH HIS OWN ESTATE; *without coveting that which is anothers.*
17—19 *Illustrated by* Examples *both wayes;*
20—21 *and proved from Grounds both of* Justice,
22 —*and* Charity.
23 *Not all* desire *of that which is anothers forbidden;*
24 —*but the* Inordinate *onely: Whether in respect*

25---26 I. *of* the Object }
27---29 2---The Act, *or* } *of the Desire*
30---31 3---The Effects. }
32 *The* Inference *thence.*
33 II. *That a man be content* with his present estate.
34 *Because* 1. *That onely it properly* his own.
35 2 *All looking beyond that* disquieteth *the minde.*
36 3 *The present is ever* best.
37---38 The Duty *pressed:*
39---40 ---*and the mis-understanding of it prevented.*
41 III. *That a man be content* with any estate:
42---44 *with* the Reasons *thereof.*
45. &c. ---*and* Inferences *thence.*

Sermon VI. *Ad Aulam.* II. Ser. on Phil. IV. XI.

Sect. 1-3 THe Art of Contentment,
4 1 *Not from Nature,*
4 2---Institution,
6 3---*or* Outward Things.
7 ---*But from* God: *who teacheth it us,*
8 ---1 *by his* Spirit;
9 ---2 *by his* Promises.
10. &c. ---3 *by* the Rod *of discipline.*
12 Inferences. I. *Where this learning is to be had.*
13 II. *Sundry motives thereunto.*
14 III. The trial *of our proficiency therein, by* Six Marks;
15 ---1 *The despising of* unjust gain.
16 ---2 *The moderating of worldly* Desires *and* Care
17 ---3 *the careful* using *and* } *of what we have.*
18 ---4 *the charitable* dispensing }
19 ---5 *the bearing both of* wants } *with patience.*
20 & ---6---*and* losses ---
22 Seven Helps, *to further us in this* Learning.
23---24 ---1 *A right perswasion of* the Goodness *and* Truth *of God.*
25 ---2 *A through sence of our own* unworthiness.
26 ---3 Thankfulness *for what we have.*
27 ---4 *A prudent* comparing *of our Estates with other mens.*
28 ---5 *To consider* the Vanity *of all outward things.*
29---30 ---6 Sobriety *in a* frugal *and* temperate *use of the Creature.*
31 ---7 *To remember, that we are but* Pilgrims *here.*

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Sermon VII. *Ad Aulam.* on Esay LII. III.

Sect. 1. *The Sum and Division of* the Text.
2—4 Part I. Mans Sale.
5 Inferences *thence*: *To take knowledge.*
1 *of our* Misery } *therein.*
6 2 *and* Presumption }
7 The materials *of the Contract*: *viz.*
8—10 I. The Commodity; *and therein our* Baseness
11—15 II. The Price; *and therein our* Folly.
15—18 *An Objection by way of* Excuse, *removed.*
19—24 III. The Consent; *and therein our* Inexcusableness.
25 Part II. Mans Redemption *wrought.*
26 I. Effectually. *Wherein are considered.*
27 1 The Power,
28 2 The Love, } *of the Redeemer.*
29 3 The Right,
30 *And thence inferred* a threefold Duty: *viz.*
1 *of* Affiance } relatively to his { *Power.*
31 2 *of* Thankfulness } { *Love.*
32 3 *of* Service } { *Right.*
33 II. Freely. *As to us*; *who payed nothing towards it*:
34—37 *But yet a valuable price payed by our* Redeemer.
38 Inference *thence*: *To exclude* Merit.
39 —*But not* Endeavours.
40 *The Conclusion.*

Sermon VIII. *Ad Aulam.* on Rom. XV. V.

Sect. 1-2. *The Scope and Division of* The Text.
3—5 The Formality *of the Prayer.* 1 *Observations thence, viz.*
I. Prayer *to be joyned with Instruction.*
6—9 II. *God the onely author of* Peace.
10 III. *Concerning the Style* Five Enquiries. *viz.*
11—13 1 *Why the God of* Patience?
14—16 2 —*Why of* Consolation?
17—19 3 *Of* the Choice *of these two Attributes*;
20 4 —*Their* Conjunction;
21 5 —*and* Order.
22 *In the matter of the Prayer*; three Particulars.
23 I. The Thing *prayed for*: *viz.* Like-mindedness
24—6 —Opened;

27 — *and* Pressed, *upon these* Considerations
28 1 *That we are members of the same* Body,
29 2 — *and of the same* Family.
30 3. *That it forwardeth the building up of* Gods Church.
31—33 4 — *but the want of it giveth* Scandal *to the Enemies thereof.*
34—35 II. *The* Former Qualification: *importing an agreement* 1 *Universal*
36—38 2 *Mutual.*
39—40 III. *The* Later Qualification: *importing an agreement* 1 *according unto* Truth *and* Godliness.
41—42 2 *after* the Example of Christ.
43 *The Conclusion.*

Sermon IX. *Ad Aulam*, on 1 Tim. III, XVI.

Sect. 1-4 THE *Occasion, Scope, and Division of* The Text.
5---6 *Of the word* Mystery.
7 I. Point. *The Gospel* a great Mystery, *Because*
8---9. — 1 *it could not have been* known;
10---13 — 2 *had it not been* revealed *and*
14---15 — 3 *being revealed, cannot be perfectly* comprehended.
16---17 Inferences *thence*, 1. Reason *not to be the measure of* Faith.
18---19 II. *Disquisition of Truth to be within the bounds of* Sobriety.
20---21 III. *Offence not to be taken at* the difference of Opinions *among Christians.*
22---23 II. Point. *Christianity* a Mystery of Godliness; *In regard*
24---26 1 *both of the* general Scope *thereof;*
27 2 *and of the* special Parts
28 3 *and the means of conserving it.*
29---31 Inferences *thence*, 1. *for the tryall of* Doctrines:
32---33. — *with application to the present* Church of England.
34 II. *For the ordering of our* Lives.
35 *The Conclusion.*

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Sermon X. *Ad Aulam.* on PSAL. CXIX. LXXV.

Sect. 1. *The Division of* THE TEXT.
2—6 *What is meant by* the Judgements of God.
7 POINT I. *The righteousnes of* Gods Judgements
1 *as proceeding from him.*
8—9 2 *as deserved by us.*
10 INFERENCES *thence.* 1. Not to murmure *against the wayes of Gods providence.*
11 2 *but* to submit *our wills to his.*
12—14 Davids *many* troubles:
15—17 —*and God* the causer *thereof.*
18 POINT II. *That God causeth his servants to be troubled, it is out of* his faithfulnes: *whether we respect*
19 1 *his* Promises.
20—22 2 *or their* Relations.
23 The Inference *thence: To bear troubles cheerfully.*
24—25 POINT III. *The faithfulnes of God in sending troubles* evidenced *from*
26—30 1 The End, *he aimeth at* } *therein.*
31—34 2 The Proportion, *he holdeth* }
35—36 3 The Issues, *he giveth thereout.*

Sermon XI. *Ad Aulam.* I. Ser. on 1 Cor. X. XXIII.

Sect. 1-2 *The Scope and Division of* THE TEXT.
3—4 All things *meant of* Indifferent things *onely.*
5 *What things are* Indifferent.
6—8 POINT I. The Liberty *we have to Indifferent things.*
9—10 The Errour *of those that overmuch restrain* this Liberty
11—14 —*blamed: as* 1 unrighteous *in it self;*
15—22 —2 Dangerous *in the Consequents.*
23 *with some* APPLICATION *to this Church.*
24 *The chief* Causes *of that Errour discovered:*
25—27 —*viz.* 1. Ignorance,
28—30 —2 *and* Partiality.
31 POINT II. *All Christians have title to this Liberty:*
32 —The Unregenerate *as well as the Godly;*
33—35 —*And* the Clergy, *as the Laity.*
36 *The Conclusion.*

Sermon XII. *Ad Aulam.* II. Ser. on 1 COR. X. XXIII.

Sect. 1-2 *The Scope and Division of* the Text.
3—5. OBSERV. I. Expediency *not considerable, but in* Lawful things *only.*
6 —*Illustrated by the Contrary Examples* of David:
7 —*In the matter of* Saul;
8 —*and in the matter of* Uriah.
8---11 THE INFERENCE. *Obedience. Not to do any* unlawfull *thing, seem it never so expedient.*
12 OBSERV. II. *Things otherwise* lawfull, *to be forborn when they are* inexpedient.
13---16 *What* Expedience *is,*
17 —*and how it differeth from* Lawfulnes.
18 THE INFERENCE. Expediency *to be examined in all our actions, as well as* Lawfulnes.
19---21 *Two important* Reasons thereof.
22---23 OBSERV. III. Edification *the measure of* Expediency.
24---27 *What is* Edification.
28---29 *In the exercise of* Liberty; *much left to the* Discretion, *of particular men.*
30---33 *and to the* Charity
34---35 *A necessary* Caution: *touching the* Authority of Superiours *in indifferent things.*
36---41 *The Cases of* Obedience *and* Scandal *compared*
42. &c. *Our whole Duty for Practise summoned up in* Three Rules.

Sermon XIII. *Ad Aulam.* on Rom. XV. VI.

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3---9 *The words* [That you may glorifie God] *opened in* Six Particulars.
10---11 POINT I. *The Glory of God to be intended as our chiefest End:*
12 *Reason, as being the chiefest Good:*
13 —2 *and that wherunto we are bound in* Duty,
14 —3 *and* Wisdome *obliged*
15 Inferences *of Admonition. That we do not either*
16 —1 bestow *upon any Creature;* } *any of that* Glory
17 —2 *or* draw *to our selves,* } *which is due to*
17 —3 *or* accept, *if cast upon us by others* } *God:*
18—19

18---19 ——4 *nor* entitle the glory of God *to our own passions or interests,*

20---22 ——*with some* Application *hereof.*

23---24 POINT *II.* God the Father of our Lord Jesus Christ. *With the Reasons, both of the Stile it self;*

25---26 ——*and why it is here used;*

27 POINT *III. God to be glorified of us: first* with the minde;

28 ——*And then* with the mouth.

29 POINT *IV. God is much glorified by Christian unity and* Like-mindedness.

30---31 ——*Illustrated: from the resemblance of* Musick;

32---33 ——*and from the resemblance of* Building:

34---35 ——*and that in regard both of* Dispatch;

36---37 ——*and* Strength.

38 *The Conclusion.*

Sermon XIV. *Ad Aulam.* on Psal. XXVII. X.

Sect.1-2 THe *Scope and Division of* the Text.

3 *The words in* the former part *of the Text opened.*

4 POINT I. *A possibility of failing in all worldly helps.*

5---7 *I. Either out of* Choice; *Instanced*

——1 *in* Parents

8---9 2 *and of other* Friends

10---12 *Or out of* Necessity.

13---15 *The Inference. Not to trust in any Creature.*

16 *The words in the latter part of the Text opened.*

17 POINT *II. God help ready, when all others fail.*

18 *Proved, by instances;*

19 2 *by* Reasons: *taken partly from the* Nature *of God;*

20---22 1 *his* Love,

23---24 2 *his* Wisdome,

25 3 *his* Power,

26 4 *his* Eternity;

27---28 ——*Partly from his* Promises,

29---32 Inferences *thence.*

33 *The Conclusion.*

Sermon XV. *Ad Aulam.* on LUKE XVI. VIII.

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2 ——*and of* the Text *in particular.*

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3	*The Diviſion of* the Text.
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5	I. *Who are meant by* the children of the world.
6—8	—— *and why they are ſo called.*
9—13	II. *What is meant by* Light.
14—15	—— *and who by* Children of Light.
16	*The* Inference, *from their Oppoſition.*
17—18	POINT II. The children of the world wiſer *then the Children of Light. As being*
19	1. *More* Sagacious; }
20	2. *More* Induſtrious; } *then they*
21	3. *More* Cunning; }
22—23	4. *More* United }
24—28	—— *with ſundry* Reaſons *thereof:*
29	Two Inferences *thence;*
	1. *Not to be ſcandalized at their* proſperous ſucceſſes.
30—31	2. *But to emulate their* wiſdome.
32—33	POINT III. *The worldlings wiſdome but* folly.
34	—— *Proved; and*
35	—— *diſcovered in ſundry particulars.*

Sermon XVI. *Ad Aulam.* on HEB. XII. III.

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4	—— *and Diviſion of* the Text.
5—6	The former General part. *Wherein* 4 Particulars; *viz.*
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7—12	II. *The Inward Cauſe;* Faintneſs.
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23—24	IV. The Perſons: *and what fear there might be of their fainting under the Croſs: in regard*
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14 —— 2 the Need *we may have.*
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27 2 *the blessing of the poor upon* the Person,
28 3 *a reward from God for* the work.
29—32 4 *Mercy to* the Land.
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6 Three Points *proposed to be handled.*
7 I. POINT *The Excuse* [We knew it not] *may be sometimes just. Either through*
8 I. Ignorance of the Fact. *when the Oppressed*
9 10 *either have not* { 1 the opportunity, 2 the minde } *to complain.*
11 II. Doubtfulness, *in point of* Right. *Through*
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14—15 III. Inability *to help. Through*
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26—27 II. POINT. *That* Excuse *sometimes* but pretended.
28—29 —— *Referred therefore to* the judgement of the heart.
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30—32 III. POINT. *That* Excuſe, *where it cauſeleſſly pretended*, of no avail *with God. Becauſe it can*
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AD AULAM.

The first Sermon.

WHITE HALL. November 1631.

Eccles. 7. 1.

A good Name is better then precious ointment: and ——

1. WHere *the Author* professeth himself *a Preacher*, it cannot be improper to stile the treatise *a Sermon*. This *book* is such; *a Sermon*: and, the Preacher being a King, *a Royall Sermon*. He took a very *large*, but withall a very *barren Text*. His Text *the whole World*, with [a] all the pleasures, and profits, and honours, and endeavours, and businesses, and events, that are to be found *under the Sun*. From which so *large a Text*, after as exact a survey thereof taken, as unwearied *diligence* in *searching*, joyned with incomparable *wisdom* in *judging* could make, he

[a] *Quicquid agunt homines; votum, timor, ira, voluptas, Gaudia, discursus.* — Juvenal. Satyr. 1.

he could not yet with all his skill raise any more then this one bare and short *Conclusion*; proposed in the very entrance of *his Sermon*, as the only *Doctrinal point* to be insisted upon throughout: *Vanity* [b] *of Vanities, saith the Preacher, Vanity of Vanities, all is Vanity.* This he *proveth* all along by sundry *Instances*, *many* in number, and *various* for the kinde, to make the *Induction* perfect: that so having fully established *the main Doctrine*, (which he therefore often inculcateth in his passage along,) that *all things in the world are but Vanity*; he might the more effectually enforce *the main Use* which he intended to *inferr* from it, and reserveth (as *good Orators* use to do) for the close and *Epilogue* of the whole *Sermon*; namely, that quitting *the world* and *the Vanities* thereof, men should betake themselves to that which alone is free from *vanity*, to wit, *the fear and service of God*, [c] *Hear the conclusion if the whole matter: fear God, and keep his Commandments: for this is the whole duty of man.*

2. To the *men of the world*, whose affections are set upon *the world*, and who propose and promise to themselves much *contentment* and *happiness* from the things of this *world*: as *the main Doctrine* it self is, so are most of *the proofs* and passages of the whole *Sermon*, very *Paradoxes*. We may (not unfitly) therefore call this Book *Solomons Paradoxes*. Look no further then a few of the next following verses of this very Chapter. To prefer [a] *the house of mourning* before the house of *feasting*; [b] *sorrow* before *laughter*; [c] *rebukes* before *praises*; [d] *the end of a thing* when it shall be no more, before *the beginning* of it, when it is growing and coming on; a soft [d] *patient* suffering *spirit* before a stout and *haughty mind*; and [e] *learning* before *riches*, as the *Preacher* here doth: what are all these, and other like many, if we respect the [f] *common judgement* of the world, but so many *Paradoxes*? "The writings of "*Zeno* and *Chrysippus* (if we had them extant) with the whole "School of *Stoicks*, would not afford us *Paradoxes* more or greater, "then this little Book of *Solomon* doth. There are no less *then two* in this short verse. Wherein, quite oppositely to what value *the world* usually setteth upon them, *Solomon* out of the depth of that *wisdom*, wherewith God had filled his heart, preferreth a *good name* before precious *Ointment*; and *the day of death* before the day of ones *birth*. *Paradoxes* both: Besides the *common opinion*; but [g] most agreeable to *truth* and *reason* both: as to him that shall duly examine them *both*, will clearly appear. It will finde us work enough at this time, to examine but *the former* only, in those words. *A good Name is better then a precious ointment.*

3. Wherein before I come to the pith of *the matter*; I cannot but take notice of an *Elegancy* observable in the very bark and rind of *the letters* in the Hebrew Text, טוב שם משמן טוב. The figure *Paranomasia*, as Rhetoricians call it; a neere affinity both in *the letters* and *sound*, between the words, whereby the *two opposite*

Terms

b Eccles. 1.2.

c Eccl. 12.13.

a ver. 2.
b — 3.
c — 5.
d — 6.
e — 12.

f πλάσματα δηλοῦμεν δόξαις παρὰ λόγον, καὶ ἃ κατ' ἄνθρωπον καὶ τὰ ἀνθρωπίνως φρονοῦντα. Chrysip. apud Plutarch. de contrar. Stoic.

g παράδοξα μὲν, ἀ μὴν παράλογα. Cleanthes apud eund.

A *Terms* of the Comparison are expressed, שם *the Name*, and שמן *the Ointment*. Such *allusions* and *agnominations* are no strangers in either of the *holy tongues*: but of frequent use both in *the Old* and *New* Testaments. Examples might be alledged many: As out of *the Old Testament*: Jer. 1. 11, 12. Ose. 9. 15. Amos 5. 5. & 8. 2. Ezek. 7. 6. And out of *the New* many more: ἄιρει and καθαίρει, Joh. 15. 2. ἐργαζόμενοι, and περιεργαζόμενοι, 2 Thess. 3. 11; ἐπρίσθησαν, ἐπειράσθησαν, Heb. 11. 37; πόνος, πονηρία. φθόνος, φόνος· ἀσυνέτους, ἀσυνθέτους, three together, as it were with a breath Rom. 1. 29, 31. But omitting the rest, I shall commend unto B you but *two*, but those very remarkable ones: out of either *Testament*, *one*. The one in *Esay*. 24. where the Prophet expressing the variety of Gods inevitable judgments under *three* several appellations, [a] *The Feare, the Pit* and *the Snare*; useth *three* several words, but agreeing much with one another in letters and sound: פחד *Pachadh, the Feare*; פחת *Pachath, the Pit*; פח, *Pach, the Snare*. The other in *Rom.* 12. where the Apostle exhorting men not to think of themselves *too highly*, but according to *sobriety*, setteth it off with exquisite *elegancy* thus, [b] μὴ ὑπερφρονεῖν παρ ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν.

C 4. The more *inconsiderate*, (that I say not, *uncharitable* and *unjust*) they, that pass their *censures* very freely (as I have sometimes heard some doe, fondly and rashly enough) upon *Preachers*: when now and then in their *popular Sermons* they let fall the like *elegancies*, scattering here and there some *flowers of elocution* among. As if all use of *Rhetorical ornaments* did savour of on *unsanctified spirit*; or were the ranke superfluities of *a carnal wit*; or did adulterate, corrupt, and flatten [a] *the sincere milk* of the word. Or as if they that made use of such *exornations*, did [b] *preach themselves* and their own *wit*, rather then *Christ Jesus* and his *Cross*; or D else sought to make [c] *the Faith of their hearers to stand* rather in *the wisdom of men*, then in *the power of God*.

5. These are the common *Objections*, but they are soon *answered*. I confess there may be a fault this way, and (in *young men* especially, before their *judgments* are grown to the just *ripeness*) many times there is, and so far *the exceptions* made here against, may be (in some degree) admitted. [a] *Affectation* in this as in every other thing, is both *tedious* and *ridiculous*: and in *this* by so much more then in *other things*, by how much more the condition of *the person*, and the nature of *the business*, require a E sober, serious, and grave deportment. Those *Preachers* therefore, by a little vanity in this kind, take the readiest way to bring, both their own *discretions* into *question*, and *the sacred word* they handle into *contempt*, that play with *words* as children do with *a feather*. A too-too [b] *light-coloured* habit, certainly suteth not well with the *gravity* of a Sermon. But, as it will not ill become a sober *grave*

a Esay 24. 18. See also Esay 9. 7.

b Rom. 12. 3.

a 1 Pet. 2. 2.

b 2 Cor. 4. 5.

c 1 Cor. 2. 5.

a ὁμοιοτέλευτα καὶ — cæteraq; hujusmodi scitamenta, quæ isti ἀπειρόκαλοι— immodicè faciunt & rancidè. A. Gell. 18. noct. 8.

b Translucida illa & versicolor quorundam elocutio, rei ipsi aspersa, minat, quæ illo verborum habitu vestiuntur. Quintil. 8. in procem. nulla — nimis nunquæ depicta. Cic. in Oratore.

matron (though she will never be light and garish, yet) to be allwayes *decent* in her attire; yea and sometimes also (upon fit occasions) to put on her *jewels*, and other *costlier ornaments*: So neither is it blame-worthy, but rather a commendable thing in *Preachers* of the Gospel, (though they ought to avoid by all means all fruitless *ostentation* of a froathy *wit*, yet) to endeavour at all times, so far as their *gifts* and *leisure* will permit, to expres themselves in *pertinent* and *proper forms* of speech; yea and sometimes also (as occasion may require, and especially [c] *the disposition* and temper of *the hearers*,) to put their matter into a more accurate and *elaborate dress*, and to adorn their discourses with the choicer habiliments of *Art*.

6. Provided, *First* that it be done *seasonably*, discreetly, and with judgment: *sparingly*, and as it were [a] *offering* it selfe fairely, and without *enforcement*. And *secondly*, that it be directed to *the right end*: Which is, not to gain *glory or applause* to the speaker (that is a base and *unworthy end*:) much lesse to *poison the judgements*, or *pervert the consciences* of their hearers, by drawing them the more easily thereby into *error* or *Sin* (that is a cursed and *pernicious end.*) But either thereby the better to inform *the understanding*, or [b] to work upon *the affections*, or to quicken *the attention*, or to succour the *memories*, or some other way to [c] *please their neighbour for his good unto edification*. I may not dwell on a *by-note*; therefore in brief thus. If *Preachers* seek with wisdome *to finde out pleasant words*: besides the practice of the holy *Prophets* and *Apostles* to warrant them therein, they have our *Preachers* warrant also for it. Who, as he *professeth* [d] elsewhere the doing of it, so here he hath *actually done it*. Look but at the very *outside*, the shell of *the letter*, and you must grant, that *the Preacher hath found out pleasant words*.

7. But where he professeth that, he professeth another thing [e] withall; without which *pleasant words* would be either to *none*, [f] or to *bad* purpose. And that is, that the things that should be [g] *written should be upright, even words of Truth*. Search we therefore a little into the pith and kernel of *the matter*; and see if he have performed *that part* also, as well as the other. *A good name is better then a precious Oyntment*. The *Termes* of the comparison are שם and שמן; *a Name, an Oyntment*. The common *Attribute* wherein they both agree is *Goodnes*: The name *good*, the Oyntment *good*. The difference is in the inequality of degree: *None* and *Oyntment* both good; yet so, that of the *two Goods*, the *good Name* is better then the *good Oyntment*. A *good Name* I understand then to be, when [a] *the common voice* of men, (either *all*, or *most*, or *best*,) doth from the approved evidence of a mans worthy carriage in the constant tenor of his life and conversation, give [b] *a frequent and commendable testimony* therunto.

8. Then

c *Dandum non nihil temporibus atque auribus, nitidius aliquid atque affectatius postulantibus.* Quintil 12.10.

a *Quod est in dicendo pulchertimum, sed quum sequitur, non cum affectatur* Quintil. 8. in proem.

Sententiis sint pigmentis, fucoque puerili. Cic 2 de orat.

b *Excitatoria lumina.* Quint. 12. 10.

c Rom. 15. 2. — *hoc ipso proderat, quod placebat.* de Cicerone, Quintil. Ibid.

d Eccl. 12. 10.

a *Constituens sunt bonorum.* Cic. 2. Topic.

b *Oporta ut frequens de aliquo fama exstet, &c.* 2. de Invent.

8. Then for the other *Terms* in the comparison: whereas we read it *Ointment*, the Greek calleth it [a] *Oyle*. Between which two though there be some [b] *difference*, and accordingly as well in the *Greek* and *Latine* tongues as in the *English*, that difference is acknowledged by allowing them distinct names (c μύρον and ἔλαιον in the Greek, *Unguentum* and *Oleum* in the Latine, as well as *Ointment* and *Oyle* in our English:) yet *the same Hebrew word* comprehendeth *both*; and the words are very often *promiscuously* and *reciprocally* used the one for the other in the *Greek*, *Latine*, and most other languages. Because they *agree* much in the same *qualities*; and are much of like *use*: and the most ancient confections of *Ointments* did consist for the most part of *Oyle*, [d] with some addition of *herbs*, *spices*, or other ingredients. Yea and even yet, in the most precious and exquisite *ointments* (such as are either most aromatical for *smell*, or of most soveraign operation for *medicine*,) [e] *common oyle* hath a very great part in the confection, and is therefore esteemed as the *basis* or *foundation* of all *ointments*. But whether *Oyle* or *Ointment*, the word seemeth to be here used (by a kinde of *Synecdoche*) to signify *all the delights* of the sons of men. Because anciently, and in those *Eastern countries* especially, [f] *Oyles* and *Ointments* were much in use, and in great request, for pleasing [g] *the sences*, for comforting *the brain*, for refreshing *the spirits*, for cheering *the countenance*, for suppling *the joynts*, and for sundry other services tending to *delight* and chearfulness: Wherein they abounded even unto *wantonness* and *luxury*. Whose *excess* therein, as in all other manner of *riotous* and *voluptuous* living, was soon followed by *the Grecks*: and thence derived into *Italy*; and entertained once at *Rome*, quickly over-spread the greatest part of *the world*, then under *her Empire*, as appeareth by the frequent *complaints*, and other *passages* in the writings of the learned of those times.) Not to speak of the great use of [h] *Oyls* and *Ointments* then, and ever since, in order to *health*, as well as *pleasure*.

9. The *Epithet* here given to *Ointments*, is in some former translations *Good*; and so the Hebrew טוב properly signifieth: but in our last rendred *Precious*. All to one effect, for *good* things are even *precious*; and *the better* they are, *the more precious*. The meaning is, as if *Solomon* had said; *A good name* is better then the most fragrant and odoriferous *Ointments*, which for their exquisite *pleasantness* are held in greatest *price* and estimation.

10. The word *better*, which decideth the whole controversy between the *compared termes*, and is the just importance of that which the *Hebrews* in their idiome (for want of *the comparative degree*) expresse by the *preposition* מן prefixed, must here be understood agreeably to *the subject matter*, and with reference to

a ἀντὶ ἐλαίου. Sept.
b See Luke 7. 46.
c Ὅμηρος μύρων μὲν χρῆσιν οἶδε, ἔλαια δὲ αὐτὰ καλεῖ. *Eustath. in Iliad.* Ψ.
d μετ' ἐμβάτου. Athenæ. lib. 15.
e *Unguentum oleum condimentum.* ἀλειμμάτων ἔλαιον. Clem. Alex. 2. pædag. 8. *Omnia Unguenta fiunt mixto olivo: nam oleum est materia apta suscipiendis odoribus, servandisq;* Casaub. ad Pers. Sat. 2.
f See Marsil. Cagnat. 2. var. observat. 9.
g *Recreans membra olei liquor* Plin. 21 nat. hist. 1.
h *Unguentis legatis, non tantùm ea legata videntur, quibus unguimur voluptatis causâ, sed & valetudinis.* l. in argento. ff. de aur. & arg. leg.

to *Bonum jucundum* Better; that is to say, more *pleasant*, more *contentfull*: or as *Solomon* saith [a] elsewhere; comparing *a good name* with gold and silver, *Desiderabilius*, more to be wished or desired then a *precious ointment*; or *Eligibilius*, in the choise to be preferred before it.

11. From *the Words* thus opened, the whole *result* is briefly this. *A good name* is a thing very worthy to be of every good man *highly esteemed*; and to be held much more valuable then *riches*, *pleasures*, *honours*, or whatsoever other *outward things* the men of this world can place their utmost felicity in. Wise *Solomon* hath elsewhere delivered his judgment as positively as may be in this matter, concerning *one* of these, and that [a] *the chiefest* of all the rest in most mens account, the Worldlings *Summum bonum*, Riches, (Prov. 22.) [b] *A good name is rather to be chosen then great riches: and loving favour rather then silver and gold.* And the wise son of *Sirach* also preferreth a good name before [c] *a thousand great treasures of gold.* Observe the gradation; Before *gold*, *Treasures of gold*, *great treasures of gold*, *thousands of great treasures of gold*: aye and put *life it self* in to boot. *Sirach* 41. Compare we a little the most esteemed *delights* of the sons of men, those *ointments* that are most *precious* in their esteem, with *a good name*: and see if it do not in very many respects goe beyond them all.

12. If we should take an *exact Inventory* of all the particulars *the world* affords, which worldly men hunt after with such eagerness, that they not only spend all their *strength* and *travel*, but adventure their *healths* also and *lives* in the pursuit; nor so only, but sob for the obtaining whereof they truck away their *precious souls* too: we shall finde them all to come under one of these *three heads*, whereunto S. *John* hath reduced them, summing them up as it were in the gross (1 *Joh.* 2.) [a] *The lust of the flesh*, *the lust of the eyes*, *and the pride of life.* (*Hæc tria pro trino numine mundus habet.*) These are the things so much magnified and adored in the *world*; with one or other of these baits *Satan* tricketh up all his *temptations*, when he layeth wait for our souls; *Riches*, *Honours*, and *Pleasures*. And to each of these may the word *Oyntment* in the Text (either by way of *Metaphor*, or *Metonymie* of the adjunct) be very well extended. For *Riches first*, it appeareth that *Oyntments* were of ancient time accounted, and are so taken notice of by *Historians*, as a special part of [b] *the Royal treasure* of Kings and princes. And therefore are [c] *the spices and precious Oyntments* reckoned amongst the things which *Hezekiah* shewed to the *Babylonish Embassadors*, when with vain ostentation he desired they should see *the royal wealth* and magnificence of his *treasures*. *Oyntments* also *secondly*, were the ensignes and symbols of the greatest *honours*: as being used in the solemn *consecration* and *inauguration* of men into the *Kingly* and *Priestly* dignities. Among *the Heathen* indeed

[a] *Prov.* 22. 1.

[a] *Prima ferè vota & cunctis notissima templis, Divitiæ* Juvenal. Sat. 10.
[b] Prov. 22. 1.
[c] Sirac. 41. 12, 13.

[a] 1 Ioh. 2. 6.

[b] *Castris Darii Regis expugnatis, in reliquo ejus apparatu Alexander cepit scrinium unguentorum* Plin. 13. nat. hist 1.
[c] 2 King. 20. 13.

A indeed in *imitation* of the *Hebrews* (as many other of *their rites* came in *upon that account*,) but among the *Hebrews*, by ſpeciall appointment from God himſelf. Inſomuch as [d] ſome interpreters conceive it not improbable, that *Solomon* in this place might have reſpect to thoſe *Regall* and *Sacerdotall* anointings. But above all, *thirdly*, *Oyntments* were the ſpecial emblems and expreſſions of *mirth* and *jollity*: and therefore were uſed in *entertainments* and at *feaſts*. Teſtimonies hereof from the writings of *Poets* and *Hiſtorians* both *Greek* and *Latine*, in great abundance, beſides that I finde them ready [e] *collected* by ſundry learned men, are of themſelves *obvious* every where. But finding ſtore enough alſo in *the holy Scriptures*, I need not recite any other. There we read [f] of *the Oyle of joy*, and [g] *the Oyle of gladneſs*. When thou *faſteſt*, ſaith our Saviour, do not by an affected ſullenneſs and ladneſs make oſtentation of thy *faſting*, *as hypocrites do*: but [h] *unge caput*, &c. make ſemblance rather, by *anoynting* thy head, and *waſhing* thy face, as if thou went going to a *feaſt*; that ſo thou maiſt be out of the reach of all temptation to *vain glory* that way, whilſt thou doſt *not appear to men to faſt*. When *David* recordeth in *Pſalm* 23. how bountifull God had dealt with him, and ſhewed him *his goodneſs plenteouſly*, he ſetteth it forth in this manner; [i] *Thou haſt prepared a table before me, thou haſt anointed my head with Oyle, and my cup runneth over*. To omit other places, hitherto tendeth that *ironical ſpeech* of our Preacher to *the Epicure* chap. 9. [k] *Goe thy way, eat thy bread with joy, and drink thy drink with a merry heart. Let thy garments be alwayes white* (another ſigne of *rejoycing* that,) *and let thy head lack no oyntment. Riches, Honours, Pleaſures!* you ſee *Oyntment* hath ſomewhat to do with *them all*, and ſo *the word* may well comprehend *them all*.

13. Now then to enter into *the Compariſon*: *Firſt*, all theſe *Oyntments* (even the moſt *precious* of them) are equally *common* to the *Good* and *Bad*. *The worſt* of men may have as large a ſhare in them, as *the beſt*: the moſt *notorious vicious* liver, as the moſt *eminently vertuous* perſon. For though they be *in truth ſecretly* diſpoſed by the moſt wiſe and juſt hand of *a divine providence*: yet to *the outward appearance* (and farther *our eye* will not pierce,) *the diſpenſation* of them ſeemeth to come from *chance* rather then *juſtice*, and *fortune* rather then *merit*. This the Preacher took into his conſideration, and complaineth of it *chap.* 9. as one of the great evils and vanities *among thoſe that are done under the Sun, that* [a] *all* (outward) *things come alike to all*, and that *there is one event to the righteous and to the wicked*: and thence inferreth, that *no man can know* (ſo as to pronounce thereof with any certainty) whether he be in *the love or hatred* of God, *by all that is before him*. If in reſpect of theſe *outward things* there be any *difference* between *the Good* and *the Bad*; the advantage is rather on the worſe ſide, *bad*

[c] *men*

d Pineda.

e v. Franc. Luiſin. 2. parerg. 16. Bochi. obſerv. in Pſ. 22. F.

f Eſay. 61. 3.

g Pſal. 45. 7.

h Mat. 6, 17, 18.

i Pſalm 23. 5.

k Eccl. 9. 7, 8.

a Eccl. 9. 1, 3.

c men oftentimes having a larger portion thereof, then good men c have. Why the holy and wise God, the first cause of all things c that happen, suffereth it so to be as to particulars; that is cunceal c to us, and we may not search into those secrets: only we are c assured in the generals, that he doth it for just and gracious ends best c known to himself. But as to second causes, we see evidently reac- c son enough to satisfy us, why it should be likely to fall out thus c rather then otherwise; if but in this: that wicked men, whose c worldly ends they propose to themselves they pursue to the utmost, c not boggling at any thing that they think may conduce to the ob- c taining of the same, be it right or wrong; whereas godly, and ver- c tuous men make conscience both of End and Means, and will c neither pitch upon any unworthy End, nor adventure upon any un- c lawful Means. Hath it not been always seen, and still is, and ever will be (more or less) to the worlds end, That extorting Usurers, oppressing Landlords, unconscionable Traders, corrupt Magistrates, and griping Officers, have gotten together the greatest wealth, and most abounded in riches? That obsequious Flatterers, temporising Sycophants, perfidious Traitors, bold and insolent intruders, bribing and Simoniacal chafferers, have climbed up the highest rounds of Civil and Ecclesiastical preferments? That men of base and unmanly condition, rather to be called beasts then men, if not Monsters rather then either of both, (such as some of the old Assyrian and Persian Monarchs, and after them some of the Roman Emperours were) have surfeited of pleasures to the full, and wallowed in all manner of luxury and sensuality? Worthless and wicked men may swim up to the chin in Rivers of oyle, and have their heads and beards, aye and the very skirts of their garments too, bedrencht in great abundance with the choycest of these outward Ornaments.

14. But a Good Name, is Peculium bonorum. Gracious and vertuous men have a more special interest, a kinde of peculiarity in it: as being (in the ordinary course of Gods providence) the proper effect, and (by his good blessing) for the most part the most certain temporal reward of Vertue and Piety. a Si qua virtus, si qua laus, saith the Apostle Phil. 2. If there be any vertue, if there be any praise: As if there could be no praise, where there is no vertue; no more then there can be a b shadow, where there is no body to cast it. It was c by faith (and the fruits of faith) that the Elders obtained a good report. The projectors of the Tower of Babel aymed by that building to get themselves d a name; and so they did: but the name was e Babel, a name of Confusion; little comfort or honour to them. Many men are ambitious of a great name; and sometimes they f get it too: as he that set Diana's Temple on fire, i only to be talked of. But a great name is one thing, and a good name another. Greatness may get a man a great name; but goodness

a Phil. 4. 8.
b Gloria umbra virtutis est. Senec. Epist. 79.
c Heb 11. 2.
d Gen. 11. 4.
e—9.
f—& quidem quod petierat, assecutus est. de Paulaniâ Valer. Max. 8. 14.
i—voto adipiscendæ famæ latioris. Solin. c. 43.

A goodness only a *good name*. You that are *great men*, if you be not *good* withall; do what you can for the preservation of your *name* and memory, use all your best *wit* & *art*, spend the most costly *perfumes* and *precious ointments* you have about it: when you have done your utmost *endeavours*, we may justly put that *rebuke* upon you, which *the Disciples* did unjustly upon the good *woman* in the Gospel, f *Quorsum perditio hæc?* whereunto serveth this waste? *Oleum & operam*: you shall not be able, after all this expence of *oyle* and *toyle*, to preserve your *names* from stench and putrefaction. It is nothing but godliness and righteousness that can do that. g *The memorial of the just* (when *Envy* and *Calumny* have done their *worst* to blast it,) *shall yet be blessed: but the name of the wicked*, (when *Hypocrisie* and *Flattery* have done their *best* to prevent it,) *shall rot* notwithstanding. A *good name* then is therefore first *more excellent*, then any *precious ointment*, (either in the *letter* or *metaphor*,) *because less Common*.

B 15. Compare *secondly*, the *delight* and comforts, and contents of both: and see the issue. *Oyles and Ointments* do give exceeding great *delight* to *the senses*; so as scarce any one kinde of thing more: which perhaps might be some cause, why *Salomon* should here make choice of them, rather then any other things, whereby to express *outward* and *sensual pleasures*. and this they do by *three* distinct *qualities*: whereby they affect *three* distinct *senses*. The *Qualities* are; *Lævor*, *Nitor*, *Odor*: The *Senses* affected therewith, *Feeling*, *Seeing*, *Smelling*. The *first Quality* is *Lævor*; a kinde of gentle *softnesse*, and *smoothnesse*, and supple glibbiness: wherewith *the touch* is much delighted. Upon which quality *David* the father, and *Solomon* the son, do both reflect in those *proverbial speeches* of theirs: where speaking, the one of flattering dissemblers, saith a *Molliti sunt sermones ejus super oleum, Their words are softer then Oyle* Psal. 55. the other of the whorish woman, saith b *Her lips drop like a hony-combe; and her mouth is smoother then Oyle*; Prov. 5. The *second Quality of Oyls* and *Ointments* is *Nitor*, a kinde of brightness and *varnish*, which they cast upon other bodies, making them look fresh and *glister*: which quality taketh *the eye*, and affecteth *the sight*. As colours laid in *Oyle* have a gracefull *verdure* and *lustre* beyond those that are not so laid. Of which *quality* the Psalmist maketh special mention *Psal.* 104. where describing the manifold works of God, among other things he saith that God bringeth *food* out of the earth, as namely *wine* to make glad the heart of man, c and *Oyle to make him a cheerful countenance*, or (as our last translation hath it, somewhat neerer *the letter*, but to the same *sense*,) *to make his face to shine*. Their *third Quality* is *Odor*; the sweet *fragrancy* which they send forth round about them to a good distance: which maketh them wondrous pleasant to *the smell*. The Poets therefore sometimes call *Ointments* and *Perfumes*

f Mat. 26. 8.

g Prov. 10. 7.

a Psal. 55. 21.

b Prov. 5. 3.

c Psal. 104. 15.

d—*perfusus liquidis urget odoribus.* Hor. 1. carm. 5.
e Cant. 1. 3. f—4. 10.
g Joh. 12. 3.
a—*utrumque oppidò bonum: sed ἀμείνων ὁ λέσβιος.* A. Gel. 13. noct. Attic. 5.
b Psal. 109. 18.
c Prov. 15. 13.
d τὸ δὲ ζῆν μὴ κακῶς. μέγας πόνος. Eurip. in Hecub. act. 2.
e—*tamen, dum existimatio est integra, facilè consolatur bonestas egestatem.* Cic. pro Quinct.
f *Ego si bonam famam mihi servasso, sat ero dives.* Plaut. Mostel. 1. 3.
g 1 Cor. 9. 15. ὃ δ' ὄλβιος, ὃν φάμα κατ' ἐχθρῶν ἀγαθὰ. Pind. Olymp. 7. 2.

d *Odores* in the abstract: as if they were nothing else but *smell*. To this *quality* do referr those reciprocal speeches in *the Canticles*: Of *the Spouse* to her well-beloved in the first Chapter, e *Because of the savour of thy good Ointments, therefore doe the virgins love thee*; And of him again to her, in the fourth Chapter, f *How faire is thy love, my sister, my spouse? how much better is thy love then wine? and the smell of thine Ointments then all spices?* When *Mary* powred out her costly *spikenard* on Christs feet, the story telleth us, that g *all the house was filled with the odour of the Ointment.* Joh. 12.

16. *Ointments* then are *good* and *pleasant*. But as *Aristotle* sometimes pronounced of *the Rhodian* and *Lesbian wine*, when he had tasted of both; that a *the Rhodian* was good too, but *the Lesbian* was the pleasanter: so it may as reasonably be pronounced in the present contest, that though *the precious Ointment*, be good and *pleasant* in his kinde, yet *the good Name* for goodness and *pleasantness* is far beyond it. For whereas *the precious Ointment*, though it have in it much variety of *pleasure* in regard of *the three* now-mentioned *qualities*: yet can it bring all that delight no farther then to the outward *senses* of *Touch*, *Sight*, and *Smell*. As for that passage in *Psal.* 109. b *It shall enter like Oyle into his bones*: it is perhaps rather to be understood as an *hyperbolical* expression; then to be taken as exactly true *in rigore loquendi*. But as for a *good Name*, that pierceth farther then either *bones* or *marrow*: it entereth into *the inner man*, and bringeth rejoycing to the very *heart* and soule. c *A good report maketh the bones fat*, saith *Solomon*: and that, I weene, is another-gates matter, then to make *the face to shine*. This for *material Oyle*. Then for those other *outward things*, which for some respects (I told you) might be also comprehended under the name of *Ointments*; *Riches*, *Honours*, and worldly *Pleasures*: alas d how poor and sorry *comforts* are they to a man that hath forfeited his *good Name*; that liveth in no credit nor reputation: that groaneth under the *contempt* and *reproach*, and *infamy* of every *honest*, or but *sober* man! Whereas he that by *godly* and *vertuous* actions, by doing *justice*, and exercising *mercy*, and ordering himself and his affairs *discreetly*, holdeth up his *good Name* and reputation: hath that yet to e *comfort* himself withall, and to fill his bones *as with marrow and fatnesse*; though encompassed otherwise with many *outward* f *wants* and calamities. Without which, even *life* it selfe would be unpleasant, I say not to a perfect *Christian* only, but even to every *ingenuous morall* man. The worthier sort of men among the *Heathens*, would have chosen rather to have *dyed* the most *cruel deaths*, then to have *lived infamous* under shame and disgrace. And do not those words of *S. Paul* (1 Cor. 9.) shew, that he was not much otherwise minded? g *It were better for me to die, then that any man should make my glorying void.* Thus a *good Name* is better then any *precious Ointment* (take it

A it as you will, *properly*, or *tropically*,) becauſe it yieldeth more ſolid *content* and ſatisfaction to him that enjoyeth it, then the other doth.

17. Compare them *thirdly*, in thoſe *performances* whereunto they enable us. *Oyls* and *Ointments*, by a certain *penetrative* faculty that they have, being well chafed in, do [a] ſupple *the joynts* and [b] ſtrengthen *the ſinews* very much, and thereby greatly enable the body for *action*, making it more *nimble* and *vigorous*, then otherwiſe it would be. Whence it was, that among *the Greeks*, and from their example among *the Romans*, and in other Nations, thoſe B that were to exerciſe armes, or other feats of activity in their *ſolemn games*, eſpecially [c] *wreſtlers*, did uſually by *frictions* and *anointings*, prepare and fit their bodies for thoſe *athletique performances*, to do them with more *agility* and leſs *wearineſs*. "Inſomuch as *Chry-* "*ſoſtome* and other *Greek Fathers* almoſt every where uſe the words "ἀλείφειν and ἀλείφεσθαι, not only when they ſpeak of thoſe *pre-* "*paratory* advantages, (ſuch as are *prayer*, *faſting*, *meditation*, of C "Chriſts ſufferings or of the joyes of heaven, and the like) where- "with Chriſtians may *fortify* and ſecure themſelves, when they are "to enter *the combate* with their ſpiritual enemies; but more gene- "rally to ſignify any *preparing* or fitting of a perſon for any manner "of *action* whatſoever.

18. But how much more excellent then is a *good Name?* which is of ſuch mighty conſequence and advantage for *the expediting* of any honeſt *enterpriſe* that we take in hand, either in our *Chriſtian* courſe or *civil* life in this world? It is *an old ſaying*, taken up indeed in re- lation to another matter ſomewhat diſtant from that we are now treating of; but it holdeth no leſs true in this, then in that other reſpect: *Duo cum faciunt idem, non eſt idem.* Let *two men* ſpeak D [a] the ſame *words*, give the ſame advice, purſue the ſame *buſineſs*, drive the ſame *deſigne*; with equal *right*, equal *means*, equal *diligence*, every other thing equal: yet commonly the *ſucceſs* is ſtrange- ly different, if the one be *well thought of*, and the other labour of *an ill name*. So ſingular an advantage is it, for the crowning of our endeavours with *good ſucceſs*, to be in a *good name*. If there be a *good opinion* held of us, and our *names* once up, (whether we deſerve it or no:) whatſoever we *do* is well *taken*; whatſoever we *propoſe* is readily *entertained*; our *counſels*, yea, and *rebukes* too, carry *weight* and *authority* with them. By which means we are *enabled* (if we have but *grace* to make that good uſe thereof,) to do [b] the E more *good*, to bring the more *glory* to God, to give better counte- nance to his *truth*, and to *good cauſes* and *things*. Whereas on the other ſide, [c] if we be in *an ill name* (whether we deſerve it or no:) all our *ſpeeches* and *actions* are ill-interpreted; no man *regard- eth* much what we *ſay* or *do*; our *propoſals* are ſuſpected; our *coun- ſels* and *rebukes*, though wholſome and juſt, ſcorned and kickt at:

a — ut corpus unctione recreavi Senec. Epiſt. 53.

b — τὸ ἄλειμμα ῥωστικὸν ἅπασι μάλιστα, καὶ ἐν παλαίστραις πανταχοῦ ἐμπεφυρμένον τοῖς ἀθλητοῖς. Joach. Gamerar. problem. decur. 8. 1.

c Exercent patrias oleo lacertos. Virgil. Æn. 3.

a — λόγῳ δ' οὐκ ἔστ' ἀδοξοῦντων ἴσον, κἂν ᾖ δοκοῦντων, αὐτὸ δ' οὐ ταὐτὸν δύναται. Euripid. in Hecub. act. 2.

b Nec vero neglegenda eſt fama: nec mediocre telum ad res gerendas exiſtimare oportet benevolentiam civium. Cic. de amicit.

c Τὴν δόξαν τῆς ἰσότητος κατασχύνας, παρὰ λόγον ἀχρήστους ἅπαντας ἐποίησε καὶ ἀνωφελεῖς πρὸς μίαν χρείαν ἁπάσας συμβουλίας. Chryſoſt. Tom. (edit. Savil.) 6. orat. 17.

so as those *men* we speak for, that *side* we adhere to, those *causes* we defend, those *businesses* we manage, shall lye under some *prejudice*, and be like to speed the worse, for *the evil opinion* that is held of us. We know well it should be otherwise: *Non quis, sed quid.* As *the Magistrate* that exerciseth *publick judgment*, should lay aside all respect of *the person*, and look at *the cause* only: so should we all in our *private judgings* of other mens *speeches* and *actions*, look barely upon *the truth* of what they *say*, and *the goodness* of what they *do*, and accordingly *esteem* of both; neither better nor worse, more or less, for whatsoever *fore-conceits* we may have of *the person*. Otherwise how can we avoid the charge of having [d] *the faith of our Lord Jesus Christ the Lord of Glory with respect of persons?* But yet since [e] men are *corrupt*, and will be *partial* this way, do we what we can; and that *the world* and the affairs thereof are so much steered by [f] *Opinion*: it will be a point of *godly wisdome* in us, so far to make use of this *common corruption*, as not to disadvantage our selves for want of *a good Name* and good *Opinion*, for the doing of that *good* (whilst we live here among men *subject* to such *frailties*,) which we should set our *desires*, and bend our *endeavours* to do. And so *a good Name is better then a good ointment*, in that it enableth us to better and worthier performances.

d Jam. 2. 1.

e πρὸς τὸ ἁπλῶς πιθανὸν καὶ μὴ πρὸς τὸν λόγον. Mandand.

f χρειωδέστατον ἕξις πρὸς τὴν πίστιν τὸ ἦθος. Arist. 1. Rhet. *In homine virtutis opinio valet plurimum* Cic. in Topic.

19. Compare them *Fourthly*, in their *Extensions*: and that both for *Place*, and *Time*. For *place* first. That *Quality* of the *three* before mentioned, which especially setteth a value upon *Ointments*, advancing their *price* and esteem more eminently then any other consideration, is their *smell*: those being ever held *most precious* and of greatest *delicacy*, that excel that way. And herein is the *excellency* of the choicest Aromatical *Ointments*, that they do not only please *the sense*, if they be held nere to *the Organ*; but they do also disperse *the fragrancy* of their sent round about them to a *great distance*. Of the sweetest *herbs* and *flowers the smell* is not much perceived, unless they be held somewhat nere to *the nostrill*: But the smell of a *precious ointment* will instantly diffuse it self into every corner, though of a very spacious room; as you heard but now of the [a] *Spiknard* poured on our Saviours feet, *Joh.* 12. But see how in that very thing, wherein the excellency of *precious Ointments* consisteth, *a good Name* still goeth beyond it. It is more *diffusive*, and spreadeth farther. Of King *Uzziah*, so long as he did well and prospered, it is said, that [b] *his name spread far abroad* 2 *Chron.* 26. And the Prophet saith of the people of *Israel*, in respect of her *first comely estate*, before such time as she trusted in her own beauty, and plaied the harlot, that [c] *her name went forth among the Heathen for her beauty*, Ezek. 16.

a Joh. 12. 3.

b 2 Chr. 26. 15

c Ezek. 16. 14

20. Besides, *a good Name*, as it reacheth *farther*, so it lasteth *longer* then the most *precious Ointments*: and so it excelleth in the

the

the extension of *Time*, as well as of *Place*. As for *Riches*, *Pleasures*, *Honours*, and whatsoever other *delights* of mortal men, who knoweth not of what *short continuance* they are? They many times [a] *take them wings and fly away* from us, leaving us behinde to grieve for the loss. If it happen they *stay* with us *to the last* (as seldome they do;) yet then is *the parting* uncomfortable: we can neither secure them from *the spoile* of others; nor can they secure us from *the wrath* of God. However, *part* we must: if they leave not us *whilst we live*, sure enough we shall leave them *when we dye*. It may be when we are *dead*, some pious friend or other may bestow upon our *carkases* the cost of [b] embalming with *spices*, *odours*, and *ointments*: as we see *the custome* was of old, both amongst the heathens, and the people of God. And those *precious Ointments* may perhaps preserve our *dead bodies* some few moneths longer from *putrefaction*, then otherwise they would have endured. But at length, howsoever *the worme* and *the grave* will prevail: and we shall turn sooner or later; first to *dirt*, and then to *dust*. And here is the utmost *extension*, continuance, and period of the most *precious Ointments* (*literal*, or *metaphorical*) the world can afford.

[a] Prov. 23. 5.

[b] Joh. 19. 40.

21. But *a good Name* is a thing farr more *durable*. It seldom *deserteth us*, unless through some *fault* or *neglect* in our selves;) but *continueth* with us all our *life* long. At the houre of *death* also it standeth by us, and giveth some **sweetning* unto the *bitterness* of those last pangs; when our *consciences* do not suggest to our expiring thoughts any thing to the contrary, but that we shall *dye desired*, and that those that live by us and survive us, will account *our gain* by that change to be *their loss*. Yea, and it remaineth *after death*, precious in *the memories*, and *mouths*, and *ears*, of those that either *knew* us, or had *heard* of us. Surely no *ointments* are so powerfull to *preserve* our bodily ashes from *corruption*, as *a good Name* and report is to *preserve* our piety and vertue from *oblivion*. [a] *Their bodies are buried in peace, but their name liveth for evermore. Eccles.* 44.

† *Mors tum aquissimo animo appetitur, cum suis se laudibus vita occidens consolari potest.* Cic. 1 Tuscul.

[a] Sirac. 44. 14.

And upon this account expressly it is, that the same *Ecclesiasticus* elsewhere (as you heard before) preferreth [b] *a good Name*, not only before the *greatest riches*, because it will out-last *a thousand great treasures of gold*; but even before *life* it self, yea before *a good life* (at least in this, though in other respects it be below it, as but an appurtenance thereunto,) that whereas [c] *a good life hath but a few days*, *a good Name* possibly may *endure for ever*.

[b] — 41. 12.

[c] — 41. 13.

22. Now lay all together that hath been said, that *a good Name* is a more *peculiar blessing*; That it bringeth more *solid content*; That it enableth us more and to more *worthy performances*; That it is of greater *extension* both for *place* and *time*, reaching *farther* and lasting *longer*, then the most *precious Ointments*, either *literally* or *metaphorically* understood: and then judge, if what *Solomon* hath here delivered in *the Text*, how great a *Paradox* soever it

it may ſound in the ears of a worldling, be not yet a moſt certain and clear *Truth*; viz. That *a good name is better then a precious oyntment*; and therefore in all reaſon to be preferred by every underſtanding man before *Pleaſures*, *Riches*, *Honours*, or whatſoever other *outward delights* of worldly men.

23. But it is needfull you ſhould be here admoniſhed, (leſt what hath been hitherto ſaid ſhould be in any part either *miſtaken* or *miſapplied*,) that all this while I have ſpoken but of *material oyntments*, and ſuch other contentments, as *the outward things* of this world can afford. The preeminence of a *good Name* thus farr juſt, beware ye make not *unjuſt* by *over-ſtretching*. For there is beſides all theſe *a ſpiritual Oyntment* alſo; an inward *anointing*, the anointing of *the inner man*, the ſoule and Conſcience with *the oyle of the ſpirit*, the ſaving *graces* and ſweet *comforts* of the Holy Ghoſt; that [a] *oyle of gladneſs*, wherewith the bleſſed ſon of God was anointed *above his fellows* and *without meaſure*, and whereof all the faithful and elect children of God are in their meaſure his *fellow* partakers. [b] *Ye have an unction from the holy one*, ſaith S. *John*: and again, [c] *The anointing which ye have received of him abideth in you*. This is a ſingular and right *precious oyntment* indeed: infinitely more to be preferred before a *good name*, then a good name is to be preferred before other common and *outward Oyntments*. The inſeparable *adjunct* and *evidence* whereof is that טוב לב which we uſually call *a good Conſcience*. God forbid any man ſhould ſo far tender his [d] *good name*, as for the preſervation of it to make ſhipwrack of *the other*. [e] *Duæ ſunt res, Conſcientia & Fama &c.* ſaith S. *Auguſtine*. *Two things* there are, ſaith he, whereof every man ſhould be ſpecially chary, and tender: *his Conſcience*, and his *Credit*. But that, of his *Conſcience*, muſt be his *firſt care*: this, of his *Name* and *Credit*, muſt be content to come [f] in *the ſecond* place. Let him *firſt* be ſure to guard his *Conſcience* well: and then may he have a due regard of his *good name* alſo. Let it be his *firſt care* to ſecure all *within*, by making *peace* with God and in his own breſt: that done, (but not before) let him look *abroad* if he will, and caſt about as well as he can, to ſtrengthen his *Reputation* with and before *the world*.

a Pſal. 45. 7.

b 1 Joh. 2. 20.

c —27.

d Τραχυς ἀ πώλεσην ἀνθρώπων δόξαν. Plutarch.

e Auguſtin.

f τὸ δὲ παθεῖν δ᾽. πρῶτον ἄεθλων· δ᾽ ἀκέων δ᾽ ἀντίσχα μοῖρα. Pind. Pyth. 1. 15.

24. A very *prepoſterous* courſe the mean while is that, which thoſe men take, that begin at *the wrong end*; making their *Conſciences* wait upon their *Credit*. Alaſs, that notwithſtanding the clear evidence both of *Scripture* and *Reaſon* to the contrary, after ſo many ſharpe *reprehenſions* by *the Miniſter*, ſo many ſtraight *prohibitions* by *the Magiſtrate*, there ſhould yet be found among *our Gentry*, ſo many ſpirits of that deſperate unchriſtian reſolution; as, upon the ſlighteſt *provoking word* that but toucheth upon their *reputation*, to be ready either to challenge, or to accept *the duell*: Either of which to doe, muſt needs leave a deep ſting in *the*

Conſcience

Conſcience (if yet it be penetrable and not quite *ſeared up*;) ſince thereby they expoſe themſelves to the greateſt *hazard*, if not inevitable *neceſſity*, of *wilfull murther* either of themſelves or their brethren! 2. Alas, that there ſhould ſtill be found amongſt *our Clergy-men*; that formerly being perſwaded that our *Church-Ceremonies* and *Service* were unlawfull, and having (during ſuch their perſwaſion) *preached* againſt them openly before their Congregations as *unlawfull*, but have been ſince *convinced* in their judgments of *the Lawfulneſs* thereof, ſhould yet with-hold their *conformity* thereunto, and chuſe rather, not only to expoſe themſelves to ſuch miſchiefs and inconveniences as that refuſal may bring upon them, but to ſeem alſo [a] to perſiſt in their former error (to the great *ſcandal* of their people, and cheating their own *Conſciences*,) then by acknowledging that they have erred, adventure the loſs of that great *reputation* they had by their former oppoſition gained amongſt their credulous followers! 3. Alas that there ſhould ſtill be found among *our People*, men who being *conſcious* to themſelves of ſome *ſecret wrongs* done to their brethren in their worldly eſtate by *oppreſſion*, *fraud*, or other *falſe dealing*; do yet hold off from making them juſt *reſtitution* or other meet *compenſation* for the ſame: and ſo become really *cruel* to their own *conſciences*, whil'ſt they are ſo fondly *tender* over their *reputations* with others, as rather to continue ſtill diſhoneſt in *retaining*, then acknowledge their former diſhoneſty in *obtaining*, thoſe ill gotten parcels!

[a] —*ne pudorem pœnitendi damq; fateamini, contumaciâ vindicatis errorem.* Quintil. declam. 17.

25. But leaving all theſe to the judgement of God and their own hearts, and to ruminate on that ſad Text (*Luk.* 16.) [a] *that which is highly eſteemed amongſt men, is abomination in the ſight of God*; For thee, Chriſtian brother, who ever thou art, that ſhalt at any time be *in a ſtrait* between *two evils*, ſhaken with doubtings and diſtractions, what to do, when thy *Conſcience* and thy *Credit* lie both at ſtake together: thou haſt a ready reſolution from the old Maxime *E malis minimum*. As *the Merchant* in a ſtorm throweth his dear *commodities* into the Sea to ſave *himſelf*: ſo do thou reſolve to [b] redeem thy *Conſcience* howſoever, and at any rate; whatſoever betide thy *Credit*. I forbid thee not, to be tender of thy *good name*; (it is an honeſt care:) but I charge thee upon thy ſoule, to be more tender of thy *Conſcience*.

[a] Luk. 16. 15.

[b] *Conſcientiæ ſatisfiat: nil in famam laboremus.* Senec. 3. de ira. 41.

26. This *admonition* premiſed; I ſhall now with your patience proceed to ſome *Inferences*, from what hath been delivered concerning the excellency of a *good name*, and what a *precious* thing it is. But the more *precious* it is, the more grievous *firſt* is their ſin, that ſeek *to rob* others of it. We read in *Pliny*, that there were ſome *Ointments* in the ſhops in his time, made of ſuch [a] coſtly ingredients (ſo great was the ryot of thoſe times,) that [b] every *pound weight* was ſold at 400. *Roman pence*, which by computation (allowing to *the Roman penny* ſeven pence halfepenny of our coyne)

[a] —μύρα βαρυτίμα. Mat. 26. 7.

[b] *Exceduntq; quadringentos denarios libræ: tanti emitur voluptas aliena.* Plin. 13. nat. hiſt. 3.

coyne) cometh to above *twenty two pound Engliſh*: which was a very great rate, eſpecially conſidering *the time* wherein he lived, about *fifteen hundred years ago*. We would all think, that man had done a very *foule robbery*, that ſhould have broken a *ſhop*, and carried thence any conſiderable quantity of ſuch *coſtly ware*. And muſt we not then adjudge him a far *worſe thief*, that injuriouſly taketh away a mans *good Name* from him: which we have heard to be in many reſpects far more *precious*, then the moſt *precious Ornaments* can be? But *Murther* is a Felony of a higher degree then *Theft*. Sometimes we *pitty* Theives: but we *deteſt* Murtherers. Yet neither *Theives* nor *Murtherers* are more cruel and injurious, than *Slanderers* and *Backbiters*, and *Talebearers*, and *Whiſperers*, and falſe *Accuſers* are. Thoſe bereave a man but of his *Livelihood*, or at moſt of his *Life*: but theſe [c] take that from him which is juſtly [d] more dear to him then either *Life* or *Livelihood*.

27. It were to be wiſhed that all *malicious* and *envious* perſons would lay this to heart, who ſeek to raiſe *their own fame* upon the ruine of *their brothers*: whoſe daily endeavour it is, and daily practice, to raiſe *ſcandalous reports* of others, and to caſt *foule aſperſions* upon them without cauſe, to make *their Names* unſavoury, and thereby to render *their perſons* odious, among ſuch as will be ready to ſpread *the report* farther (and it is great odds they will do it with ſome [a] *addition* of their own too,) or otherwiſe make *ill uſe* of it, to their prejudice. But ſince ſuch *miſchievous perſons* will not, or cannot, learn to do better, having been long *accuſtomed* to do ill; no more then *a Leopard can change his ſpots*, or *a Blackamore his ſkin*: it will concern us very much, not to ſuffer our ſelves to become *receivers* to theſe *Theives*, or *abetters* to theſe *Murderers*, by leaving our *ears* wide open to their *detractions*; but rather to ſuſpect him as *an impe of Satan*, that delighteth in *Satans* office, in being *an accuſer of his brethren*.

28. *Secondly*, how diſtant are they from *Solomons* judgement, that value any *outward thing* in the world, (it may be ſome little ſordid [a] *gain*, or ſome petty ſlippery *preferment*, or ſome poor fruitleſs *pleaſure*) at a higher rate then they do *their good Name*: which *Solomon* here ſo much preferreth before them all? 1. The *Covetous* worldling, ſo he may but *lade himſelf* faſt enough *with thick clay*, [b] what careth he what men ſay or think of him? Call him *Churle*, *Miſer*, *Caytiff*, *wretch*, or what elſe they think good: [c] *at mihi plaudo domi*. Tuſh, ſaith he, let them ſay on: *the fox fareth beſt when he is curſt*. If this man be *a wiſe man*, (as himſelf thinketh none *miſer*;) ſure then *Solomon* was not ſo *wiſe a* man as he is taken for, to ſay as he doth Prov. 22. [d] *A good Name is rather to be choſen then great riches, &c.* 2. The *ambitious* man, that panteth after *preferment*; what regardeth he, though all the world ſhould taxe him of *flattery*, of *bribery*, of *calumny*, of *treachery*, of

c Ergo linguas veſtras acutiſſimis in gladios, quæ movetis in mortes, non corporum, ſed honorum. Jugulatis, non membra, ſed nomina. Optat. lib. 2.

d *In maledicto plus infamiæ quàm in manu: in infamiâ plus pœnæ quàm in morte.* Quintil. 6. Inſtit. 2.

a οὐδέποτε γὰρ οἱ ἄνθρωποι πολλαπλασιάζειν ἄς ἂν παραλάβωσι φήμας. Procl. in Heſiod.

b Rev. 12. 10.

a ἀναιρεσιμία, ἕως ἂν ὑγρὸς ἐπιστομωθῇ ἀλλᾶξαι, ἵνα καὶ χέρσος. Plato.

b —quid enim ſalvis infamia nummis? Juvenal. Satyr. 1.

—invicem mihi bene malo lapimi. Quàm ſi me toto laudet Oſcinius anno. Sat. 14.

c Horat. 1. Satyr. 1.

d Prov. 22. 1.

of *perjury*: ſo he can but *climbe up* to *the ſtep* at which he aimed, and from which he knoweth not how ſoon he may be *juſtled off* by another as *ambitious* as himſelf? 3. The *luxurious* wanton, the prodigal *gamſter*, the *glutton*, *drunkard*, or other *voluptuous* beaſt in any kinde, when once imboldned in his ways, *ſitteth him down in the ſeat of the ſcorner*: laugheth at all mankinde that will not [c] *run with him to the ſame exceſs of riot*; reſolveth (againſt whatſoever diſlikes ſober men bewray of his exorbitances) to *take* his own *pleaſure* howſoever, and then let others *talke* theirs; beſtoweth a *nick-name* (or perhaps *a rime* or two) upon thoſe that cenſure him: and then, as if he had *ſtabb'd* them dead, and the day were his, he *inſulteth* like *a Conqueror*, and thinketh he hath now quit himſelf ſufficiently for the loſs of his *reputation*.

[c] 1 Pet. 4. 4.

29. *Quid facias illi?* Without more then the ordinary mercy of God, in awakening their *conſciences* by ſome immediate work of his own; *deſperate* is the condition of all theſe men. *Shame* is the moſt *powerfull* [a] *curbe*, to *reſtrain* men from ſuch vicious exceſſes as are of *evil report*: and *Reproof* ſeaſonably, lovingly and diſcreetly tendered, the moſt *proper inſtrument*, to worke *Shame* in thoſe that have done amiſs. What hope is there then, (as to *humane endeavours* and the uſe of *ordinary means*) to reclaim ſuch men from the purſuit of their *vicious luſts*; as are once grown retchleſs in their *good names*? ſith they grow alſo therewithall *ſhameleſs* in ſin, and harden their foreheads againſt all *reproof*. [b] *Ego illum perditum dutos, cui quidem periit pudor.* He is but *a loſt man*, that hath loſt all [c] *ſhame*: there being then nothing left to *keep him back* from ruſhing headlong into all manner of wickedneſs. [d] And *he that being often reproved hardeneth his neck*, muſt needs be deſtroyed *without remedy*: in as much as that which is the laſt and likelieſt *remedy* to preſerve him from *deſtruction*, (to wit *reproof*) hath by his *wilfull neglect* (in not making uſe of it) proved *ineffectual* to him.

[a] —*moderatrix cupiditatum verecundia.* Cic. 2. de finib.

[b] Plaut. in Bacchid. 3. 3.

[c] Ἀιδὼς δ' οἰχομένη πάντων γενέτειρα καλίστων. Nazianz. Carm. (ad Olympiad.) 56.

[d] Prov. 21. 1.

30. *Thirdly*, the valuableneſs of *a good Name* in the judgment of ſo wiſe a perſon as *Solomon* was, may ſufficiently informe us of the weakneſs of *that Plea*, which is ſo often taken up for our own *juſtification*, and to *put-by* the wholſome *admonitions* of our friends, when we are dealt withall for *the reforming* or *forbearing* ſome things in our practice; which if they be not *evil*, yet are [a] *ill-coloured*, look ſuſpiciouſly, and carry in their faces ſome reſemblance and [b] *appearance of evil*, and for which we hear not well. It is an [c] *uſual Plea* with us in ſuch caſes, That, [d] ſo long as we ſtand clear in *our own Conſciences*, and are ſure *our hearts* are honeſt, we are not to regard *the ſpeeches* and *cenſures* of men. There is a *time* indeed, and there are *caſes*, wherein ſuch a *Plea* will hold good. When men ſhall goe about by propoſing *diſgraces* to fright us out of any part of that *duty* that by vertue of our (*generall* or *particular*)

[a] *Malum, aut malè coloratum.* Bernard. 3. de conſider.

[b] Theſſ. 5. 22.

[c] *Nec paratum habeas illud è triviis; Sufficit mihi conſcientia mea: non curo quid de me loquantur homines.* Hieron. Epiſt. 11.

[d] Τὸ συνειδὸς μὲν καθαρὸν ἴσχε, τὰ πράγματα δὲ διαβαλλέτωσαν. Chryſ. orat. 2. in Annam.

particular) *calling* lieth upon us; or shall endeavour to e *put out our names as evil* from amongst men, for having done but that which was our *bounden duty* to do: in such like cases we may seasonably f *comfort* our selves in our own *innocency*; flie for refuge, against the *injuries of tongues* into our own *consciences*, as into a *Castle*; there repose our selves with security; dis-regarding the *reproaches* of evil men, and professing with S. *Paul*, that g *with us it is a very small matter to be judged of them, or of mans judgment.*

31. But where we may do *more*; we are not to think it * *enough* to satisfie *our own consciences*: but we are to endeavour as much as in us lieth, *to stop the mouths*, or at leastwise *to manifest* our uprightness a *to the consciences* of others. What else meant S. *Peter* to exhort Christians that they should b *have their conversation honest among the Gentiles*? Or S. *Paul* so frequently and earnestly to fall upon the point of *Scandal*? or to be so careful in his own person, to c *provide things honest, not onely in the sight of God, but in the sight of men also*; or to stir up others to good things by arguments drawn as well from *praise* as *virtue*, from *fame* as *conscience*? as you shall finde them mixtly thrown together in the heap, (*Phil.* 4.) d *Finally brethren*, saith he, *whatsoever things are true*, (that's taken from Conscience;) *whatsoever things are honest* (that from Fame:) *whatsoever things are just, whatsoever things are pure*, (those from Conscience again;) *whatsoever things are lovely, whatsoever things are of good report*, (those again from Fame:) *think on these things, &c.* To say then, as sometimes we do, when we are told that such or such *doings* will be little to our *credit*; That other men are not to be e *judges of our Consciences*, but we f *stand or fall to our own master*, and if we do otherwise then well, it is *we* (not *they*) that must answer for it, &c. I say, these are no *good answers*. If men were of Saint *Augustines* minde, in his book *De bono viduitatis* (if that book be his) they would not give them the hearing, *Non audiendi sunt, &c.* It is confessed even by *Heathens*, that, for a man wholly to dis-regard what *estimation* others have of him, is g not only *arrogancy* and *crueltie*, but *stupiditie* too.

32. Lastly, sith a *good name* is a thing so *precious*; it should be the great care of every one of us (next the care of our *souls*) to keep that unstained: that so *we may be blameless as well as harmless*, carrying our selves *as the sons of God without rebuke*, though we live *in the midst of never so crooked, perverse and untoward a generation*. Scandalous behaviour will render our names unsavoury, b as *dead flies cause the ointment of an Apothecary to send forth a stinking savour*. Apothecaries we see are very choice over their *precious confections*: therefore, to preserve them from *taint* and *putrefaction*. Shall not a *Christian* be as wise and chary in this generation, as a *shop-keeper* in his; to keep the *ointment of his good name* from c *stench* and rottenness, which is so incomparably more *precious*, than the others are? Truly

e Luke 6.22.

f *Nec in eâ re, quid aliis videatur, mihi puto curandum. Mea mihi conscientia pluris est, quàm omnium sermo.* Cic. 12. ad Attic. 27.

g 1 Cor. 4. 3.

* *Non sat tuum te officium feciſſe, ſi non id fama adprobat?* Terent. Phorm. 4. 5.

a 2 Cor. 5. 11.

b 1 Pet. 2. 12.

c 2 Cor. 8. 21.

d Phil. 4. 8.

Apoſtolici & præcepti eſt, & exempli, ut hu. beamus rationem non conſcientiæ tantùm, ſed & famæ. Hieron. (vel Paulin.) Epiſt. 14. ad Celantiam.

e 1 Cor. 10. 29

f Rom. 14. 4.

g *—negligere quid de ſe quiſque ſentiat non ſolùm arrogantis eſt, ſed etiam diſſoluti.* Cic. de offic. lib. 1.

a Phil. 2. 15.

b Eccl. 10. 1.

c *Odor pro fama ponitur.* Schindler. lex in Pent. &c. Gen. 34. 30. Exod. 5. 21. 1 Sam. 13. 4.

by I see not why every *honest godly man*, should not strive as *earnestly*, and with as *good hope*, to have *every mans good word*, as he should to live in *peace with every man*. You well know, what the Apostle saith for that [d] (*Rom.* 12.) *If it be possible, so much as in you lieth, have peace with all men.* That is not solely *in our own power*, nay it is a thing *scarce possible*, (else *the If* were *needless*:) so is *this* too. But yet somewhat we may do *towards it*, and possibly by our good *endeavours* obtain it in a *competent measure*, (else *the exhortation* were *bootless*:) and so we may do in *this* too.

d Rom. 12. 18

33. To excite our *care* the more hereunto; (although *the excellency* of the thing it self, whereof we have spoken so much already, might alone suffice, if it were seriously considered:) yet *consider* farther. *First*, That the preservation of our *good names* is a *duty*, which by the *Law of Nature*, and the *Law of Charity* (and whatsoever belongeth to either of these is the very *Law of God*) we are *obliged* unto. God hath ingrafted in our *nature*, as *a spur* to vertuous and laudable actions, an [a] *appetency of praise and glory*: and expecteth that we should make *use* of it accordingly, so far as it may be *servient* to those *ends* for which he gave it, and so as it be withal *subservient* to his *glory* that gave it. And *the law of Charity*, binding us to [b] *honour all men*, and to preserve the just *reputation* of our meanest *neighbour*; must consequently bind us to do *our selves* right in the point of *honour*: for as much as *we* also, as *men*, are included in that *generality*. Yea, and that *à fortiori* too; in as much as the duty of *Charity* to be performed to *our selves*, is to be the rule and "measure of that *Charity* which we owe to our *neighbour*: and it is "not supposable, that he that hath little care of *his own*, should be "meetly tender of *his brothers* reputation.

a *Trahimur omnes laudis studio, & optimus quisque maximè gloriâ ducitur.* Cic. pro Archia.

b Rom. 13. 7. 1 Pet. 2. 17.

34. *Consider secondly*, (as but now I touched) that it is partly *in our own power*, what other men shall *speak* and *think* of us. Not that we are Lords either of their *tongues* or *thoughts*, (for *men* generally, and *wicked men* especially, challenge a property in these *two things*, as absolute Lords within themselves: [a] *Our tongues are our own*, say they; and *Thought is free*.) But that we may, if we behave our selves with godly discretion, win *good report*, even from those that in their *hearts* wish no good to us; or at least put such a *muzzle* upon their *tongues*, that whereas they would withall their hearts [b] *speak evil of us as of evil doers*, they shall not dare *for shame to accuse our good conversation in Christ*. For [c] *who is he that will harm you*, saith S. *Peter*, *if ye be followers of that which is good*? as if he had said, Men that have *any shame* left in them, will not lightly offer to do you any *harme*, or to say any *harme* by you, unless by some *miscarriage* or other of your own you give them *the advantage*. The old saying, that every man is *Fortunæ suæ faber*, and so [d] *Famæ* too; is not altogether without truth and reason. For seldome doth a man miscarry in *the success of his affairs* in the world, or

a Psal. 12. 4.

b 1 Pet. 3. 16.

c —13.

d Κακῶς ἀκέσεις οὐδεὶς ἢ σεαυτὸν ἢ ἄλλους. Apostol. Byzant. in parœm.

labour of an *ill name*: but where himself by some sinful *infirmity* or *negligence*, some *rashness*, *credulity*, *indiscretion*, or other *oversight*, hath made a way open for it. This I note the rather, because it falleth out not seldome to be the *fate* or *fault* of very good men, biassed too much by *self-love* and *partiality*, to impute such *crosses* and *disgraces* as they sometimes meet withall, wholly *to the injuries of wicked men*; which if they would *search* narrowly *at home*, they might perhaps finde reason enough sometimes to impute (at least in part) *unto themselves*. When, by *busie intermedling* where they need not; by their *heat*, *violence*, *and intemperance* of spirit in *setting on* those things they would fain have done, or *opposing* those things they would fain hinder; by their too much *stiffeness or peremptorineſs* either way concerning the use of *indifferent things*, without due consideration of *times*, *places*, *persons*, and other *circumstances*: by *partaking* with those they think well of so far as to the *justifying* of their very *errors* and *exorbitances*, and *denying* on the other side to such as are not of their own way such fair and *just respects*, as to men of their condition are in *common civility* due; or by some other like *partialities* and *excesses*, they provoke opposition against themselves, their *persons*, and *good names*: from such men especially as do but wait an *opportunity*, and would greedily apprehend any *occasion*, to do them some *displeasure* or *disgrace*.

35. That it may be otherwise, and better with you, Beloved, ponder well I beseech you, what our *Solomon* wrote long since, Prov. 19. [a] *The foolishness of man perverteth his way, and his heart fretteth against the Lord*; or, which cometh to one, *against such persons* as the Lord is pleased to make use of as his *rods* wherewith to give him due *correction*. Neither cast off this care of your *good names*, by any pretensions of *impossibility*: which is another *Topique of Sophistry* wherewith *Satan* teaches us to *cheat our selves*. It is indeed, and I confess it, something *a hard thing*, and not simply τῶν ἐφ' ἡμῖν, to have *every mans good word*: but I may not yield it *impossible*. [b] *Demetrius hath good report of all men, and of the truth it self*, saith *S. John*. Do you *what in you lieth* towards it, and if then men will yet be *unjust*, and *speak evil* of you undeservedly, you have your comforts in *God* and in *Christ*; and some comfort also in *the testimony of your own hearts*, that you have faithfully done what was to be done *on your part* to prevent it, and by walking *honestly* and *wisely*, to [c] *cut off occasion from them that seek occasion*. But so far as you have been wanting to your selves in doing *your part*; so much you take off, both from [d] *their blame*, and from *your own comfort*. It concerneth you to have *a great care* of preserving your *good names*, because by your *care* you may do much in it.

36. Consider *thirdly*, that a *good name* is far easier *kept* then *recovered*. Men that have had *losses* in sundry kinds, have in time had

a Prov. 19. 3.

b 3. Joh. 12.

c 2 Cor. 11. 12.

d *Fruſtrà irascimur obtrectatoribus noſtris, ſi eis ipſi obtrectandi materiam miniſtramus.* Hieron. Epiſt. 14.

had some *reparations*. *Sampsons locks* were shorne off, but *grew* again: *Jobs goods* and cattel driven, but *restored* again: the *widows childe* dead, but *revived* again: *the sheep* and *the groat* in the parable lost, but *found* again. But [a] the *good name* once lost, *the loss* is little better then [b] *desperate*. He had need be a *good gamster* they say, (and to have very *good fortune* too,) that is to play *an after-game* of reputation. The *shipwrack of a good Name*, though in most and *the most considerable respects* it be incomparably *less*, yet in this *one circumstance* it is in some sort even *greater*, then *the shipwrack of a good Conscience*. The loss there may be recovered again by *Repentance*, which is [c] *tabula secunda post naufragium*: as in Act. 27. [d] *some on boards, and some on broken pieces of the ship*, got all safe to land. But when our *good names* are shipwrackt, all is so shattered in pieces, that it will be hard to finde so much as a *board* or *plank* to bring us ashore. And *the Reason* of the difference is manifest: which is this. When we have made *shipwrack* of our *Consciences*, we fall into the hands of *God*: whose *mercies* are great, and his *compassions* fail not; and who, if we timely and unfainedly *repent*, is both *able* and *willing* to restore us. But when we make *shipwrack* of our *good names*, we fall into the hands of *men*: whose *bowels* are narrow, their tendrest *mercies* cruel, and their *charity* too weak and faint, to raise up our *credit* again after it is once ruined. I have some times in my private thoughts likened a flaw in *the Conscience*, and a flaw in *the good name*, to the breaking of a *bone* in the body, and the breaking of a * *Crystal glass* or *China dish*, at the table. In *the mischance* there is no comparison: a man had better break twenty *glasses* or *dishes* at his table, then one *bone* in his body. And so a man had better receive twenty wounds in his *good name*, then but a single raze in his *conscience*. But yet here the *recovery* is easier then there. A *broken bone* may be *set again*, and every splinter put in his due place: and if it be skilfully handled in *the setting*, and duly tended after, it may in short time knit *as firm* again as ever it was, yea and (as it is said) *firmer* then ever, so as it will break any where else sooner then there. But as for the shivers of a *broken glass* or *earthen dish*, * no art can *piece* them so as they shall be either sightly or serviceable: they will not abide the *file* nor the *hammer*; neither *solder* nor *glue*, nor other *cement* will fasten them handsomely together. The application is obvious to every understanding, and therefore I shall spare it. If *Simon* be once a *leper*, the *name* will stick by him, when the *disease* hath left him. Let him be cleansed from his *leprosie* never so perfectly, yet he will be called and known by the name of [e] *Simon the Leper* to his dying day. *Envious* and *malicious* persons apprehend the truth hereof but too well; one of whose *Aphorismes* it is, (and they practise accordingly) *Calumniare fortiter, aliquid adhærebit*: [f] *Come and let us smite with the tongue*; and be sure

[a] *Hominum immortalis est infamia.* Plaut. in Persa 3.1.
[b] Φήμη κακὴ κέφαλον μὲν οὐ ῥεῖα φέρεται. — χαλεπὴ δ' ἀποθέσθαι. Hesiod ἔργ. β
[c] Hieronym. sæpè.
[d] Act. 27.44.
* *Vitrea fama.* Horat. 2. sat. 3.
* αὐύγκλωστον ὃ τὲλος. As one breaketh a potters vessel, that cannot be made whole again. Jer. 19.11.
[e] Mat. 26.6.
[f] Jer. 18.18.

sure to smite deep enough: and then, though *the grief* may be cured, and perhaps *the skin* grow over again; 'tis odds but he will carry *some mark* or print of it to his grave. It should make us very careful to preserve our *names* from foul aspersions; because *the stain* will not easily (if at all) be *scoured off* again.

37. But how may that be effectually done, may some say? Absolutely to *secure* our selves from *false aspersions*, truly it is *not in our power*: and therefore I can prescribe no course to prevent it. If *malice* or *envy* be minded to *throw them on*, there is no help for it but *patience*. But so far as dependeth upon *our selves*, and the likeliest way withall to counter-work the uncharitableness of others, (to give you a very general answer) is: By [a] *eschewing evil and doing good*; by walking *warily* and *circumspectly*; by living [b] *soberly, righteously and Godly* in this present world. *Praise* is the reward of *virtue* [c] as you heard: and the foundation of a *good name*, is a *good life*. If any man desire yet more *particular directions*, as namely *what kinds of actions* are especially to be *practised*, and *what kinds* especially to be *shunned* in order to this end, I shall commend unto his consideration these *five Rules* following; which I shall but briefly point at, the time not suffering me to insist.

38. *First*, Let him look well to his *particular calling*, and the *duties* that belong to him in it; bestirring himself with all *diligence* and *faithfulness*, and carrying himself *uprightly* and *conscionably* therein, and be sure to keep himself within *the proper bounds* thereof. This *Rule* is given us 1 *Thes.* 4. [a] *That you study to be quiet, and to do your own business*; Why so? *That ye may walk honestly towards them that are without.*

39. *Secondly*, Let him carry himself lowly, dutifully, and respectfully to all his *superiours* and *betters*: to *Magistrates*, to *Ministers*, to his *Parents*, to his *Masters*, to *the aged*, and to all others agreeably to their respective conditions and relations. And this *Rule* we have, as in other places, so in 1 *Pet.* 2. [b] *Honour all men, be subject* (even to your froward) *Masters, submit to the King as supreme, and to governours sent of him, &c.* Why? *For so is the will of God, that with well doing you may put to silence the ignorance of foolish men.*

40. *Thirdly*, Let him be *wise, charitable* and *moderate* (with all brotherly *condescension*) in the exercise of his *Christian liberty*, and the use of *indifferent things*. Not *standing* alwayes upon the utmost of what *he may*, or what *he may not* do; but *yielding* much from his own *liberty* for his brothers sake: considering as well, what (as the case presently standeth) is *expedient* for him to do *in relation to others*, as what is simply and *in it selfe lawfull* to be done. S. *Paul* giveth us the Rule (*Rom.* 14.) [c] *If thy brother be grieved with thy meat, now walkest thou not charitably, &c. Let not your good be evil spoken of.*

41. *Fourthly*, Let him be *milde, gentle*, a lover and maintainer of

[a] 1 Pet. 3. 11, —13.
[b] Tit. 2. 12.
[c] *—virtutis, quam necessariò gloria, etiamsi tu non agas, consequatur.* Cic. 1. Tuscul.
[a] 1 Thess. 4. 11, 12.
[b] 1 Pet. 2. 13, —18.
[c] Rom. 14. 15, 16.

of *peace* and *concord*: not violent, or boysterous, or peremptory either in his *opinions* or *courses*: but readier to *compose*, then to *kindle* quarrels; and to *qualifie*, then to *exasperate* differences. This *Rule* we have (*Phil.* 2.) [d] *Do all things without murmurings and disputings.* And why so? *That you may be blameless, and harmless, and without rebuke.* d Phil. 2. 14, 15

42. *Fifthly*, Let him be liberal and mercifull, [e] *willing to communicate* the good things that God hath lent him for the comfort and supply of those that stand in need. This *Rule* I gather out of *Psal.* 112. [f] *The righteous shall be had in an everlasting remembrance. He hath dispersed abroad, he hath given to the poor: His righteousness shall endure for ever: his horn also shall be exalted with honour.* e 1 Tim. 6. 18. f Psal. 112. 6, —9.

43. Whoso observeth these directions, his *memory* shall (if God see it good for him) be like the remembrance of good *Josiah* in *Ecclesiasticus*; [a] *like the composition of the perfume made by the art of the Apothecary: sweet as honey* (in *the mouths* of all that *speak* of him) *and as musick at a banquet of wine* (in *the ears* of all that *hear* of him.) Or if it be the good pleasure of God, for the trial of his *faith* and exercise of his *patience*, to suffer men to [b] *revile him and to speak all manner of evil against him falsely* in this world: it shall be abundantly recompensed him in the encrease of *his reward in heaven*, at the last great day, when *every man* (*whose name shall be found written in the book of life*) [c] *shall have praise of God*, and of his holy Angels, and of all good men. a Sirac. 49. 1. b Mat. 5. 11, 12 c 1 Cor. 4. 5.

AD

AD

AULAM.

Sermon II.

WHITE HALL. November 1632.

Proverbs 16. 7.

When a mans wayes please the Lord, he maketh even his enemies to be at peace with him.

1. THe words contain *two* blessed *fruits* of a gracious conversation: the one more *immediate* and direct, *Acceptance with God*; the other more *remote* and by consequence from the former, *Peace with men*. Or, if you will; *a Duty*, and the *Benefit* of it: and these *two* coupled together (as they seldome go single) in one *conditional proposition* consisting of an *Antecedent*, and a *Consequent*; wherein we have *Gods* part, and *ours*. *Our part* lieth in *the Antecedent*; wherein is supposed *a Duty*, which God expecteth from us *ex debito*; and that is to frame our ways so as to *please the Lord*. *Gods part* lieth in *the Consequent*: wherein *the benefit* is

 expressed

expreſſed, which (when we have performed *the Duty*) we may comfortably expect from him *ex promiſſo*; and that is, to have our *enemies to be at peace* with us. The Antecedent in thoſe former words (*when a mans wayes pleaſe the Lord*) The Conſequent in theſe latter (*He maketh even his enemies to be at peace with him.*) Of the Antecedent firſt; wherein *three things* are obſervable: *The Subject, the Act*, and *the Object*. The ſubject, *A mans ways*: The act, *Pleaſing*: The object, *the Lord*. Each of which are firſt to be *open'd apart*, for the clearer underſtanding of *the words*; and then to be *lay'd together* again, for the better enforcement of *the thing* contained therein. [*when a mans wayes pleaſe the Lord.*]

2. *A mans wayes*:] That is *the Subject*. A man's [a] whole *carriage* in the courſe of his life, with all his *thoughts, ſpeeches* and *actions* whether good or bad, are by an uſual *Metaphor* in the Scriptures called *the wayes of a Man*. And of theſe *Ways Solomon* ſpeaketh, rather then of his *Perſon*. Becauſe it is poſſible, the Lord may graciouſly accept ſome man's *perſon*, and yet take juſt exception at ſome of his *ways*. 1. For thus it is; When a man *walketh* in *the beaten track* of the world, without ever turning his feet into God's teſtimonies; neither that *man*, nor his *wayes* can *pleaſe the Lord*. 2. Again when a man *walketh* conſcionably and conſtantly in *the good wayes* of God, without turning aſide, either on the right hand, or on the left; both that *man* and his *wayes* are *pleaſing unto God*. 3. But then again *thirdly*, when a man in the *more conſtant courſe* of his life *walketh* uprightly and in a right way, but yet in ſome *few particularities* treadeth awry; (either failing in his *judgment*; or tranſported with *paſſion*; or drawn on by the *example* or *perſwaſion* of others; or miſcarrying through his own *negligence, incogitancy*, or other *ſubreption*; or overcome by the ſtrength of ſome prevalent *temptation*; or from what other cauſe ſoever it may proceed:) I ſay when a man thus *walking* with God *in the main*, hath yet theſe *outſteppings* and deviations *upon the by*, (neither acted *preſumptuouſly*, nor iſſuing from a heart *habitually evil*:) although *the perſon* of ſuch a man may ſtill be *accepted* with God in Chriſt, and *his ways* alſo be *well pleaſing* unto God, in regard of *the main bent* thereof; yet in regard of ſuch his *ſinful deviations*, thoſe *particular paſſages* in his ways do not at all *pleaſe*, but rather highly *diſpleaſe*, the ſacred Majeſty of God.

3. That for the *Subject*. The Act is, *Pleaſing*: and *pleaſing* hath reference to *acceptation*. Wherein the *endeavour* is one thing, and the *event* another. *Fortuitum eſt placere*, we uſe to ſay. A man may have a *full intention*, and do his *beſt endeavour* to *pleaſe*, and yet fail of his end: the *event* not anſwering his *expectation*. Which is moſt apparent, when we have to deal with *men*. For not only mens *diſpoſitions* are various one from another, and ſo there is [a] no poſſibility of *pleaſing all*; becauſe what would *pleaſe* one man, perhaps

[a] ὁδὸς ὁ βίος ἑκάστου τὰς—Baſil. in Pſalm 1.

[a] —ὁδὲ Ζεὺς, ὅθ' ὕσμινας ἀνδρῶν, ὁδ' ἀπέχων. Theogn.

perhaps will not *please another*: But even *the same man* is not alike disposed at all times, and so there can be no certainty of *pleasing any*; Because what would *please* him at one time, perhaps will *not please him* at another. Now in propriety of speech, *to please* signifieth rather *the event* in finding acceptance, then *the endeavour* in seeking it. But when it undergoeth *a moral consideration*, it is quite contrary: Then it importeth not so much *the event* (which being *not in our power* ought not to be imputed to us, either to our *praise*, or *dispraise*) as *the intention*, and *endeavour*. So as he may be said to *please* in a *moral sense*, that doth his best endeavour to *please*, however he speed. As S. *Paul* saith of himself, that he *b pleased all men in all things*: which in *the event* doubtless he neither did, (for we know he had *c many adversaries*;) neither *could do*, the thing it self being altogether impossible. But he did it in his *intention* and *endeavour*, as he sundry times expoundeth himself. If it be demanded whether of the two is rather meant in *the Text*: I answer both are meant; *The endeavour* principally, and consequently also *The event*. For by reason of Gods goodness and unchangableness, there may be a good assurance of *the event*, where *the desire* of *pleasing* is unfeigned, and *the endeavour* faithful. As it was told *Cain* in Genesis: *d If thou doest well, shalt thou not be accepted?* We may *do well*, and not finde *acceptance* with men: but was there ever any thing in the world *well done*, and the Lord *accepted* it not? That for the Act; *Pleasing*.

b 1 Cor. 10. 33
c — 16. 9.

d Gen. 4. 7.

4. But *actus distinguuntur secundum objecta*. Whatsoever the *ways* are, it is a part of every mans intention to *please* howsoever: it is *the Object* especially that maketh the difference. All men strive to *please*: but some to *please themselves*, some to *please other men*, and some few to *please the Lord*. There be that regard not either, the displeasure of *God* or *man*, so they may but *please themselves*. Αὐθάδεις is S. *Peters* word; it signifieth as much as *self-pleasers*: Translations have well rendred it *self-willed*: men that *will have* their own way in every thing, that *will speak* their pleasure of every man, that *will say* what they list, and do what they list, let who will take offence at it. S. *Peter* in the same place where he hath given us *the name*, hath also given us part of their *character*, *a Presumptuous are they*, saith he, *and they are not afraid to speak evil of Dignities*. For commonly you may observe it, they that love to *please themselves*, seldome *please themselves* better, then when they have with most *petulancy* of spleen vented their *disaffection* towards them *that are in authority*. Which for the most part proceedeth from an overweening conceit they have of their own either *wisdom*, or *wit*: although in S. *Augustines* judgement, they are quite devoid of both; whose censure of them is sharp, *b Valde stulto homini placet, qui sibi placet*: He that casteth to please *himself*, casteth to please *a very fool*. Nor are they only

a 2 Pet. 2. 10.

b *Aug. lib. de bonis cap. 9.*

void of *wisdome* in his, but in S. *Paul*'s judgment, also of *Christianity*; who voucheth against them Christ's example; [c] *For even Christ pleased not himself* Rom. 15.

[c] Rom. 15. 3.

5. Beside S. *Peters* ἀνθἁδεις these *self-pleasers*; there are also S. *Paul*'s [a] ἀνθρωπάρεσκοι *Men-pleasers*. And what, is that a fault too? To *please* other men out of a *Christian indulgence*, by *condescending* to their weakness, and *gratifying* them in the exercise of that *liberty* and *power* we have in things of *indifferent* nature; is so far from being a fault, that it is rather a commendable office of *Christian Charity*, which every man ought to practice. [b] *Let every one of us please his neighbour for his good unto edification*, But that must be only *in lawful things*, and so far forth as may tend to *edification*, and subordinately to a greater care of *pleasing God* in the first place. But if we shall seek to *please men* beyond this, by doing for their sakes any *unlawfull thing*, or leaving undone any *necessary duty*; by accompanying them in their *sins*, or advancing their *designes* in any thing that may offend God: then are we ἀνθρωπάρεσκοι *Men-pleasers* in an evil sense, and *our wayes* will not please the Lord. S. *Paul* who in one place professeth men-pleasing ([c] *even as I please all men in all things*) taking it in the better sense; protesteth against it as much in another place [d] (*If I yet pleased men, I should not be the servant of Christ*;) taking it in the worse sense.

[a] Eph. 6. 6. Col. 3. 22.

[b] Rom. 15. 2.

[c] 1 Cor. 10. 33.

[d] Gal. 1. 10.

6. To draw to a head then, we may *please our selves*, and we should seek to *please our brethren*, where these may be done, and *the Lord pleased withal*: But when the same *wayes* will not *please* all, we ought not to be carefull to satisfie *others* in their unreasonable *expectancies*, much less *our selves* in our own inordinate *appetites*; but disregarding both *our selves* and *them*, bend all our studies and endeavours to this one point, how we may approve our *hearts* and our *wayes* unto *the Lord*: that is, to *God the only Lord, and our Lord Jesus Christ*. *God* and *Christ* must be (in the final resolution) *the sole object* of our *pleasing*. Which is the substance of the whole words of *the Antecedent* laid *together*, which we have hitherto considered *apart*, and cometh now to be handled. The handling whereof we shall dispatch in *three Enquiries*, whereof two concern the *Endeavour*, and one the *event*. For it may be demanded *first*, what *necessity* of *pleasing God*? and if it be needfull, then *secondly*, how and by what *means* it may be done? and both these belong to *the endeavour*: and then it may be demanded *thirdly*, concerning *the event*, upon what ground it is that any of our endeavours should *please God*? Of which in their order.

7. *First*, that we should endeavour so to walk as to *please God*. The Apostle needed not to have [a] *prayed* so earnestly as he doth *Col.* 1. and that *without ceasing*; neither to have *adjured* us so deeply as he doth, 1 *Thes.* 4. even [b] by *the Lord Jesus*; if it did

[a] Col. 1. 10, 11.

[b] 1 Thess. 4. 1

did not both well become us in point of *Duty*, and alſo much concern us in point of *Wiſdome* ſo to do. Firſt, it is a *Duty* whereunto we ſtand bound by many obligations. He is our *Maſter*, our *Captain*, our *Father*, our *King*. Every of which reſpects layeth a ſeveral neceſſity upon us of doing our endeavour to *pleaſe* him: if at leaſt there be in us any care to diſcharge with faithfulneſs, and as we ought, the parts of *Servants*, of *Souldiers*, of *Sons*, of *Subjects*.

8. *Firſt* he is our Maſter. [a] [*Ye call me Lord and Maſter, and ye ſay well, for ſo I am,*] and we are his ſervants, [b] *O Lord I am thy ſervant, I am thy ſervant and the ſon of thy handmaid.* And he is no honeſt *ſervant* that will not ſtrive to pleaſe his Maſter, [c] [*Exhort ſervants to obey their own Maſters, and to pleaſe them well in all things. Tit. 2.*] Next he is our Captain, [d] [*It became him to make the Captain of their ſalvation perfect*] and we are his Souldiers, [e] [*thou therefore endure hardneſs, as a good ſouldier of Jeſus Chriſt*, ſaith Saint *Paul to Timothy.*] We received our *preſt-mony*, and book'd our names [f] to *ſerve* in his wars, when we bound our ſelves by ſolemn vow, and *took the Sacrament* upon it in our baptiſm, *manfully to fight under his banner, againſt ſin, the world and the Devil, and to continue his faithful ſouldiers unto our lives end.* And he is no generous *Souldier*, that will not ſtrive to pleaſe his General. [g] [*No man that warreth entangleth himſelf in the affairs of this life, that he may pleaſe him that hath choſen him to be a Soldier*, 2 Tim. 2.] *Thirdly*, He is our Father, and we his Children, [h] [*I will be a father to you, and ye ſhall be my ſons and daughters, ſaith the Lord Almighty:*] and when we would have any thing of him, we readily *beſpeak him* by the name of *Father*, and that by his own direction, ſaying, *Our Father which art in heaven.* And that *Son* hath neither *grace* nor *good nature* in him, that will not ſtrive to *pleaſe* his *Father*. It is noted as one of *Eſau*'s impieties, whom the Scripture hath branded as [i] *a profane perſon*, that [k] *he grieved* and [l] *diſpleaſed* his parents in the choice of his wives. [m] [*If I be a Father, where is mine honour?* Mal. 1.] Laſtly, He is our King. [n] [*The Lord is a great God, and a great King above all Gods*] and we are his ſubjects [o] [*his people and the ſheep of his paſture*] and he is no *loyal Subject* that will not ſtrive to *pleaſe* his lawful Soveraign. That form of ſpeech [p] (*if it pleaſe the King*) ſo frequent in the mouth of *Nehemiah*, was no affected ſtrain of *Courtſhip*, but a juſt expreſſion of *Duty*: otherwiſe that religious man would never have uſed it.

9. And yet there may be a time wherein all thoſe *obligations* may ceaſe, of *pleaſing* our earthly *Maſters*, or *Captains*, or *Parents*, or *Princes*. If it be *their pleaſure* we ſhould do ſomething that lawfully we may not: we muſt *diſobey*, though we *diſpleaſe*. Onely be we ſure that to colour an evil *diſobedience*, we do not pretend an *unlawfulneſs* where there is none. But we can have *no colour* of plea

a John 13.13
b Pſal. 116. 16.
c Tit. 2. 9.
d Heb. 2. 10.
e 2 Tim. 2. 3.
f *Vocati ſumus ad militiam Dei vivi jam tunc, cum in Sacramenti verba reſpondimus.* Tertul. ad Martyr. cap. 3
g 2 Tim. 2. 4.
h 2 Cor. 6. 18.
i Heb. 12. 16.
k Gen. 26. 35.
l — 28. 8.
m Mal. 1. 6.
n Pſal. 95. 3.
o — 100. 3.
p Nehem. 2. 5, 7, &c.

plea for refusing to do *the pleasure* of our heavenly *Lord and Master* in any thing whatsoever; in as much as we are sure nothing will *please* him, but what is *just* and *right*. With what a forehead then can any of us challenge from him either wages as *Servants*, or stipends as *Soldiers*, or provision as *Sons*, or protection as *Subjects*; if we be not careful in every respect to frame our selves in such sort as to *please* him? you see it is *our Duty* so to do.

10. Yea and *our Wisdom too*: in respect of the great *benefits* we shall reap thereby. There is one great *benefit* expressed in the Text; If we please the Lord *he will make our enemies to be at peace with us*; of which more anon. The Scriptures mention many other, out of which number I propose but these *three*. 1. *First*, if we *please* him he will *preserve us* from sinfull temptations. *Solomon*, Eccles. 7. speaking of [a] *the strange woman, whose heart is as nets and snares, and her hands as bands*, saith, that *whoso pleaseth the Lord shall escape from her, but the sinner shall be taken by her*. He that *displeaseth* God by walking in the by-paths of sin, God shall with-hold *his grace* from him, and he shall be *tempted* and *foyled*: but whoso *pleaseth God*, by walking in his holy wayes, God shall so assist him with his *grace*; that when he is *tempted*, he shall *escape*. And that is a very great benefit. 2. *Secondly*, if we please him he will *hear our prayers*, and grant our *petitions* in whatsoever we ask; if what we ask be agreeable to *his will*, and expedient for *our good*; [b] (*whatsoever we ask, we know we receive of him, because we keep his Commandments, and do those things that are pleasing in his sight.*) And that is another very great benefit. 3. *Thirdly*, if we *please* him in the mean time, he will in the end [c] *translate* us into his heavenly kingdome: whereof he hath given us assurance in the person of *Enoch*; [d] *whom God translated that he should not see death, because before his translation he had this testimony that he pleased God.* And this is the greatest *benefit* that can be imagined.

1.

[a] Eccl. 7. 26.

2.

[b] 1 John 3. 22.

3.

[c] *Ea victoria* (speaking of Martyrdome) *habet & gloriam placendi Deo, & præ. dam vivendi in æternum.* Tertul. Apolog. cap. 50.

[d] Heb. 11. 5.

11. Go then wretched man, that hast not cared to *displease* the immortal God, for the *pleasing* of thy self, or of some other *mortal man*; cast up thy bills, examine thy accounts, and see what thou hast gained. 1. By *displeasing God* thou hast strengthened the hands of those *enemies* against thee, with whom thou mightest have been *at peace*. 2. Thou hast exposed thy self for a prey to those *temptations*, from which thou mightest have *escaped*. 3. Thou hast blocked up the passage against thine own *prayers*, that they cannot have *access* before the throne of grace. 4. Thou hast utterly debarred thy self from ever entring into *the kingdom* of glory. All this thou hast *lost*, not now to be *regained*, save onely by *bewailing* the time *past*, that thou hast not sought to *please him* better heretofore: and by *redeeming* the time *to come*, in seeking to *please him* better hereafter.

12. Which *how* and by what means it may best be done, is our next *Enquiry*. Wherein to give you a *general* and easie *direction*, without

without descending into particulars, these two things will do it, *Likeness*, and *Obedience*. For the first, [a] *Similis Simili* is a common saying, and common experience proveth it true: *Likeness* ever breedeth *liking*. As men we see are best *pleased* every one with *such notions* and expressions as sort best with their *own fancies*, and with *such companions* as are of their *own temper*. So *good Souldiers* are best pleased with those that are *valiant*, like themselves; and *good wits* with those that are *facetious*, like themselves: and *good scholars* with those that are *judicious*, like themselves: and accordingly it is with all other sorts of men in their kinds. Yea of so great moment is *likeness* unto *complacency*; as that two men, if they be of *different dispositions*, as it may be the one of a *quick* stirring, and active; the other of a *slow*, remiss, and suffering *spirit*: or it may be the one of an *open*, free and pleasant *conversation*; the other of a sad close, and *reserved temper*: although they may be *honest* and *holy* men both; yet I say two such men will take little *pleasure* either in the company of the other, as experience also sheweth. [b] *Oderunt hilarem tristes, &c.*

[a] ὅμοιος ὁμοίῳ τέρπει. Aristo. 2. Rhetor.

[b] Horat. 1. Epist. 18.

13. Now a *wicked man* is altogether *unlike* God, both in his *inward affections*, and in his *outward conversation*. He *loveth* the wayes of sin, which God *hateth*; and [a] *hateth to be reformed*, which God *requireth*. He [b] *speaketh well of* evil men, as the *covetous*, and others *whom God abhorreth*: and [c] *casteth out their names as evil*, in whom God delighteth. Is it possible that God who is [d] *light*, should take pleasure in him that is nothing but *darkness*? and God who is [e] *a spirit*, in him who is nothing but *flesh*? and God who is [f] *love*, in him who is nothing but rancour, and *malice*, and uncharitableness? and God who is [g] *righteous in all his wayes, and holy in all his works*, a just, a mercifull, a bountifull God; in him who is altogether *unclean*, or *unjust*, or *cruel*, or *covetous*? It cannot be.

[a] Psal. 50.17.
[b] Psal. 10.3.
[c] Luk. 6.22.
[d] 1 Joh. 1.5.
[e] Joh. 4.24.
[f] 1 Joh. 4.16.
[g] Psal. 145.17.

14. But then as for the *godly*, no marvel if both their *persons* and *wayes* be well *pleasing* unto God; being that both their *persons* are inwardly *renewed* after his *image*, and their *wayes* also outwardly *framed* after his *example*. They *love* what he loveth, *hate* what he hateth in the affections of their *hearts*; and they are [a] *followers of God as dear children* in the conversations of their *lives*. They desire and endeavour to be [b] *holy* as he is holy; [c] *perfect* as he is perfect; and [d] *mercifull* as he their heavenly father is mercifull. And as earthly *parents*, though they love all their *children* well, yet commonly love those best, that are *likest* themselves: so our heavenly father is well *pleased* with all his *children*, because they are indeed all *like* him; but *best pleased* with those that nearliest *resemble him*. The more we grow in *likeness to him*, the more shall we grow also in *liking with him*.

[a] Eph 5.1.
[b] 1 Pet. 1.16.
[c] Matth. 5.48.
[d] Luk. 6.36.

15. The other thing wherewith to *please God*, is our *Obedience*, when

when he beholdeth in our wayes a proof of our *willing* and cheerfull *subjection* to his most righteous *commands*. All Superiors are *best pleased* with those that owe them *service*, when they finde them most pliable to their *will*, and most careful to observe what is given them in *charge*: neither are ever so much or so justly *displeased* with them, as when they see them to slack their own *obedience*, and slight their *commands*. Do you think *the Centurion* could have bin *pleased* with
a Mat. 8.9. those he had under him, if a when he said to one *Come*, he should have *gone* the other way? and to another *goe*, he should have *stood still*? and to another *do this*, he should have left that undone, and
b 1 Sam. 15.22 *done* the quite contrary? *Obedience* is a thing wherein God b more delighteth then in *sacrifice*: and the keeping of the commandement, will *please* him better then a *Bullock that hath horns and hoofs*.
c Rom. 8.7,8. The Apostle giveth this very reason in *Rom.* 8. why c *they that are in the flesh* (carnal and worldly men) *cannot please God*, even because *the carnal minde is not subject to the Law of God, neither indeed can be*, so long as it continueth carnal. Intimating that if it could be *subject*, it could not chose but *please*.

16. Great therefore is the vanity of those men, who think to gain & to hold *the favour of God* by the outward performances of *Fasting, Prayer, Almsdeeds*, hearing Gods *word*, receiving the holy *Sacrament*, and the like; (just as the *hypocritical Jews* of old did by *sacrifices* and *oblations*;) when as all the while their *hearts* are rotten, and their *conversation* base. But let not any of us deceive our selves with vain confidences. For as the *Lord* of old often cried down *sacrifices* by his Prophets, though they were in those times a necessary & principal part of that *holy worship* which himself had prescrib'd: so no doubt he will now reject these *outside services*, though otherwise and in themselves *excellent duties* in their kinds; if there be no more in them but *meer outside*. And they are no better where there is not withall a conscience made of *Obedience*. The Lord who a *weigheth the spirits*, (as it is
a Prov. 16.2. b Jer. 17.10. a little before in this ch.) and b *searcheth the hearts and reins*; seeth the falsenes of our *spirits*; & observeth every prevaricating step both of our *hearts* and *lives*. There is no dallying therefore with him: either
c Heb. 12.13. d Psal. 5.4. let us set our *hearts* and our *faces* aright, and c *make streight steps to our feet*, or our wayes will *not please* the Lord. d *Deus non volens iniquitatem*, he is a God that hath *no pleasure in wickednes*, Ps. 5.

17. We have hitherto enquired into *the Reasons* why we should endeavour *to please the Lord*: and into *the Means* how it may best be done. There remains yet a *third Enquiry*, which concerneth the success or *the Event*; and that is, how it cometh about, that such poor things as our best *endeavours* are, should so far find *acceptance* with the Lord as to *please* him. *Likeness* indeed will *please*, and *Obedience* will *please*: But then it should be such a *likeness*, as will hold at least some tolerable proportion with *the exemplar*; such *Obedience*, as will punctually answer *the command*:

and

and such is not ours. True it is, if the Lord should look upon our very *best endeavours* as they come *from us*, and respect us but according to *our merit*: he might finde in every *step* we tread just matter of *offence*, in none of *acceptance*. If he should [a] *mark* what is done amiss, and *be extreme* in it; no flesh living could be able to *please* him. It must be therefore upon other and better grounds then any *desert* in us, or in our *wayes*, that God is graciously *pleased to accept* either of us or them. The Apostle hath discovered *two* of those grounds, and joyned them both together in a short passage in *Heb.* 13. [b] (*Now the God of peace make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ.*) Implying that our *good works* are *pleasing* unto him upon these *two grounds*: *First*, because *he worketh them* in us; *Secondly*, because he looketh upon us and them *in Christ*.

18. *First*, because *he worketh* them in us. As we see * most men take pleasure in the *rooms* of their own *contriving*, in the *engines* and *manufactures* of their own *devising*, in the *fruits* of those trees which themselves have *planted*. Now the *crooked ways* of evil men, that walk according to the course of the world, are indeed *the works of the Devil*, he is [a] *the spirit that worketh in the Children of disobedience*, *Ephes.* 2. such works therefore may *please the Devil* whose they are: But it is not possible they should *please God* who sent his Son into the world, on purpose [b] *to destroy the works of the Devil*. And as for those *strayings* also and *outsteppings*, whereof Gods faithfullest servants are now and then guilty, although they be not *the works of the Devil* (for he hath not now so much power *over them* as to work *in them*) yet are they still [c] *the works of the flesh*, as they are called *Gal.* 5. Such works therefore may be *pleasing to the flesh*, whose they are: but they are so far from being *pleasing unto God*, that they rather [d] *grieve his holy Spirit*. The works then that must *please God*, are such as *himself* hath wrought in us, by that his *holy Spirit*; which are therefore called [e] *the fruits of the Spirit* in the same *Gal.* 5. As it is said by the Prophet [f] (*O Lord thou wilt ordain peace for us, for thou also hast wrought all our works in us.*) And again in the Psalm, [g] (*The Lord ordereth a good mans wayes, and maketh them acceptable unto himself*) they are therefore *acceptable* unto him, because they are *ordered* by him.

19. That is *one ground*. The other is because God looketh not upon us as we are *in our selves*, neither dealeth with us according to the rigour of *a legall Covenant*: but he beholdeth us [a] ἐν ἑαυτοῖς, *in the face of his beloved one*, even Jesus Christ his onely Son, and as under a *Covenant of Grace*. He is [b] *his beloved Son in whom* alone *he is well pleased* for his own sake; and in whom and for whose sake alone it is, if at any time he be well *pleased* with any of *us*, or with any of *our wayes*. For being *by him*, and [c] *through faith* in his Name, made *the children of God* by adoption and grace, he is now *pleased* with us, as a *loving father* is with his *beloved*

a Psal. 130.3.

b Heb. 13.21.

* πάντες ἀγαπῶσι μᾶλλον τὰ ἑαυτῶν ἔργα, ὥσπερ οἱ γονεῖς, καὶ οἱ ποιηταί. Aristot. 4. Ethic. 2.

a Eph. 2.2.

b 1 John 3.8.

c Gal. 5.19.

d Eph. 4.30.

e Gal. 5.22.

f Isay. 26.12.

g Psal. 37.23.

a Eph. 1.6.

b Mat. 3.17.

c Gal. 3.26.

loved child. As a *loving father* taketh in good part *the willing endeavors* of his *childe* to do whatsoever he appointeth him, though *his performances* be very small: So the Lord is graciously *pleased to* [d] *accept* of us and our *weak services*, according to that *willingness* we have, and not according to that *exactness* we want: *not weighing our merits, but pardoning our offences*, and passing by our imperfections, as our loving Father in *Jesus Christ*. That is the other ground.

d Θεῷ φίλον τὸ κατὰ δύναμιν: Nazianz. Orat. 20.

20. And we doubt not, but *the acceptance* we finde with God upon these *two grounds*, if seasonably applied, will *sustain* the *soul* of every one that truly feareth God, with *strong comfort*, against *two* great and common *discouragements*, whereunto he may be subject: arising *the one* from the sense of *mens displeasure*; *the other* from the conscience of *his own imperfections*. Sometimes *God and his own heart* condemn him not, and yet *the world* doth; and that *troubleth* him: Sometimes *God and the world* condemn him not, and yet *his own heart* doth; and that *troubleth* him more. If at any time it be either *thus* or *so* with any of us; Let us remember but thus much, and we shall find *comfort* in it: That although we can neither *please other men* at all, nor *our selves* sufficiently; yet our works may for all that be graciously *accepted* by our good God, and so our *ways may please the Lord*.

21. But I forbear the amplification of these *comforts*: that I may proceed from *the Antecedent* in those former words (*when a mans wayes please the Lord*) of which I have spoken hitherto; unto *the Consequent* in the remaining words (*he maketh even his enemies to be at peace with him.*) Wherein also, as in the former part, we have three things observable. The *Persons*, The *effect*, The *Author*. The *Persons*, *a mans Enemies*; The effect, *Peace*; The author, *the Lord*. (*He maketh a mans enemies to be at peace with him.*) The words being of an easie understanding will therefore need the less opening. Onely thus much briefly. First for *the persons*, they that wish him ill, or seek to do him harm in his person, estate, or good name, they are *a mans enemies*. And *Solomon* here supposeth it possible, that a man whose *wayes please the Lord*, may yet have *enemies*: Nay it is scarce possible it should be otherwise; [a] *Inimici Domestici*, rather then fail, *Satan* will stir him up enemies out of *his own house*. 2. And these enemies are then said to be *at peace with him* (which is the *effect*;) when either there is a change wrought in *their affections*, so as they now begin to bear him *less ill will* then formerly they have done: or when at leastwise their *evil affections* towards him are so bridled, or their *power* so restrained, as not to break out into *open hostility*, but (whatsoever their thoughts are *within*) to carry themselves fairly and peaceably towards him *outwardly*; so as he is at a *kinde of peace* with them, or howsoever sustaineth *no harm* by them. Either of which when it is done, it is *thirdly* [b] *Mutatio dexteræ excelsi*, it is meerly *the Lords doing*, and it may well be marvelous in our eyes; It is *he that maketh*

a Mat. 10. 36.

b Psal. 77. 10. juxta vulgat.

maketh a mans enemies to be at peace with him.

22. *The ſcope* of the whole words is to inſtruct us, that the faireſt and likelieſt way for us to procure *peace with men*, is to order our wayes ſo as to *pleaſe the Lord*. You ſhall therefore finde the *favour of God*, and the *favour of men* often joyned together in the Scriptures, as if the one were, (and ſo uſually it is,) *a conſequent* of the other. So it is ſaid of our bleſſed Saviour (*Luke* 2.) that [a] *he encreaſed in favour with God and men*. [b] *My ſon, let not mercy and truth forſake thee, &c. ſo ſhalt thou finde favour and good underſtanding in the ſight of God and man*, ſaith our *Soloman Prov.* 3. And S. *Paul Rom.* 14. [c] (*he that in theſe things ſerveth Chriſt, is acceptable to God, and approved of men.*) In all which places, *favour and acceptation* with God, goeth before: *favour and approbation* with men followeth after.

a Luk. 2.52.
b Prov 3.3,4.
c Rom.14.18.

23. You may ſee the proof of it in the whole courſe of the *ſacred ſtory*: wherein the Lords dealing with *his own people* in this kinde is remarkable. When they ſtarted aſide to walk after their own counſels, & *diſpleaſed* him, how he ſtirred them up *enemies* round about them; how he *ſold them* into the hands of thoſe that ſpoiled them; how he *hardened the hearts* of all thoſe that contended with them, that they ſhould *not pity* them. Again, on the other ſide, when they *believed* his word, *walked* in his wayes, and *pleaſed him*, how he raiſed them up *friends*, how he made their *enemies* to bow under them, how he inclined the hearts of *ſtrangers* and of *Pagans* to pity them. Inſtances are obvious, and therefore I omit them.

24. Of which *Effect* the firſt and *principal cauſe* is none other then *the overruling hand* of God, who not only diſpoſeth of all outward things according to [a] *the good pleaſure of his will*, but hath alſo in his hands *the hearts* of all men, even of the greateſt [b] *Kings*, *as the rivers of water*, to turn them which way ſoever he will; as our *Solomon* ſpeaketh at the 21th. ch. of this Book. The original there is (פלגי מים *Palge maijm*) as you would ſay, *the diviſions of waters*. Which is not to be underſtood of the *great Rivers*, though *the greateſt* of them all, even the wide and *great Sea* alſo is in the hands of God, to turne which way ſoever he will: (as he *turned* the waters of *the Red Sea backwards* to let his *people* goe through, and then *turned them forward* again to overwhelm their *enemies*.) But the alluſion there is clearly to the *little trenches*, whereby in thoſe drier *Eaſtern countries*, husbandmen uſed to derive water from ſome *fountain* or *ciſtern* to the ſeveral parts of their [c] *gardens*, for the better nouriſhing of their *herbs* and *fruit-trees*. Now you know when a gardner hath cut many ſuch *trenches* all over his *garden*, with what eaſe he can *turne the water* out of any one into any other of thoſe channels; ſuffering it to runne ſo long in one, as he thinketh good, and then *ſtopping* it thence, and *deriving* it into another, even as it pleaſeth him,

a Eph. 1.5.
b Prov. 21.1.
c Ἐγ δὲ ἄλλα κέλευθα διὰ κτεάνων ἀνθρώπων ἄνεγνω. —Homer. Odyſſ. 16.

and as he seeth it most *conducible* for the necessities of his *garden*. With much more ease can the Lord *stop the current* of any mans *favour* and affections in the course wherein it presently runneth, and *turne it* quite into another channel: *drying* it up against one man, and *deriving* it upon another, even as it seemeth good in his sight, and as will best serve other his holy and just purposes; whether he intend to *chastise* his children, or to *comfort* them, or to exercise any other part or passage of his blessed *providence* upon them. Thus d *he gave his people favour in the sight of the Egyptians*, so as they lent them all their *precious things* at their departure, who but a little before had consulted *the rooting out* the whole generation of them. And thus after that in his *just displeasure* against them for their sins, he had e *given them over into captivity into their enemies hands*: when he was *pleased* again with their humiliations, he not only *pitied* them himself, *according to the multitude of his mercies*; but he turned the hatred of *their enemies* also into compassion, and *made all those that had led them away captives, to pity them* as it is in Psalm 106.

d Exod. 11. 2.

e Psal. 106. 40, 44.

25. The Lord is a *God of power*, and therefore can work such effects as he pleaseth for our *peace* without any apparent *means* on our parts. But being withall *a God of order*: for the most part therefore, and in the ordinary course of his *providence*, he worketh his own purposes by *second causes*, and subordinate *means*. At least he hath so *tied us* to the use of *probable means* for the bringing about of what he hath promised: that although we ought to be *perswaded he can*, yet we may not *presume he will* work our good without our endeavours. Now *the subordinate means* to be used on our part, without which we cannot reasonably expect, that God should *make our enemies to be at peace with us*; is our fair and amiable conversation with others. For a *who will harm you, if ye be followers of that which is good?* saith *S. Peter*. As if he had said, so long as you carry your selves *graciously* and *wisely*, if the *hearts* of your *enemies* will not be so far wrought upon as to love and *affect* you; yet their *mouths* will be *muzled*, and their *hands manacled* from breaking out into any outragious either *terms* or *actions of open hostility*: so as you shall enjoy *your peace* with them in some measure. Though they mean you *no good*, yet they shall do you *no harme*.

a 1 Pet. 3. 13.

26. But it may be objected, both from *scripture* and *experience*, that sundry times when *a mans wayes* are right, and therefore *pleasing unto God*, his *enemies* are nothing less, if not perhaps much more *enraged* against him then formerly they were. Our Saviour often foretold his Disciples, that they should a *be hated of all men for his sake*. And *David* complaineth in *Psalm* 38. of some that were b *against him, eo nomine*, and for that very reason, because he was *a follower of that which was good*. What a seeming distance is there between the *Prophets* and the *Apostles* speeches? or else how may they be reconciled? c *who is he that will harme you if you be followers*

a Mat. 10. 22; and 24. 9.

b Psal. 38. 20.

c 1 Pet. 13.

A lowers of that which is good? saith the one: Yea saith the other, there are some against me, even therefore, because I follow that which is good. As if by seeking to please God, he had rather lost his friends, then gained his enemies.

27. There are sundry considerations that may be of good use to us, in the present difficulty: As First, if God have not yet made our enemies to be at peace with us, yet it may be he will do it hereafter: being no way bound to us, we may give him leave to take his own time. [a] Non est vestrum nosse, if it be not for us to know, much less is it for us to prescribe, the seasons which the Father hath kept in his B own power. It is his Prerogative to appoint the times, it is our Duty to wait [b] his leisure. It may be, (secondly) neither is it unlikely, that we do not [c] ὀρθοποδεῖν, walk with an even foot, and by a streight line; But tread awry in something or other which displeaseth God; and for which he suffereth their enmity to continue. But it is most certain, (thirdly) that we please him but imperfectly, and in part: even as those graces wherewith we please him, are in us but imperfectly, and in part. And therefore no marvail, if our peace also be but imperfect and in part. Possibly he will procure our peace more, when we please him better.

C 28. But where none of these, or the like considerations will reach home; it will sufficiently clear the whole difficulty, to consider but thus much, (and it is a plain and true answer) that generally all Scriptures that run upon temporal promises, are to be understood ὡς ἐπὶ τὸ πολύ, not as universally but as commonly true. Or (as some Divines express it) [a] cum exceptione crucis, not absolutely and without all exception, but evermore, with this reservation, unless the Lord, in his infinite wisdome, see cause why it should be good for us to have it otherwise. But this you shall ever observe withall, (and it infinitely magnifieth the goodness of our gracious Lord and D God towards us;) that where he seeth it not good to give us that blessing in specie which the letter of the promise seemeth to import; he yet giveth it us eminenter; that is to say, if not that, yet some other thing fully as good as that, and which he well knoweth (though perhaps we cannot yet apprehend it so) to be presently [b] far better for us then that. Say he do not give us wealth or advancement, yet if he give us a contented minde without them, is it not better? Say he do not speedily remove a temptation from us, whereunder we groan, (which was S. Pauls case;) yet if he supply us [c] with sufficiency of grace to encounter with it; is it not better? So in the pres- B ent case, if he do not presently make our enemies to be at peace with us; yet if he teach us to profit by their enmity, in exercising our faith and patience, in quickning us unto prayer, in furthering our humiliations, or encreasing any other grace in us, is it not every way and incomparably better? Now will any wise man tax him with breach of promise, who having promised a pound of silver, giveth

a Acts 1.17.

b Psal. 27.14.

c Gal. 2.14.

a Melanthon.

b—multo majori dono. Bernard serm. 3. de quadrag.

c 2 Cor. 12.9.

a drop of gold? or who can truly say, that that man is not so good as his word, that is apparently *much better* then his word?

2. From the words thus cleared may be deduced many profitable *Inferences*, for our further instruction; but that the time will not suffer us to enlarge them. As *first*, we may hence know, what a blessed thing and desirable *Peace* is: not onely that *inward peace* with God, and in our own breasts which [a] *passeth all understanding*; but even this *outward peace* with men. When the holy spirit of God here in the Text useth it as an especial strong inducement to quicken us up the rather to the performance of that *with chearfulness*, which we are *in Duty* bound to perform howsoever, in seeking *to please the Lord*. We may learn hence *secondly*; If at any time we unfeignedly *desire peace*, by what course we may be likeliest to procure it. Preposterous is the course, which yet most of men take, when to *make their peace* with mortal men, they *hazard the disfavour* of the eternal God. The right and ready way is chalked out in the Text: First to make our peace with God, *by ordering our ways* so as to *please* him; and then to *commit our ways to his ordering*, by leaving the whole *success* to him: and so doing, it is not possible we should miscarry. Those that are now *our enemies*, either he will *turn their hearts* towards us, so as to become *our friends*, if he seeth that good for us; or else he will so *curb and restrain* them, that with all their *enmity* they shall not be able to do us any *harme*, if he see that *better* for us; or if by his just sufferance they *do us harme* one way, and yet he will not suffer that neither, unless he see that *absolutely best* for us, it shall be recompensed to us by his good providence, in a far *greater comfort* another way. We may learn hence, (*Thirdly*) how hateful the practice is, and how wretched the condition of *make-bates, tale-bearers, whisperers*, and all those that sow dissention among brethren. *Light* and *Darkness* are not more contrary, then are Gods ways and theirs. He is *the author of peace, and lover of concord*; they are the authors of *strife*, and lovers of *discord*. It is his work to *make a mans enemies to be at peace with him*; it is their business to *make a mans friends to be at odds with him*. We may learn hence (*fourthly*) if at any time *our enemies* grow to be *at peace with us*, to whom we owe it? Not *to our selves*; it is a thing beyond *our power or skill* to win them: Much less, *to them*, whose *malice* is stiff, and will not easily relent. But it is principally *the Lords* own work. He is [b] *the God of peace* which maketh men [c] *to be of one mind in an house*; it is he that [d] *causeth wars to cease in all the earth*, and that giveth unto his people [e] *the blessing of peace*. And therefore *the glory* of it, and *the thanks* for it, belong to him alone.

But I willingly omit all further enlargement of these *inferences*, that I may somewhat the longer insist upon one other *inference* only, very needfull to be considered of in these times; which

1. a Phil. 4. 7.

3.

b Heb. 13. 20.
c Psal. 68. 6.
d — 46. 9.
e — 29. 11.

is

is this. We may hence learn, (*fifthly*) if at any time we want *peace*, probably to guess where *the fault* may partly be, and that by arguing from *the Text* thus. I read here, that *when a mans wayes please the Lord, he maketh his enemies to be at peace with him*: I finde in mine no relenting, but an utter averseness from peace; (a *I am for peace, but when I speak to them thereof, they make them ready to battel*:) I have cause therefore to fear that all is not right with me: either *my heart* is not right, or *my wayes* are not right; I will examine them both throughly, and search if I can see b *any way of wickedness* in me, for which my God may be justly *displeased* with me, and for which he thus stiffneth *mine enemies* still against me. 5.

a Psal. 120. 6.

b Psal. 139. 24

31. Thus to be jealous over our selves with a *godly jealousie*, would not only work in us a due consideration of *our wayes*, that so we might *amend* them, if there be cause: but would be also of right use to *prevent* two notable pieces of sophistry, *two egregious fallacies*, wherewith thousands of us deceive our selves. The *former fallacy* is, that we use many times, especially when our enemies do us manifest wrong, to *impute* our sufferings wholly to *their iniquity*, whereof we should do wiselier to take some of the blame upon *our selves*. Not at all *to excuse them*, whose proceedings are *unjust*, and for which they shall bear their own burthens: But *to acquit the Lords* proceedings, who still is *just*, even in those things wherein men are *unjust*. Their *hearts* and *tongues*, and *hands*, are against us, only out of that a περισσεία κακίας that *superfluity of maliciousness* wherewith their naughty hearts abound, and for to serve their own *cursed ends*: which is *most unjust* in them. But the Lord sundry times hardneth their *hearts*, and whetteth their *tongues*, and strengtheneth their *hands* against us in such sort, to chasten us for some *sinful error*, *neglect*, or *lust* in part still remaining in us *unsubdued*; which is *most just* in him.

a Jam. 1. 21.

32. For (as I touched in the beginning) a mans *heart* may be right *in the main*, and his wayes *well-pleasing* unto God in regard of *the general* bent and intention of them: and yet by *wrying aside* in some one or a few particulars, he may so *offend* the Lord, as that he may in his *just displeasure* for it, either raise him up *new enemies*, or else continue *the old* ones. As a *loving father* that hath entertained a good opinion of his *son*, and is *well pleased* with his behaviour in *the generality* of his carriage, because he seeth him in most things *dutifull* and *towardly*; may yet be so far *displeased* with him for some *particular neglects*, as not only to *frown* upon him, but to give him *sharp correction* also. *Sic parvis componere magna.* Not much otherwise is it in the dealing of *our heavenly Father* with his *children*. We have an experiment of it in *David*, with whom doubtless God was *well pleased* for the main course of his life, otherwise he had never received that singular testimony from his own mouth, that he was a *secundum cor*, *a man after his own*

a Acts 13. 22.

own heart: yet because he stepped aside, and that very foulely *in the matter of Vriah*. The Text saith, 2 *Sam.* 11. that [b] *the thing that* David *had done displeased the Lord*: and that which followed upon it in the ensuing chapters was, the Lord [c] *raised up enemies against him* for it *out of his own house*.

b 2 Sam. 11. 27.
c — 12. 11.

33. The *other fallacy* is, when we cherish in our selves some *sinful errors*, either in *judgment* or *practice*, as if they were the *good wayes* of God, the rather for this, that we have *enemies*, and meet with *opposition*: as if the *enmity* of men were an infallible mark of *a right way*. The words of *the Text* ye see, seem rather to incline quite the other way. Indeed the very truth is, neither the *favour* or *disfavour* of men, neither their *approving* nor *opposing*, is any certain *mark* at all either of *a good* or of *a bad way*. Our *Solomon* hath delivered it positively, (and we ought to believe him) Eccl. 9. that [a] *no man knoweth either love or hatred, by all that is before them*. It is an error therefore of dangerous consequence, to think that * *the enmity of the wicked* is an *undoubted mark* either of *truth* or *goodness*. Not only for that it wanteth the warrant of *truth* to support it, (which is common to it with all other *errours*:) but for *two* other especial reasons besides. The one is, because through blinde *self-love* we are apt to dote upon our *own opinions* more then we ought. How confidently do some men boast out their own [b] *private fansies* and unwarranted singularities, as if they were the *holy wayes of God*! The other reason is, because through wretched *uncharitableness*, we are apt to stretch the title of *the wicked* further then we ought. How freely do some men condemne all that *think* or *do* otherwise then themselves, but especially that any way *oppose* their courses, as if they were *the wicked of the world*, and *Persecutors of the godly*!

a Eccles. 9. 1.

* *Non ex passione certae est justitia: sed ex justitiâ, passio gloriosa.* Aug. 1 Cont. Epist. Parmen. c. ult.

b τὸ τὸ σεμνὸν ὄνομα [αἵρεσις] ταῖς ἰδίαις ἑαυτῶν φιλονεικίαις παρασυνεβίβασον. Nazianz. orat. 34.

34. For the avoiding of both which *mischiefs*, it is needfull we should rightly both *understand* and *apply* all those places of Scripture which speak of that *Opposition*, which is sometimes made against *truth* and *goodness*. Which *opposition* the holy Ghost in such like places intended not to deliver as a *mark* of godliness; but rather to propose as an *Antidote* against worldly fears and discouragements: That if in *a way* which we know upon other and impregnable *evidences* to be certainly *right*, we meet with *opposition*; we should not be dismaid at it, as if some strange thing had befallen us, [a] ἀγαπητοὶ μὴ ξενίζεσθε, *Beloved think it not strange*, saith S. *Peter* (concerning all such *trials* as these are) *as if some strange thing had happened*: because it is a thing that at any time may, and sometimes doth happen. But now to make such *opposition* a χρηστήριον or *mark* whereby infallibly to judge of *our wayes* whether they be right or no (as some out of the strength of their *heat*, or *ignorance*, have done) is to abuse *the holy Scriptures*, to pervert the meaning of *the Holy Ghost*, and to lead men into a maze of *uncertainty* and *error*.

a 1 Pet. 4. 12.

error. We had all of us need therefore to beware, that we doe not like *our own wayes* ſo much the better becauſe we *have enemies:* it is much ſafer for us to *ſuſpect* leſt there may be ſomething in us otherwiſe then ſhould be, for which the Lord ſuffereth us to *have enemies.*

35. And now the God *of grace and peace* give us all grace to order *our wayes* ſo as may be *pleaſing in his ſight*: and grant to every one of us, Firſt, *perfect peace* with him, and in our own conſciences; and then ſuch a meaſure of *outward peace* both publick and private, with all *our enemies* round about us, as ſhall ſeem good in his ſight. And let *the peace of God* which paſſeth all underſtanding keep our *hearts and mindes in the knowledge and love of him, and of his Son Jeſus Chriſt our Lord*: And let the bleſſing of God Almighty, the Father, the Son, and the holy Ghoſt be upon us, and upon all them *that hear his word and keep it*, at this preſent time and for evermore. *Amen, Amen.*

G AD

AD AULAM.

Sermon III.

NEWARKE 1633.

1 Pet. 2. 17.
Honour all men, Love the Brotherhood.

1. WHen the Apostles preached the Doctrine of *Christian liberty*; a fit opportunity was ministred for *Satans instruments* to work their feats upon the new-converted *Christians*: *false Teachers* on the one side, and *false Accusers* on the other. For taking advantage from the very name of *Liberty*, the Enemies of their *Souls* were ready [a] ἑτεροδιδασκαλεῖν, to *teach them* under that *pretence* to despise their *Governours*: and no less ready the enemies of their *Faith*: [b] καταλαλεῖν, to *speak evil of them* under that *colour*, as persons *licentious* and ill affected to *Government*. The preventing of which, whether *abuses* or *misconstructions* of so wholsome *a Doctrine*, caused the holy Apostles to touch so often,

a—εἴπερ ἑτεροδιδασκαλεῖ. 1 Tim. 6. 1—3.

b—ἐν ᾧ καταλαλεῖσθε ὑμῶν ὡς κακοποιῶν. 1 Pet. 2. 12.

often, ond to beat ſo much (as in their writings they have done) upon the argument of *Chriſtian ſubjection* and *obedience*: as a duty highly concerning all thoſe upon whom *the name of Chriſt* is called, both for their *Conſciences* and *Credits* ſake, cheerfully to perform. If there be in them at all any care, either to diſcharge *a good conſcience* before God, or to preſerve their own and *the Goſpels reputation* before men: they muſt endeavour both to do [c] *the will of the moſt wiſe God*, and to *put to ſilence the ignorance of fooliſh men*, by ſubmitting [d] *to every humane creature* that the Lord hath ſet over them *for his ſake*.

c —Verſe 15.

d —πάσῃ ἀνθρωπίνῃ κτίσει. —verſe 13.

2. This I conceive to be *the ſcope* of that part of the Chapter whence *the Text* is taken: which I now ſtand not with farther curioſity to *analyſe*. Suffice it us to know, that in this ſeventeenth verſe *S. Peter* ſhutteth up his *general Exhortation* concerning *ſubjection to Superiors* in *four* ſhort precepts or *Aphoriſms* of Chriſtian life. [*Honour all men. Love the Brotherhood. Fear God. Honour the King.*] Which *four*, though conſiderable alſo *apart*, and as each hath a compleat ſence within it ſelf: may yet not unfitly be ranged, and that agreeably (as I conceive) to the Apoſtles intendment, into *two combinations*. The *two former* into one, as thus. [*Honour all men*] but not all men alike: you muſt be ready to do all offices of *reſpect* and *love*, as occaſion ſerveth to *every man*; but yet you are to remember that your *brethren in Chriſt* may claim a nearer and deeper intereſt in your *affections*, (and ſo in *the exerciſe* of your charity too) then *they that are without* have any reaſon to do. *Honour all men*: but eſpecially *love the brotherhood*. The *two latter* alſo into one, thus. [a] *Fear God and the King*; where the *fear* of the one will conſiſt with the *fear* of the other. But where they are *incompatible*, hold faſt to *the fear of God* howſoever: but even in that caſe, where ye may not *fear the King*, you muſt yet do him all *the honour* otherwiſe that may be. *Fear God*, yet *honour the King* too.

a Prov. 24. 21.

3. We ſhall now hold us to the *former Combination* onely: conſiſting of theſe *two* Precepts, *Honour all men*, love *the brotherhood*. In either of which we may obſerve; Firſt *the Duty*, what it is: and then how that duty is either *extended* or *limited* in regard of *the Object*. The duties are, *Honour*, and *Love*. The duty of *Honour* in *the former* Precept: and that *extended* to every man, *Honour all men*. The duty of *Love* in *the latter* Precept: and that *limited* to the Brethren, *Love the Brotherhood*. Of which in their order: keeping the ſame method in both; even this, to conſider firſt *Quid nominis*, then *Quid juris*, and laſtly *Quid facti*. The firſt, by opening *the Duty*, and *what* we are to do: The next, by enquiring into *the Obligation*, and *why* we are ſo to do: The laſt, by examining our *Performance*, and *whether* we do therein as we ought to do or no. And firſt of the former Precept, *Honour all men*.

4. *Honour*

4. *Honour* properly, is an acknowledgment or [a] *testification* of some *excellency* or other in *the person honoured* by some reverence or observance answerable thereunto. Thus we *honour God* above all, as being transcendently *excellent*: and thus we *honour our Parents*, our *Princes*, our *betters* or *superiours* in any kinde. And thus the word is clearly used in *the last precept* of the four in this verse, *Honour the King*. But so to take it in this *first Precept*, would be subject to sundry *difficulties* and *inconveniences*: this especially above the rest, that the Scripture should here binde us to an *impossible* thing. Impossible I say, not onely *ex hypothesi* and *by consequent*, in regard of the weakness and corruption of our nature; (for so is *every good duty impossible* to be performed by us *without the grace of God* preventing and assisting us:) but impossible *ex naturâ rei*, as implying a flat *contradiction* within it self. For *honouring* (in that notion) being: *the preferring* of some before other some; we should be bound by this *Text* (were the word so to be understood) *to prefer every man* before every other man: which how it should be possible for us to do, is beyond the wit of man to imagine. For, *to prefer all*, is in truth to *prefer none*: and so the Apostles command to *honour all men*, shall be all one upon the point, as if he had directly forbidden us to *honour any man*. It is necessary therefore (for the avoiding of this *contradiction*, and sundry other *absurdities* which would follow thereupon, and I omit) to take the word *Honour* in this place, in a signification somewhat looser and larger then the former: so as to import all that *esteem* or *regard*, be it more or less, which (either in *justice* or *charity*) is due to any man in respect of his *place*, *person*, or *condition*; according to the *eminency*, *merit*, or *exigency* of any of them *respectively*: together with the willing performance of such *just* and *charitable offices* upon all emergent occasions, as in proportion to any of the said *respects* can be reasonably expected. In which sense, it is a possible thing for us to *honour*, not onely *our Superiours*, that are *over us* or *above us*; but *our Equals* too that are in the same rank with us: yea even *our inferiours* also, that are *below us*, or *under* us.

5. And in this *latitude* you shall finde the word *Honour* sometimes used in the Scriptures: though not so frequently as in the proper signification. You have one example of it, in the seventh verse of the next Chapter: where S. *Peter* enjoyneth husbands to *give honour to the wife as to the weaker vessel*. It was far from his meaning doubtless, that *the husband* should *honour* the wife with the *honour properly* so called, that of *Reverence* or *Subjection*: For that were to *invert* the right order of things, and to *pervert* Gods ordinance; who hath given *man* the preeminence, and commanded [a] *the woman to be in subjection*. The woman therefore may not by any means [b] *ἀνθεντεῖν ἀνδρός, usurpe authority over the man*: but it is her duty to [c] *reverence her husband*, and she must *see that she* do

[a] —*importat quandam testificationem de excellentiâ alicujus.* Aquin. 2. 2. qu. 103 1.

[a] 1 Cor. 14. 34
[b] 1 Tim. 2. 11, 12.
[c] ἵνα φοβῆται— Eph. 5. 33.

do it. His meaning clearly is, that *the husband* should cherish *the wife*, as one that (*though* in some degree of *inferiority*,) is yet his *yoke-fellow*; bearing with *the weaknesses*, whether of her *sexe* or *person*, framing to her *disposition*, and yielding to her *desires* so far as "*reason* and *wisdome* will allow. Being her *head*, he must not "make himself her *slave*, by giving her *the honour* of dutiful ob- "servance and *obedience*: and yet, being his *companion*, he may not "make her his *drudge*, by denying her *the honour* of a tender re- "spect, and loving *condescention*. Which kind of *honour* is in some *measure*, and according to their different *proportions*, due also to be given by [d] *Parents* to their *children*, and by the greatest *Masters* to the meanest of their *servants*.

d *Me habere honorem ejus ingenio decet.* Pater Plautinus in Asinar. Act. 1. Sc. 1.

6. We have another example of the like use of the word 1 *Tim.* 5. where S. *Paul* biddeth *Timothy honour widows that are widdows indeed*. *Timothy* was a man of eminent rank in the Church of God, a *Bishop*, and that of no mean See, but of *Ephesus* a famous city and the chief Metropolis of *Asia*: and *the Widows* he there speaketh of, were [b] *poor old women*, such as in those times for *the meaner services* they were to perform to *the Saints* were called also *Diaconissæ*, and were therefore to be maintained out of the contributions of *the Church* and the common stock. *The parties* being of such wide distance, it had been most *unseemly* for him *to have given* to them; but extreme and most ridiculous *arrogancy* in them *to have expected* from him, any *honour properly* so called; *honour* of reverence and subjection. But *the honour* he was to give them was such as was meet for *persons* of that quality, especially in relation to their *maintenance*: that in the execution of his *pastoral charge*, amongst his other cares, he should take care that those *widdows* should be *provided for* in fitting sort; that so in *the Province of Ephesus* there might be no cause of such complaint, as had formerly been by *the Grecians* at *Jerusalem* Acts 6. that [c] *their widows were neglected in the daily ministration*.

1 Tim. 5. 3.

b *Hoc omne præceptum de his est viduis, qua Ecclesia pascuntur eleemosynis.* Hieron. adver. Jovinian. lib. 1.

c Act. 6. 1.

7. In like manner we are to understand the word *Honour* here in *the Text*: in such a notion as may include, (together with the *Honour properly* so called and due to *Superiors* only,) all those fitting *respects* which are to be given to *Equals* and *Inferiors* also; which is a kinde of *Honour* too, but more *improperly* so called. And then it falleth in, all one with that of S. *Paul Rom.* 13. [*Render therefore to all their dues: tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour.*] As if he had said, I would not any of you should *be behinde* with any man in any thing: but if you *owe* him any *duty*, performe it to the full. If any *honour* or *respect* in whatsoever *kinde* or *degree* belong to him, account it as *due debt*; and let him have it, to the utmost of what can with *justice* or in *equity* be demanded. So that we then fulfill this precept of our Apostle, when

Rom. 13. 7.

when we are careful to our utmoſt *power* and beſt *underſtanding*, to reſpect every man (whether *Superior*, *Equal*, or *Inferior*,) *ſecundum gradum & meritum*: according to his *place* and *deſert*. For thoſe *two* are, as it were *the Standards*, whereby to meaſure out to every man his proportion of *Honour* in this kinde: That is to ſay, every man is to be *honoured* and reſpected, according to *the dignity of his place*, whatſoever his *deſerts* are; and according to *the merit of his perſon*, whatſoever his *place* and condition be.

8. It would be a tedious, indeed rather an endleſs taske, (and therefore I undertake it not,) to drive *the general* into its *particulars*; and to ſhew what *peculiar honours* and reſpects are due to *all eſtates* of men, conſidered in their ſeveral *ranks* and mutual *relations*. It muſt be *the care* of every godly wiſe man to inform himſelf the beſt he can for that matter, ſo far as may concern *himſelf*, and thoſe whom he may have occaſion to *converſe* withall: and it muſt be his *reſolution* to give *honour* to *every man* accordingly; that is to ſay, neither *more* or *leſs*, but as neer as he can underſtand (within *a convenient latitude*) that which is juſtly his *due*. Yet let him take this withall, that where the caſe is *doubtfull*, (his the ſafeſt courſe (leſt *ſelf-love* ſhould incline him to be *partial*,) to pinch rather on *his own* part, then on *his neighbours*, eſpecially if his *Superiors*; That is to ſay, rather to *forgoe* a good part of that *honour*, which he may think is due to *himſelf*, if he be not very ſure of it: then to *keep back* any ſmall part of that *honour*, which (for any good aſſurance he hath to the contrary,) may fall due to *his neighbour*. Agreeably to the other Apoſtles advice *Rom.* 12. that (not *in taking*, but) [a] *in giving honour* we ſhould *go one before another*.

a Rom. 12. 10.

9. Now we ſee, in *the meaning* of the words, both *what duty* we are to performe, and *to whom*. The Duty, *Honour*; and that *to all men*: and all this but *Quid nominis*. It may next be demanded, *Quid Juris*: upon what tye we ſtand thus bound to *Honour all men*? I anſwer; *Funiculus triplex*. There lieth a *threefold tye* upon us for the performance of this Duty: to wit, of *Juſtice*, of *Equity*, of *Religion*. A tye of *Juſtice* firſt: whoſe moſt proper and immediate office it is, *ſuum cuique*; to give to every one that which of right appertaineth to him. Τὸ ὀφειλόμενον ἀπονέμειν is *Ariſtotles* phraſe: but S. *Pauls* is far beyond it, in the fore-cited *Rom.* 13. *Render to all their dues*, (So we tranſlate it; but the word is) τὰς ὀφειλὰς: which imports more then τὸ ὀφειλόμενον. It ſignifieth *Debts*; accordingly whereunto he ſaith in the next verſe there, purſuing his metaphor, *Owe nothing to any man*. We do not account it *diſcourteſie*, but *diſhoneſty*, in any man that is able, not to pay *debts*. *Withhold not good from them to whom it is due*, ſaith *Solomon Prov.* 3. Whoſoever withholdeth a *debt* or a due from another, doth an *unjuſt act*; and is next akin to a *thief*: and, as a *thief*,

Rom. 13. 7.

—8.

Prov. 3. 27.

thief, is bound to *restitution*. The other word in the same place inforceth as much, ἀπόδοτε ὃ, which is more then *Aristotles* ἀποτίμειν: the very same word that is used, where *Zachæus* promised fourfold *restitution*, ἀποδίδωμι τετραπλοῦν *Luke* 19. Render or restore.

Luke 19. 8.

10. It is a thing not unworthy the observing, that all those words which usually signify *Honour* in the three learned languages, do either *primarily signifie*, or else *are derived* from such words as do withall *signifie*, either a *Price*, or a *Weight*. Now by the rules of *Commutative Justice*, *the price* of every commodity ought to be according to the *true worth* of it. And things payable by *weight* are by *Law* and *Custome* then onely currant, when they have their due and *full weight*, and that usually with some draught *over*, rather then *under*. Even so it is a righteous thing with us, to make a *just estimate* of every mans *worth*, and to set *a right valuation* upon him, so near as we can, respectively to the quality of his *place* and his *personal* desert; and to allow him his full proportion of *Honour* accordingly: neither *under-rating* him in our *thoughts*, not *setting lighter* by him then we should do, in our *carriage* and *conversation* towards him. A *false weight is abominable*; and so is every one that tradeth with it: and certainly that man maketh use of a *false beam*, that *setteth light* by his brother, (or perhaps *setteth him at naught*) whom he ought to *honour*. The question is put on sharply by the Apostle, *Rom.* 14. *Why doest thou set at naught thy brother?* as who should say, with what *face*, with what *conscience* canst thou do it? He that *defalketh* any thing of that *just honour* which he ought to allow his brother, (let his pretence be what it can be) how is he not guilty of the sin of *Ananias and Saphira*, even according to the letter, *Acts* 5. (νοσφίσασθαι ἀπὸ τῆς τιμῆς, being the phrase there) in *keeping back*, as they did, *part of the full price*, when they should have laid it down *all*? Thus we are tied in *Justice*, to honour all men.

בבוד
τιμὴ
Honos.

Prov. 11. 1.

Rom. 14. 10.

Acts 5. 3.

11. The next tie, is that of *Equity*: where the Rule is, *Quod tibi fieri nonvis*— A rule which *Severus* a wise Emperour magnified exceedingly: *Lampridius* saith, that he learnt it of *the Christians*. And it may very well be so: for *Christ* himself commended it to his Disciples, as a *perfect breviate* of the whole Law. *Whatsoever you would that men should do unto you, do ye even so to them, for this is the Law and the Prophets.* He meaneth, so far as concerneth our dealings and transactions with men. A *short lesson*, but of a large comprehension: all one (in the meaning and result) with that νόμος βασιλικὸς as S. *James* calleth it, that *Royal Law*, which comprehendeth in it the whole *second Table* of the Law, with all the several *offices* reducible to each *commandement* therein; *Thou shalt love thy neighbour as thy self.* If we would but once perfectly learn this one lesson, and soundly follow it, (*Do, as we would be done to*)

Lamprid. in Severo.

Mat. 7. 12.

James 2. 8.

sailing alwayes by that *Compass*, and framing all our actions by that *Rule*; we should not need any other *Law* for the guiding of our *conversations*, or other *direction* for the ordering of our *conversations*, in respect of our carriage towards others. But there is a base wretched *pride* in us, that disordereth all both *within* and *without*; and will not suffer us to be (I say not *just*, but even) so much as *reasonable*. Like some *broken Merchants*, that drive their *creditors* to low compositions for *great summs*, but call hard upon their poor *neighbours* for *petty reckonings* that stand uncrost in the book; or the *evil servant* in the parable, *Mat.* 18. who having craved his Masters *forbearance* for a very vast summe, went presently and *shook his fellow-servant by the throat* for a trifle: or as young *prodigal heirs*, that are ready to *borrow* of every man that will lend them, but never take any care to *pay* scores; so are many of us.

Mat. 18.24. —28.

——*Nulla retrorsum*

Horat. 1. Epist. 1.

We care not how *much honour* cometh to our selves *from others*, how *little goeth* from our selves *to others*. Nay you shall observe it, (and the reason of it is *manifest*; for the same *pride* that maketh men *over-prize* themselves, maketh them also *undervalue* their brethren;) you shall observe it I say, that those very men that stand most upon the terms of *betterness*, and look for *most respect* from those that are *below* them, are ever the slackest in giving to those that are *above* them their due *honour*. Who so forward (generally) to *set bounds*, and to give Law to *the higher powers*; as those very men, that exercise the most unbounded and *unlimited tyranny*, among their *poor neighbours* and underlings, crowing over them without all *mercy*, and beyond all *reason*? I forbid no man, to maintain *the rights*, and to preserve *the dignity*, that belongeth either to his *place* or *person*: rather I hold him much to blame, if he do not by all fair and justifiable means endeavour so to do. For *qui sibi nequam, cui bonus*? He that is retchless of *his own honour*, there is no great fear that he will be over-careful of doing *his neighbour* right in giving him his. Let every man therefore in Gods name take to himself that portion of *honour* and *respect* that is due to him: and good luck may he have with his *honour*. Provided alwayes, that he be withall sure of these *two things*: First, that he *take no more* than his *due*; for this is but *just*: and then, that he be as willing to *give*, as to *take*; for that is but *equal*. He that doth otherwise, is *partial*, and unreasonable. And thus we are tied in *Equity*, to honour all men.

There is yet a *third tie*, that of *Religion*: in respect of that *Image of God*, which is to be found in man. All *honour* is in regard of some [a] *excellency* or other: and there is in man no *excellency* at all, of and from himself; but all *the excellency* that is in him,

[a] *Habet justam venerationem quicquid excellit.* Cic. 1. de Nat. Deor.

him, is ſuch only as God hath been pleaſed to put upon him. So as thoſe characters and impreſſions of *excellency*, which God hath ſtamped upon man, as ſome *image* of himſelf; is the true foundation of all that *honour* that can any way belong unto him. And that *excellency* is twofold: *Natural*, and *Perſonal*. The *Natural excellency* is that, whereby *Man* excelleth other creatures: the *Perſonal* that, whereby *one man* excelleth another.

13. Of *the Natural* firſt; which ariſeth from *the Image of God* ſtamped upon *man* in his creation. And this *excellency*, being it was put upon the *whole ſpecies* of mankinde, is therefore to be found in *all men*; and that *alike*: ſo as in this reſpect, all men are *honourable*, and all *alike honourable*. Thou that comparing thy ſelf with thy poorer brother, thinkeſt thy ſelf *the better man*, and ſo deſpiſeſt him; compare thy ſelf and him another while *in puris naturalibus*, and thou ſhalt finde no difference. Take him as a *man*, he is every way *as good a man* as thou: thou carrieſt *a body* about thee, no leſs *mortal* then his; he harboureth *a ſoule* within him, no leſs *immortal* then thine: And where is the difference? Well then, here is the firſt *honour* we owe to *all men*, even as they are *men*, and that without all either *exception* (none to be *excluded*;) or *differences* (none to be *preferred*) viz. this; that we *deſpiſe no man*, but that as much as lieth in us we preſerve *the being*, and advance *the well-being* of every man: and that becauſe of *Gods Image* ſet upon him. As when a piece of *baſe metal* is coyned with *the Kings ſtamp*, and made currant by *his edict*; no man may thenceforth preſume either to *refuſe* it in pay, or to *abate* the value of it: So God having ſtamped his own *image* upon *every man*, and withall ſignified his bleſſed pleaſure how *precious* he would have him to be in our eyes and eſteem (according as you ſhall finde the tenour of the *Edict* in Gen. 9. *At the hand of every mans brother will I require the life of man*; with the reaſon of *the edict* alſo annexed, *for in the image of God made he man*:) we muſt look to anſwer it as an high contempt of that ſacred Majeſty, if we ſet any man *at naught*, or make leſs account of him, then God would have us. The contumelious uſage of *the image*, is in common conſtruction ever underſtood as a diſhonour meant to *the Prototype*: upon which conſideration it was, that *the Romans*, when they meant to ſet a mark of *publick diſgrace* or diſhonour upon any eminent perſon, did manifeſt their ſuch intention, by *throwing down, breaking, trampling upon*, or doing ſome other like *diſgrace unto their ſtatues or pictures*. And *Solomon* in ſundry places interpreteth all acts of *oppreſſing, mocking*, or otherwiſe *deſpiſing our neighbours*, not without a ſtrong *reflexion* upon God himſelf; as tending to the contempt and *diſhonour* of him *their Maker*.

Gen. 9. 3.

Prov. 14. 31. —17. 5.

14. Beſides

14. Beſides this *Natural*, God hath put upon man a *Perſonal Excellency*: which is an effect of his *Providence* in *the Government* of the world, as the former was of his *Power* in *the Creation* of it. And here firſt beginneth *the difference* that is between one man and another. That ſaying, *Homo homini quantum præſtat*, hath no place, till you come to this. And that in regard of Gods *free diſtribution* of ſeverall *gifts*, and *offices*, and *callings* to ſeveral men, with admirable *variety*, and with no leſs admirable *wiſdom*. *Alius ſic, alius verò ſic*: Even as *the members* of the *natural body*, beſides *life* (which is common to them all) have alſo their ſeveral *abilities*, *functions*, and *operations*, with much different variety each from other. And as *the members* according to thoſe differences are *differently honoured* (one kinde of honour belonging to *the head*, another to *the hand*, another to *the feet*, and ſo to the reſt, according as they are ſome more, ſome *leſs honourable*:) ſo in the world men receive *different honours* according to their *different capacities*; *the King* in one kinde, *the Prieſt* in another, *the Souldier*, *the Huſbandman*, *the Artificer*, and ſo all the reſt in other kinds. It is an obſervation of ſome Divines, that there is ſome *image of God* (though I think it were better to call it *Veſtigium* or *Umbra*, then *Imago*; *a ſhadow* rather then *image*;) ſome weak repreſentation and dark reſemblance (they mean) in *Kings* of his abſolute *Soveraignty*, in *Judges* and Magiſtrates of his *Juſtice*, in *Prieſts* of his *Holineſs*, in *Old men* of his *Eternity*, in *Parents* of his *Cauſality*, in *Counſellors* of his *Wiſdom*, in *Learned men* of his *Knowledge*, in *Artificers and Labourers* of his operative *Power*, &c. A conceipt, to my underſtanding neither ſo *light* as to be rejected for *a mere fancy*; neither yet ſo *ſolid*, as to build a firm concluſion upon, to ſatisfy either *judgment* or *conſcience*. But whether that conceit *ſtand* or *fall*; certain it is howſoever, that it is *Gods ſtamp* alone that ſetteth a value upon all humane *Excellency*, whether *Natural* or *Perſonal*, and thereby rendreth it *honourable*. For whether we conſider mens *Perſonal Excellencies*, *quoad ſtatum & gradum*, according to their different *particular places*, callings, and conditions; or *quoad meritum*, according to their different *particular graces*, abilities, and qualifications: ſtill they have their riſe merely from Gods gracious *diſtributions*; who hath put them into thoſe *places* by his all-ruling *providence*, and imparted thoſe *graces* to them by his powerfull *diſpenſation*. Sith therefore not the meaneſt man in the world but hath received from God ſome *Perſonal Excellency* in ſome *kinde* or other, and in ſome *degree* or other, whereby he may become ſome way or other uſeful and ſerviceable to "*humane ſociety* (ſome very few excepted, as infants, *natural fools*, "and *diſtracted perſons*; whoſe *perſonal defects* yet are by way of "*meditation* and *reflexion* uſeful to others, and ſo they not to be "*deſpiſed*, but as *leſs honourable members* to be therefore rather

1 Cor. 7. 7.

1 Cor. 12. 23.

ἐκ θεῶν γὰρ μαχαναὶ πᾶσι βροτείαις ἀρεταῖς, καὶ σοφοὶ, καὶ χερσὶ βίαι τᾶλ, θείγλωσσοί τ' ἀοιδαὶ. Pind. Pyth. 1. 7.

1 Cor. 12.23. "the more *carefully* and *tenderly* reſpected) there ought to be therefore given to every man, even the very meaneſt, ſome *kind* and *degree* of reſpect and *honour*, proportionable to that *excellency*. And thus in regard of *the Image of God* ſhining both in their *nature* and *perſons*, we are tied in *Religion*, to honour all men.

15. We have ſeen hitherto both the *Duty*, and the *Obligation* of it; *Quid nominis*, and *Quid Juris*: *What* we are to perform, and *why*? We come now to the *Quid facti*, to examine a little *how* it is *performed* among us. Slackly and untowardly enough no doubt, (as to the generality:) as all other duties are. Are there not ſome *firſt*, who are ſo far from *honouring all men*, as the Text requireth, that (*themſelves* only excepted) they *honour no man* at all: at leaſt not as they ought to do? No, not their known *Superiours*? but how much leſs then their *Equals* or *Inferiours*? *Deſpiſing governments* in their *hearts*, and *ſpeaking evil of Dignities* with their *mouths*, 2 Pet. 2. 10. and *kicking* againſt Authority with their *heels*. No matter what ſhews and profeſſions men make of I know not what reſpect and obſervance; (They honour the *King* and the *Church*, and are in charity with *all the world*: it were pity they ſhould live elſe.) But *quid verba audiam, facta cum videam*? Let *proteſtations* go, and look into *the practice*. How do they honour *the Magiſtrate*, that *decline* as much as they can all needfull *ſervices* for his *ſupport*; and *repine* at what they cannot avoid? Or how *the Miniſter*, that grudge him the portion, which if not by *the ordinance of God* (for that they think will bear a diſpute) yet without all contradiction is ſetled upon him by *the ſame* (and therefore by as *ſtrong a*) *title*, as they hold their own *inheritances* by, and are ever ſtudying to find out new devices and quillets to put him beſide it? Or how their *Equals*, that to get aloft depreſs their brethren by *odious compariſons*, or (which is worſe) diſparage them by *falſe ſuggeſtions*? Or how their *Inferiors* that trample them under their feet, as they do *the clay in the ſtreets*; and uſe them with leſs regard many times, then they do *the dogs* that feed under their tables; as the rich glutton did *poor Lazarus*?

a *Per leges & conſuetudines Angliæ.*

Luke 16.

16. There are others *ſecondly*, that may perhaps be perſwaded to yield ſome honour to *their betters*; (that may be but reaſon:) but that they ſhould be bound to *honour* thoſe that are *not ſo good men* as themſelves, or at the moſt *but ſuch like* as themſelves are, they ſee no great reaſon for that. But there is no remedy: Saint *Peter* here telleth them, that muſt be done too. He that ſaith *Honour all men*, excludeth none; no not the loweſt and meaneſt. *Take heed that ye deſpiſe not one of theſe little ones* (Mat. 18.) there is a kind of *honour* (it ſeemeth) due to *the little ones*; and they may not be *deſpiſed*. *The poor mans wiſdome is deſpiſed*, ſaith the Preacher *Eccleſ.* 9. He ſaith, it is ſo; and ſo it is, but too often, through the pride of the great and wealthy, (as it is ſaid in the Pſalm, *Our ſoul is filled with the ſcornful reproof of the wealthy, and with the deſpitefulneſs of the proud*:)

Matth. 18. 10.

Eccleſ. 9. 16.

Pſal. 123. 4.

A proud:) but he doth not say, it should be so. *Jobs* carriage was otherwise, in so far that he disavoweth it, and protesteth against it utterly [*If I did despise the cause of my man-servant or of my maid-servant, when they contended with me, &c.*] He would afford the meanest *servants* he had, *the honour* to *debate* the matter with them; and if there were *reason* on their side to *allow* it. The *greatest subject* in the land need not think it any disparagement to him to give a just respect to a very *mean person*: if he will but remember, that it is the duty even of *the King* himself, to vouchsafe that *honour* to the poorest *begger* within his Realm, as to *protect* him from violence, and to require an account of his *bloud*, though it should be B spilt by the hand of *a Lord*. Job 31. 13.

17. And yet behold a greater then *Job*, (although, I take it, he was *a King* too within his own territories) a greater then any of *the great Kings* of the earth, ready to teach us this duty by his *example*; even our Lord *Jesus Christ*: and *the same minde* should be in us, that was in him. And what was that? He was pleased so far *to honour* us, (base, sinful, unworthy creatures as we were) as for our sakes to *lay aside* his own greatness, *emptying* and devesting himself of *glory* and *Majesty*, making himself *of no reputation*, and taking upon him *the forme of a servant*. Ill do they follow either his C *Example*, or his Apostles *Doctrine* here, who think themselves too good to *condescend to men of low estate*, by doing them any office of service or respect; though they *need* it never so much, *crave* it never so oft, *deserve* it never so well. And they, who look another way in the day of their brothers distress; as *the Priest* and *Levite* passed by *the wounded man* in the parable, without regard: And (not to multiply particulars) all they, who having *power* and *opportunity* thereunto, neglect either to *reward* those that have *worth* in them, according to their *merit*; or to *protect* those that are *wronged*, according to their *innocency*; or to *relieve* those that are in *want*, D according to their *necessity*. Phil. 2. 5, &c. Rom. 12. 16. Luke 10.

18. There are *a third* sort, that corrupt a *good Text* with an *ill gloss*, by putting in *a conditional limitation*: like the bodging in of *a course shred* into *a fine garment*; as thus. The *Magistrate* shall have his *tribute*, the *Minister* his *tythe*, and so every other man his *due honour*: if so be he carry himself *worthily*, and as he ought to do in his place, and so as to *deserve it*. In good time! But I pray you then *first* (*to argue the cause* a little with thee, who ever thou art that thus glossest) Who must *judge* of his carriage, and whether he *deserve* such *honour*, yea, or no? Why, that thou hopest thou art well enough able to do thy self. Sure we cannot but expect *good justice*, where he that is *a party* will allow no other to be *judge* but himself. Where *the debter* must arbitrate what is due to *the creditor*, things are like to come to a fair *reckoning*. E

19. But

19. But *secondly*, how darst thou *distinguish* where *the Law* distinguishes not? Where God *commandeth*, he looketh to be answered with *Obedience*: and doest thou think to come off with *subtilties* and *distinctions*? The precept here in *the Text* is plain and peremptory; admitteth no *Equivocation*, *Exception*, or *Reservation*; suggesteth nothing that should make it reasonable to restrain *the Universality* expressed therein by any such *limitation*; and therefore will not endure to be eluded with any *forced Gloss*.

20. Least of all *thirdly*, with such a *Gloss*, as the Apostle hath already precluded by his own *comment*, in the next verse: where he bidden *servants* to be subject to their *Masters*, not only to *the good and gentle*, but to *the froward* also, and such as would be ready to *buffet them* when they had done no fault. Such *Masters* sure could challenge no great *honour* from their servants *titulo meriti*, and as by way of *desert*: But yet there belonged to them *jure dominii*, and by vertue of their *Mastership*, the honour of *Obedience* and *Subjection*. Which *honour*, due unto them by that *right*, they had a *good title* to: and it might not be detained from them either *in part* or *in whole* by cavilling at their *desert*.

21. But tell me *fourthly* in good earnest, dost thou believe, that another mans *neglect* of his *duty* can discharge thee from the *obligation* of thine?

——*dic Quintiliane colorem.*

Canst thou produce any publick *Law*, or private *Contract*, or sound *Reason*, whereon to *ground*; or but handsome *Colour*, wherewith to *varnish* over, such an imagination? *Fac quod tuum est*: do thou *thy part* therefore, and *honour* him according to *his place* howsoever. He shall *answer*, and not thou, for his *unworthiness*, if he *deserve* it not: but thou alone shalt *answer* for *the neglect* of thine own duty, if thou *performest* it not.

22. Lastly, *ex ore tuo*. When thou sayest, thou wilt *honour* him according to his *place*, if he *deserve* it; dost thou not observe that thou art still *unjust* by thy own confession? for where *place* and *merit* concur, there is a *double honour* due: (*The Elders that rule well are worthy of double honour* 1 *Tim.* 5.) There is one honour due to *the place*, and another to *merit*. He that is [a] in *the place*, though without *desert*, is yet worthy of a *single honour*, for his *place* sake; and justice requireth he should have it. But if he *deserve well* in his place, by rightly discharging his *duty* therein, he is then worthy of *a double honour*; and justice requireth he should have that too. Consider now how *unjust* thou art. If he *deserve well*, sayest thou, he shall have *the honour due to his place*: otherwise not. Thou mightest as well say in plain terms: If he be

1 Tim. 5. 17.

[a] ὡς δ' ἂν τιλὼ σεσεβεῖσθαι ἔγωμαι, ἕξω καὶ τὴν ἀξίαν, εἰ καὶ ἀνάξιος ἔσομαι. Chrysost. in Coloss. Serm. 3.

—οὐχὶ ὁ λέγων, ἀλλ' ὁ ὑπόχρεως. Ibid.

be worthy of *double honour*, I can be content to afford *the single*: otherwise he must be content to go without any. Now what *justice*, what *conscience* in this dealing, where *two parts* are due, to allow but *one*; and where *one* is due, to allow just *none*?

23. But I proceed no further in this argument; having purposely *omitted* sundry things that occurred to my meditations herein, and *contracted* the rest, that I might have time to speak something to the *later precept* also, *Love the brotherhood*. To which I now pass, hoping to dispatch it with convenient brevity: observing the same method, as before, *Quid nominis, Quid juris, quid facti*; *what* we are to do; and *why*; and *How* we perform it.

24. *First* then for *the meaning* of the words, we must know, that as *Adam* and *Christ* are [a] *the two roots* of mankinde; *Adam* as in a state of *Nature*, and *Christ* as in a state of *Grace*: so there is [b] a *two-fold Brotherhood* amongst men, correspondent thereunto. First, *a Brotherhood of Nature*, by propagation from the loines of *Adam* as we are *men*: and secondly a *Brotherhood of Grace*, by profession of the faith of *Christ*, as we are *Christian men*. As *men*, we are [c] members of that great body, *the World*: and so all men that live within the compass of *the World* are *Brethren*, by a more general *communion of Nature*. As *Christians*, we are members of that mystical body, *the Church*: and so all Christian men that live within the compass of *the Church* are *Brethren*, by a more peculiar *Communion of Faith*. And as *the Moral Law* bindeth us to love *all men* as our *Brethren*, and partakers with us of the same *common Nature* in *Adam*: so *the Evangelical Law* bindeth to love *all Christians* as our *Brethren*, and partakers with us of the same *common faith* in *Christ*.

25. In which latter notion the word *Brother* is most usually taken in the Apostolical writings: to signify *a professor* of the *Christian Faith* and Religion, in opposition to *heathen* men and *unbelievers*. The name of *Christian*, though of commonest use and longest continuance, was yet but of *a latter date*; taken up first at *Antioch*, as we finde *Act.* 11. whereas *believers* were before usually called *Disciples*; and no less usually, both before and since, *Brethren*. You shall read very often in *the Acts*, and *Epistles* of the holy Apostles, How *the Brethren* assembled together to hear *the Gospel* preached, to receive *the Sacrament*, and to consult about the affairs of *the Church*. How *the Apostles*, as they went from place to place, to *plant* and *water* the Churches, in their progress every where visited *the Brethren*: at their first coming to any place, saluting *the Brethren*; during their abode there, confirming *the Brethren*; at their departure thence, taking leave of *the Brethren*. How *collections* were made for relief of *the Brethren*; and those sent into *Judea* from other parts by the hands of *the Brethren*, &c. S. *Paul* opposeth *the Brethren*, to them that *are without*; and so includeth all that *are within*, the Church. *What have I*

[a] *Totum genus humanum quodammodo sunt homines duo, &c.* Prosper. sentent. c. 299

[b] ὥστε ἀδελφὴ ἡ φύσις ἡ χῆ σάρκα· ἀδελφὴ ἡ γνῶσις ἡ χῆ πνεῦμα. τὸ αὐτὸ σοι αἷμα φορὴ ἀπὸ τῆς πρώτης ἀνθρώπου, τὴν αὐτὴν σοι χάριν ἔλαβε παρὰ τοῦ δεσπότου. Basil. homil. in Laicis.

[c] *Membra sumus corporis magni: Natura nos cognatos edidit.* Senec. Epist. 95.

Act. 11. 26.

Act. 15. 36.
—21. 7.
—15, 32.
—18. 18.
—11. 29.
2 Cor. 8. 18.
—23.
1 Cor 8. 12.

to

to do to judge them that are without? 1 Cor. 5. As if he had ſaid; A
Chriſt ſent me an Apoſtle and Miniſter of *the Churches*; and there-
fore I meddle not but with thoſe that are within *the pale of the*
Church: as for thoſe *that are without*, if any of them will be filthy,
let him be filthy ſtill, I have nothing to do to meddle with them. But
ſaith he, if any man that is within the Chriſtian Church, *any man*
that is called a Brother, be a *fornicator*, or *drunkard*, or *rayler*, or other-
wiſe ſtain his holy *profeſſion* by ſcandalous *living*; I know how to
deal with him: let *the cenſures of the Church* be laid upon him, let
him be caſt out of the aſſemblies of *the Brethren*, that he may be
thereby brought to *ſhame* and *repentance*. B

26. So then, *Brethren* (in the Apoſtolical uſe of the word) are
Chriſtians: and *the Brotherhood* the whole ſociety of *Chriſtian* men,
the *ſyſteme* and *body* of the whole *viſible Church* of Chriſt. I ſay the
viſible Church: becauſe there is indeed another *Brotherhood* more
excellent then this whereof we now ſpeak, conſiſting of ſuch only
as ſhall undoubtedly inherit ſalvation; called by ſome of the anci-
ents *The Church of Gods Elect*, and by ſome later writers *the Inviſible*
Church. And truly this *Brotherhood* would (under God) deſerve
the higheſt room in our *affections*; could we with any certainty *diſ-* C
cern who were of it, and who not. But becauſe *the fan* is not in
2 Tim. 2. 19. our hand, to winnow *the chaff* from *the wheat*, (*Dominus novit*) The
Lord onely *knoweth who are his* by thoſe ſecret characters of *Grace*
and *Perſeverance*, which no eye of man is able to *diſcern* in ano-
ther, (nor perhaps in himſelf *infallibly*:) we are therefore for the
diſcharge of our duty to look at *the Brotherhood* ſo far as it is *diſcern-*
able to us by the plain and legible characters of *Baptiſm* and out-
ward *profeſſion*. So that whoſoever abideth *in aream Domini*, and
liveth in the communion of *the viſible Church*, being baptized into
Chriſt, and profeſſing the Name of *Chriſt*: (let him prove as it fall-
eth out, *chaff*, or *light corn*, or *wheat*, when the Lord ſhall come D
with his fan *to purge his floor*:) yet in the mean time ſo long as he
lieth in *the heap* and upon *the floor*; We muſt own him for a *Chri-*
ſtian, and take him as one of *the Brotherhood*, and as ſuch an one *love*
him. For ſo is the Duty here, *Love the Brotherhood*.

27. To make *Love* compleat, *Two things* are required: ac-
cording to *Ariſtotle*'s deſcription of it, βέλεσθαί τινι &c. *Affectus*
cordis, and *Effectus operis*. The *inward affection* of the heart, in *wiſ-*
hing to him we love *all good*: and the *outward manifeſtation* of that
affection by our *deed* as occaſion is offered, in being ready to our
power to *do* him *any good*. The *heart* is the root and the ſeat of all E
true love: and there we muſt begin; or elſe all we do is but loſt.
If we do never ſo many ſerviceable *offices* to our *brethren*, out of any
by-end or ſiniſter reſpect; although they may poſſibly be very *uſe-*
full, and ſo very *acceptable* to *them*: yet if our *heart* be not towards
them, if there be not a ſincere *affection* within, it cannot be truly
called

called *Love*. That *Love*, that will abide the test, and answer the *Duty* required in *the Text*, must be such, as the Apostles have in several passages described it: φιλαδελφία ἀνυπόκριτος *unfained love of the brethren*, 1 Pet. 1. *Love out of a pure heart*, 1 Tim. 1. *Love without dissimulation*, Rom. 12. 1 Pet. 1.22. 1 Tim. 1. 5. Rom. 12, 9.

28. Of which *inward affection* the *outward deed* is the best discoverer: and therefore that must come on too, to make *the love* perfect. As *Jehu* said to *Jonadab*, *Is thy heart right? if it be, then give me thy hand.* As in the exercises of our *devotion* towards God, so in the exercises of our *charity* towards men; *heart* and *hand* should go together. *Probatio dilectionis, exhibitio est operis.* Good *works* are the best *demonstrations*, as of true *Faith*, so of true *love*. Where there is *life* and *heat*, there will be *action*. There is no *life* then in that *Faith*, (*S. James* calleth it plainly a *dead faith Jam.* 2.) nor *heate* in that *Love*, (according to that expression *Matth.* 24. *the love of many shall wax cold*:) that doth not put forth it self in *the works* of righteousness and mercy. He then loveth not *the Brotherhood* indeed, whatsoever he *pretend*, or at least not in so gracious a measure as he should endeavour after; that doth not take every fit opportunity of *doing good* either to the *souls*, or *bodies*, or *credits*, or *estates* of his Brethren; That is not willing to do them all possible *services*, according to the urgency of their *occasions*, and the just exigence of *circumstances*, with his *countenance*, with his *advice*, with his *pains*, with his *purse*, yea and (if need be) with his very *life* too. This is the *Non ultra*: farther then this we cannot goe in the expressing of our love; (*Greater love then this hath no man, that a man lay down his life for his friend*:) and thus far we must goe if God call us to it. So far went *Christ* for our *redemption*; and so far the Scriptures press his *example* for our *imitation*. (*Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the Brethren.* 1 Joh. 3. Gregor. Jam. 2. 26. Matth. 24. 12. Joh. 15. 13. 1 Joh. 3. 16.

29. To *recollect* the premises, and to give you *the full meaning* of the precept at once: To *Love the Brotherhood*, is as much as to bear a *special affection* to all *Christians* more then to *Heathens*; and to manifest the same proportionably by performing all *loving offices* to them upon every fit occasion to the utmost of our powers. A duty of such importance, that our Apostle, though here in the *Text* he do but only name it in the bunch *among other duties*; yet afterwards in this Epistle seemeth to require it in a more special manner, and after a sort *above other duties* (*above all things have fervent charity among your selves.* Chap. 4.) And S. *John* upon the performance hereof hangeth one of the strongest assurances we can have of our being in Christ. (*We know that we are passed from death to life because we love the brethren.* 1 Joh. 3. 14.) 1 Pet. 4. 8.

I 30. Now

30. Now of *the obligation* of this duty, (for that is the next thing we are to consider) there are *two* main grounds; *Goodness* and *Neerness*. First, we must *love* the Brotherhood for their *goodness*. All *goodness* is *lovely*. There groweth a *Love* due to *every creature* of God from this, that *every creature of God is good*: Some *goodness* God hath communicated to every thing to which he gave *a being*: as a *beam* of that incomprehensible *light*, and a *drop* of that infinite *Ocean of goodness*, which he himself is. But a greater measure of *Love* is due to *Man* then to other Creatures, by how much God hath made him *better* then them. And to every *particular man* that hath any *special goodness* in him, there is a *special Love* due, proportionable to *the kinde* and *measure* thereof: So that whatsoever *goodness* we can discern in *any man*, we ought to *love it* in him, and to *love him* for it; whatsoever *faults* or *defects* are apparently enough to be found in him otherways. He that hath *good natural parts*, if he have little in him that is good besides, yet is to be *loved* even for those *parts*, because they are *good*. He that hath but *good moralities* only, leading a *civil life*, though without any probable evidences of *grace* appearing in him, is yet to be *loved* of us, if but for those *moralities*, because they also are good. But he that goeth higher, and by the *goodness of his conversation* sheweth forth (so far as we can judge) *the graciousness* of his heart, deserveth by so much an higher room in our affections then either of the former, by how much *Grace* exceedeth in goodness both *Nature* and *Morality*. Sith then there is a *special goodness* in the *Brethren* (*quatenus* such) in regard of that most *holy faith* which they profess, and that *blessed name* of Christ which is called upon them; we are therefore bound to love them with a *special affection*, and that *eo nomine* under that consideration as they are *Brethren*, over and above that *general love* with which we are bound to love them as *men*; or that which belongeth to them as *men of parts*, or as *Civil men*.

1 Tim. 4. 4.

31. The other ground of *Loving the Brotherhood* is their *Neerness*. *The neerer, the dearer*, we say: and there are few relations *neerer*, then that of *brotherhood*. But no *brotherhood* in the world so closely and surely knit together, and with so many and strong ties, as the fraternity of *Christians* in the *communion of Saints*, which is the *Brotherhood* in the Text. In which *one brotherhood*, it is not easy to reckon how *many brotherhoods* are contained: Behold some of many. First, we are *Brethren by propagation*: and that [a] *ab utroque parente*: ὁμογενεῖς as well as ὁμογάστορες. Children of the one *Eternal God*, the common *father* of us all; and of the one *Catholick Church*, the common *mother* of us all. And we have all the same *Elder Brother*, Jesus Christ; (*the first born among many brethren*, the lively image *of his fathers person*, and indeed the foundation of the whole *Brotherhood*: for we are *all* (*as many of us as have been baptized*

[a] *Unde effis omnes fratres ostenditur. De uno patre Christo, & de unâ matre Ecclesiâ.* Arnob. in Psal. 133. Rom. 8. 29. Heb. 1. 3. Gal. 3. 26, 27.

A *sedimo Christi*) *the children of God by faith in Christ Jesus*; Therefore as *Joseph* loved *Benjamin*, his brother *of the whole bloud*, more affectionately then *the other ten*, that were his brethren but *by the fathers side* only: so we ought with a more *special affection* to love those that are also the sons *of our mother the Church*, as *Christians*; then those that are but *the sons of God*, only as *Creatures*.

32. *Secondly*, we are *Brethren by education*: σύντροφοι, *Foster-brethren*; as *Herod* and *Manaen* were. We are all nursed with the same ἄδολον γάλα *the sincere milk of the word*, in the scriptures of the Old and New Testament, which are *ubera matris Ecclesiæ*, the two *brests* whence we sucked all that wholsome *nourishment* by which we are *grown up* to what we are, to *that measure of stature of strength*, whatsoever it is, that we have in Christ. Μέγα πρὸς φιλίαν τὸ σύντροφον, saith *Aristotle*: and common experience sheweth it so to be. They that have been *nursed*, and *brought up* together in their *childehood*, for the most part have their *affections* so seasoned and setled then, that they *love one another* the better while they live.

Act. 13. 1.

1 Pet. 2. 2.

A primis statim ætatibus in eandem coire vitam, habet aliquem fraternitatis affectum. Quintil. declam. 16.

33. *Thirdly*, we are *Brethren by Covenant*, sworn brothers at our holy *Baptism*, when we dedicated our selves to Gods service, as his *Souldiers* by sacred and solemn vow. Do we not see men that take the same *oath*, prefsed to serve in the same *wars*, and under the same *Captains*, *Contubernales* and *Comrades*: how they do not only call *Brothers*, but hold together as *Brothers*, and shew themselves marvailous *zealous* in one anothers behalf; taking their *parts* and pawning their *credits* for them, and sharing their *fortunes* with them? If one of them have but *a little silver* in his purse, his *brother* shall not want whiles that lasteth. Shame we with it that *the children of this world* should be kinder (εἰς τὴν γενεὰν σύντροφοι) towards those of *their own generation*, then we are in ours.

Legionarii equites cohortes suas contubernii affectione venerantur. Veget. 2. 21. *Commilitium auget charitatem.* l. de. hæred. ff. de castrens. pecul. *Contubernii necessitudo.* Cic. pro Planc.

34. *Fourthly* we are *Brethren by Cohabitation*. We are all of one house and family: *no strangers and forreiners, but fellow-citizens with the Saints, and of the houshold of God*. What a disquietness, (and discredit both,) is it to a house, where *the children* are ever jarring, and snarling, and fighting one with another: but a goodly sight (*Ecce quam bonum*) when they *dwell together in love* and *unity*. Even so, a sad thing it is, and very grievous to the soule of every good man, when in the *Church*, (which is *the house* of God) *Christians* that call themselves *brethren*, fall foule upon one another: not only girding at and clashing against, but *biting* and *nipping* and *devouring* one another, as if they were bent to *consume* and *destroy* one another. But a most blessed thing on the other side, pleasant as the *holy oyle* distilling from *Aarons* head upon his beard and garments, and rejoycing the heart, as *the dew* upon the mountains refresheth the grass: when there is

Eph. 2. 19.

Psal. 133. 1. &c.

Phil. 2. 2, 3. nothing done in the house *through strife or vaine glory*, but such an accord amongst them, that all *the brethren* are *of one mind* and judgment; or if not alwayes so, yet at leastwise *of one heart* and affection; bearing *the burdens*, and bearing with *the infirmities*, one of another; and ready upon all occasions *to do good*, as to *all men* generally and without exception, so especially to their *Brethren*, that are of the same *houshold of faith* with them. A

Gal. 6. 2. Rom. 15 1.

Gal. 6. 10.

35. Lastly, we are *Brethren by partnership* in our Fathers estate. *Copartners* in the state of *Grace*; all of us enjoying the same *promises*, *liberties*, and *priviledges* whereof we are already *possessed* in common: and *Coheirs* in the state of *Glory*; all of us having the same *joy*, and everlasting *bliss* in expectancy and *reversion*. For being *the sons* of God, we are all *heirs*; and being *brethren*, all *joynt-heirs*, συγκληρονόμοι of one and the same glorious *inheritance reserved for us in the heavens*: which S. *Jude* therefore calleth *the common salvation*. It argueth a base *wrangling spirit* in us, having such *goodly things* in reversion; (enough for us all, so as heart can wish no more:) to squabble and fall out for such *poor trifles* as the things of this world are. We that have by Gods goodness competent *sustenance* for our journey, and *full sacks* to open at our coming home; as *Josephs brethren* had when they came out of *Egypt* to return to their own land: shall we *fall out* among our selves, and be ready to mischief one another *by the way*? B

Gal. 4. 7. Rom. 8. 17. Jude Vers. 3.

Gen. 45. 23. C

36. Having all these *Obligations* upon us, and being tied together in one *Brotherhood* by so *many bands* of unity and affection; I presume we cannot doubt *de Jure*, but that it is our bounden duty thus to *love the Brotherhood*. There remaineth now no more to be done, but to look to our *performances*, that they be right: wherein the main thing we are to take heed of, (besides what hath been already applyed,) is *Partiality*. *I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality.* It was S. *Pauls* charge to *Timothy* in another business: but may sute very well with this also. D

1 Tim. 5. 21.

37. Not but that we *may*, (and in most cases *must*,) make a *difference* between one *brother* and another, in the *measure* and *degree* of our *Love*; according to the different *measures* and *degrees*, either of their *goodness* considered *in themselves*, or of their *neerness* in relation *to us*: those *two* considerations being (as you heard) *the grounds* of our *Love*. So *David* loved *Jonathan* as his own soule; his heart was knit to him: both because he was *a good man*, and had withall approved himself his *trusty friend*. Yea, our blessed Saviour himself shewed a more affectionate *Love* to *John*, then to any other of his disciples (*the disciple whom Jesus loved*:) for no other known reason so much as for this, that he was *neer of kin* to him, his own *mothers sisters son*, as is generally supposed. No reasonable E

Joh. 13. 23.

man among us then need make any queſtion, but that we may and ought to bear *a greater love unto*, and conſequently to be readier to *do good* unto (*Cæteris paribus*) our *Countreymen* our *neighbours*, our *kindred*, our *friends*; then to thoſe that are *ſtrangers* to us, and ſtand in no ſuch *relation*. And ſo no doubt we may, and ought in like manner (upon that other ground of *Goodneſs*) more to *love*, and to ſhew *kindneſs* ſooner, to a *ſober*, *diſcreet*, *judicious*, *peaceable*, *humble*, and otherwiſe *orderly* and *regular* man (*cæteris paribus*;) then to one that is *light-headed*, or *lazy*, or *turbulent*, or *proud*, or *debauched*, or *heretical*, or *ſchiſmatical*.

38. But ſtill that *proviſo* or *limitation*, which I now twice mentioned, (*Cæteris paribus*;) muſt be remembred: for there may ſuch a diſparity ariſe by emergent *occaſions* as may render a mere *ſtranger*, a *heathen*, a notoriouſly *vitious perſon*, a fitter object of our compaſſion, help, or relief, *pro hîc & nunc*, then the moſt pious *Chriſtian*, or our deareſt *friend* or *ally*. In caſes of great extremity, where the *neceſſities* of the party importune *a preſent ſuccour*, and will admit no delay, *Cedat neceſſitudo neceſſitati*: the former conſiderations, whether of *Neerneſs* or *Goodneſs* muſt be waved for the preſent, and give way to thoſe *Neceſſities*. He is moſt our *neighbour* and *brother*, in a caſe of that nature, that ſtandeth in *moſt need* of our help: as our Saviour himſelf hath clearly reſolved it in the caſe of the *wounded traveller* in the parable *Luk.* 10. "Nor doth this at all "contradict what hath been already delivered concerning the pre-"ferring of *the brethren* before others, either in *the affection* of love, or "in *the offices* which flow therefrom. For *the affection* firſt; it is clear, "that although ſome acts of *compaſſion* and *charity* be exerciſed to-"wards *a ſtranger*, yea even *an enemy* that hath great need of it, "rather then towards a *friend* or *brother*, that hath either no need at "all, or very little in compariſon of the other: it doth not hinder "but that *the habit or affection of love* in the heart, may notwithſtand-"ing at the very ſame time be more ſtrongly carried towards the "*brother* or *friend*, then towards the *enemy* or *ſtranger*, as every mans "own *reaſon*, and *experience* in himſelf, can tell him. And as for *the* "*outward acts* and offices of *love*, it is with them, as with *the offices* "of all other *vertues* and gracious *habits* or *affections*: which not "binding *ad ſemper* (as the *graces* and *habits* themſelves do) are "therefore *variable* and *mutable*, as the *circumſtances* by which they "muſt be regulated vary *pro hic & nunc*. And therefore *the rules* gi-"ven concerning them, muſt not be *punctually* and *mathematically* in-"terpreted; but *prudentially*, and *rationally*: and hold (as we uſe to "ſay in the Schools) *communiter*, but not *univerſaliter*; that is to "ſay, *ordinarily* and in moſt caſes, where circumſtances do not re-"quire it ſhould be otherwiſe; but not *abſolutely* and *univerſally*, ſo "as to admit of no exception.

39. This *rub* then thus removed out of the way: it may yet

Jam. 2. 1.

yet be demanded, where is this *partiality* to be found whereof we ſpake? or what is it *to have the faith of our Lord Jeſus Chriſt with reſpect of perſons*? if this putting of *a difference* in our love between *brother* and *brother*, (which we have now allowed of,) be not it? I anſwer; It is no *partiality*, to make ſuch a difference as we have hitherto allowed: ſo long as the ſaid *difference* is taken from other peculiar and *juſt reſpects*, and not from the very condition of *Brotherhood* it ſelf, or any diſtinction made therein. But here is that *evil partiality* we are to take heed of: when we reſtrain the *Brotherhood* to ſome one *party* or *ſociety* in the Church, ſuch as we think good of, and *exclude* the reſt, as if they had no part nor fellowſhip in this *Brotherhood*; nor conſequently any right to that *ſpecial affection* wherewith we are to love *the Brethren*. Which *partiality* hath indeed been the very bane of *the Churches unity* and peace; and the chiefeſt cauſe both of the beginning and continuance of moſt of *the ſchiſms*, under which *Chriſtendome* hath groaned from time to time.

40. Not to ſpeak of *the Donatiſts* and other *Schiſmaticks* of old, who confined *the Church* to ſome little corner of the world: for which they were ſoundly confuted by S. *Auguſtine*, *Optatus*, and other godly Fathers of their times; *Firſt* of all, extremely partial in this kinde are *the Romiſh party* at this day. Who, contrary to all truth and reaſon, make *the Romane* and *the Catholick Church* terms convertible: exacting *external Communion* with them, and *ſubjection* to their *Biſhop*, as a condition ſo eſſentially requiſite for the qualifying of any perſon to be a member of *that Church of Chriſt*, out of which there is no ſalvation, as that they have inſerted a clauſe to that purpoſe into the very * definition of *a Church*. So cutting off from this *brotherhood* in a manner wholly, all the ſpacious Churches of *Africk* and *Aſia*; together with all thoſe both *Eaſtern* and *weſtern* Churches of *Europe* alſo, which dare not ſubmit to ſo vaſt a power as *the Biſhops of Rome* pretend to, nor can think themſelves obliged to receive all *their dictates* for undoubted *articles of faith*.

41. The like *Partiality* appeareth ſecondly in our *brethren of the Separation*. Marvail not that I call them a *Brethren*: though they will by no means own us as ſuch: the more *unjuſt* and *uncharitable* they. And in this *uncharitableneſs* (ſuch a *coincidence* there is ſometimes of *extremes*) *the Separatiſts* and *the Romaniſts*, conſequently to their otherwiſe *moſt diſtant principles*, do fully agree, like *Samſons foxes* tied together by *the tailes* to ſet all on fire, although *their faces* look quite contrary ways. But we *emvie not* either *theſe* or *thoſe*, their uncharitableneſs; nor may we *imitate* them therein. But as *the Orthodox Fathers* did the wayward *Donatiſts* then, ſo we hold it our duty now to account theſe our *uncharitable brethren* (as well of the one ſort, as the other) our *Brethren* ſtill, whether they will thank us for it or no; *Velint, nolint, fratres ſunt*. Theſe our *Brethren*, I ſay, *of the Separation*, are ſo violent and peremptory in

* *Cœtus hominum ſub regimine legitimorum paſtorum, ac præcipuè unius Chriſti in terris vicarii Romani Pontificis.* Bellarm. 3. de Eccl. militi.

a *Quia collegium Epiſcopale nolunt nobiſcum habere commune; non ſunt Collega, ſi nolunt: tamen fratres ſunt.* Optat. lib. 1. —*præceptum nobis divinitus ut etiam ii qui negant ſe fratres noſtros eſſe, dicamus, fratres noſtri eſtis.* Aug. Ep. 203. ὦ φίλοι καὶ ἀδελφοὶ ἀδελφὲς γὰρ ὑμᾶς ἔτι καλῶ, καίπερ οὐκ ἀδελφικῶς ἡμῶν ἔχοντας Nazi orat 33.

A in *Unchurching* all the world but themſelves: that they thruſt and pen up the whole *Flock of Chriſt* in a far narrower *pingle*, then ever the *Donatiſts* did: concluding *the communion of Saints* within the compaſs of a private parlour or two in *Amſterdam*.

42. And it were much to be wiſhed in *the third* place, that ſome in our own Church, who have not yet directly denied us to be their *Brethren*, had not ſome of *the leaven* of this *Partiality* hidden in their breſts. They would hardly elſe be ſo much *ſwelled* up with an high opinion of *themſelves*, nor ſo much *ſowred* in their affections towards their *brethren*: as they bewray themſelves to be, by uſing B the terms of *Brotherhood*, of *Profeſſion*, of *Chriſtianity*, the *Communion of Saints*, the *Godly Party*, and the like; as titles of diſtinction to difference *ſome few* in the Church, (*a diſ-affected party* to the eſtabliſhed *Government* and *Ceremonies*,) from the reſt. As if all but themſelves were ſcarce to be owned, either as *Brethren*, or *Profeſſors*, or *Chriſtians*, or *Saints*, or *Godly men*. Who knoweth of what ill conſequence, the uſage of ſuch *appropriating* and *diſtinctive* titles (that ſound ſo like the Phariſees, *I am holier then thou*; and warpe ſo much towards *a ſeparation*) may prove, and what evil effects they may produce in future? But how ever, it is not well done of any of C us in the mean time, to take up new *forms* and *phraſes*, and to accuſtome our ſelves to a garbe of ſpeaking in *Scripture-language*, but in a different notion from that wherein the Scriptures underſtand it. I may not, I cannot judge any mans heart: but truly to me it ſeemeth ſcarce a poſſible thing for any man that appropriateth the name of *Brethren* (or any of thoſe other titles of the ſame extent) to ſome part only of the *Chriſtian Church*, to fulfill our Apoſtles precept here of *loving the brotherhood*; according to the true meaning thereof. For whom he *taketh not in*, he muſt needs *leave out*: and then he can *love* them but as *thoſe that are without*; Perhaps *wiſh* them well, *pray* for D their converſion, ſhew them *civil reſpect*, &c. which is no more then he might or would do to a very *Jew*, *Turk*, or *Pagan*. Eſay. 65. 5.

43. As for us, *beloved brethren*, let us in the name and fear of God beware of all rotten or corrupt *partiality*, in the performance either of this, or of any other *Chriſtian duty*, either to God or man. And let us humbly beſeech the God of all *grace* and *peace*, to put into our hearts a ſpirit of *Wiſdom* and *Charity*, that we may duly both *honour* and *love* all men in ſuch ſort as becometh us to do: but eſpecially that we may *love* and *honour* him above all, who hath already ſo *loved* and *honoured* us as to make us *Chriſtians*; and hath E further engaged himſelf by his gracious promiſe, to *love*, *honour*, and *reward* all thoſe that ſeek his *honour* and *glory*. To whom be all honour and glory aſcribed, &c.

AD

AD AULAM.

Sermon IV.

BEVVOIR July 1636.

Psalm 19. 13.

Keep back thy servant from presumptuous sins: Let them not have dominion over me. So shall I be upright, and I shall be innocent from the great transgression.

THis Psalm is one of *Davids Meditations*. That it is *Davids*, we have it from [a] *the Title* in the beginning: That it is *a Meditation*, from *the close* in the end of it. Now there are but *two things* especially, whereon to employ our *meditations* with profit, (to the right *knowledge* whereof [c] some have therefore reduced the whole body of Divinity:) *God, and our selves*. And the *meditation* is then most both compleat and fruitful, when it taketh in *both*. Which is to be done; either *via ascensus*, when we begin *below* and at our selves, and so build *upwards*, raising our thoughts higher to

a To the chief Musician, a Psalm of *David*. vers. 1.

b Let——and meditation of my heart be, &c. verse 14.

c *Calvin* 1. Instit. 1. *Deus, Noverim me, Noverim te*. Bernard. serm. 2. de diversis.

the contemplation of *God*: or *viâ descensus*: when we begin *aloft*; and with him, and so work *downwards*, drawing our thoughts home upon *our selves*. A

2. This later is the method of *this Psalm*: in the former part whereof *David* beginneth as high, as at *the most Highest*; and then descendeth as low as to *himself*, in the later. For the succouring of his *Meditations* there, he maketh use of the [a] *two great Books*; that *of Nature*, or of *the works* of God; and that *of Scripture*, or of *the Word* of God. In that, he readeth *the Power*: in this, *the Will* of his Maker. That declareth his *Glory*: this revealeth his *Pleasure*. That from the beginning of the Psalm, (*The heavens declare the glory of God, &c.*) to the end of the sixth verse: This from the beginning of the seventh verse (*The Law of the Lord is perfect &c.*—)to the end of the eleventh verse. B

3. Hence coming to reflect upon himself, he hath now use of [a] *a third Book*; that of his *own conscience*, wherein are *enrolled* the principal *acts* and *passages* of his whole life: That by a just survey of the particulars therein *enregistred*, he might observe what proportion he had held in the course of his *by-past life*, both with that *actual obedience*, which some *other creatures* perform in their kindes, as also (and that especially) with that [b] *exact obedience*, which *the Law of God* requireth in his Word. At the very first opening whereof, before he read a line of the particulars, his *known sins* presenting them in such numberless troops unto his thoughts, besides a world of *unknown* ones: as not a little agast to see so large a *Roll* so full and so thick written (*intus & à tergo*;) he is forced to break out into this passionate acknowledgment, *Quis intelligit?* What living soul is able to understand all his errors? *Who can tell how oft he hath offended?* in the next former verse. C

4. But *quid tristes querimoniæ?* Misery findeth small ease in bare and barren [a] *complaints*: it rather craveth real and speedy *succour*. The Prophet therefore upon the first apprehension of *the multitude of his sins*, instantly addresseth himself unto God for remedy by *Prayer*. And his suit therein is *double*: the one for *Mercy*, for the time past; the other for *Grace*, for the time to come. *The one*, that he might be freed from *the guilt* and *defilement* of the sins he had hitherto done, known or unknown; (*O cleanse thou me even from my secret sins:*) in the remainder of that verse. *The other*, that he might be preserved from committing *the guilt* or falling under *the dominion* of any sin hence forward, especially of any high grievous *presumptuous sin*, in this thirteenth verse (*keep back, &c.* D

5. The words then are a *Prayer*: wherein we may observe distinctly and apart, *the Object matter* of the Prayer; *the Petitions* made concerning that Object; and *the Reasons* brought to enforce those E

a *Est Natura liber primus, Scriptura secundus: Altera Posse docens, altera Velle Dei.* Jo. Rain. chiliad. Epigr.

a *unicuiq; est liber suæ conscientiæ: & ad hunc librum discutiendum & emendandum, omnes alii inventi sunt.* Bern. de intern. domo.

b—*Conferamus itaq; libros nostros cum libro vitæ.* Ibid.

a ὃ γάρ τις πρῆξις πάσης πρυφεσίο χάριο. Homer. Iliad. ω.

those Petitions. The Particulars in all *five*. *First*, and principally, *the Object matter* of the whole Prayer; those sins, concerning and against which the Prayer is made: styled here in our translations, *Presumptuous Sins*. *Secondly*, and *Thirdly*; two *Petitions* concerning those sins: The one *antecedently*, that God would not suffer him to *fall into* them, [*keep back thy servant from presumptuous sins*;] 3. The other *by way of reserve*, that at least he would not suffer him to *fall under* the dominion of them, [*Let them not have dominion over me.*] *Fourthly*, and *fifthly*, two *Reasons* fitted to the aforesaid *Petitions*. The one fitted to *the former Petition*, taken from his *relative condition*, as being one of *Gods servants*. Of all sorts of men, *presumption* is most hatefull in a *servant*; and such am I to thee O Lord: *keep back thy servant* therefore *from presumptuous sins*. 5. The other Reason fitted to *the later Petition*, taken from the *benefit* he should reap by the grant. If God should please to *keep him* free from *the dominion* of those sins, he should not doubt (his many *fallings* otherwise notwithstanding) but by his mercy to stand *rectus in curiâ*, innocent and upright (through his gracious acceptation) *from the great transgression* of totall and finall Apostasie. [*Then shall I be upright, and I shall be innocent from the great transgression.*]

6. My purpose is not, to treat of each of those *particulars*, as I have proposed them, apart: but to insist principally, upon that which is *the most principal*, to which also (as being the *common matter* or argument of the whole Verse,) they do all in some sort refere, and upon that account will be *occasionally* taken in every one of them somewhere or other in our passage, in the handling thereof; I mean *the Object*; here expressed by the name of *Presumptuous sins*. Wherein I know not how to proceed, more pertinently to *the scope of the Text*, and profitably to *edification*; then by making this *threefold* plain discovery. *First*, of *the Nature* of these sins; that we may the sooner learn to *know them*: *Secondly*, of *their danger*; that we may be the more carefull to *shun them*: and *Thirdly*, of *the means of their prevention*; that by the help of God we may be the better able to *escape them*.

7. Some difference there is in *the reading*. Which as I may not wholly *baulke*; (for without the clearing of that, all the ensuing discourse might be suspected to labour of *impertinency*:) so I shall not long *insist upon*; for the profit would not countervail the pains. The *Septuagint* have, ἀπ' ἀλλοτρίου, and the *Vulgar Latine* following them, *ab alienis parce &c.* Some of *the Fathers*, and most of *the Expositors* of the middle and later Ages, led (as commonly they are) by one of *those Translations*, conceive the meaning, as if *David* had here prayed, to be kept from communicating with *other men* in their sins, and from enwrapping himself (by any kinde or degree of *consent*) within *the* guilt

"*guilt* of their transgressions. Which truly is a very needfull A
"*prayer*; and *the thing* it self worthy the care of every good man.
"But this *difference* needeth not hinder us in our proposed passage.
"*First*, because, although that were granted *the truer reading*, the
"words might yet without much enforcement bear *a construction*
a *Sensus ferè idem est.* Bellarm. hîc. "agreeable to our present entendment: and accordingly, [a] some
"that follow that reading have so understood them. But *secondly*,
"and especially, because the mistake in the *Greek* and *Latin trans-*
"*slations* grew apparently from the neer *affinity of character* be-
"tween the two Hebrew letters ד and ר which hath occasioned
b See Engelbert. Eng. præfat. ad Schindler. lex. pentaglot. "the like *mistake* in sundry other words, noted in the [b] *Hebrew* B
"*Lexicons*: and some also between these very words [c] *Zarim* and
"*Zadim* in other places of Scripture, as well as in this. But since
"the constant reading in all *Copies* extant is with *Daleth* and
"not *Resh*; and so not only the old *Hebrew Doctors*, with [d] the
"learnedest *Expositors* of this last Age, but some of the ancient
"*Fathers* also, [e] *St. Hierom* by name (who was among them all in-
"comparably the best skilled in *the original*) have expounded it:
"we need not put our selves to any farther business for this matter,
"but take the common reading, as it is in our *English translations*
"both Old and New, [*Keep back thy servant from presumptuous* C
"*sins.*

c As Mal. 3. 15. 4. 1. Zach. 12. 10. &c.

d Vatablus, Junius, &c.

e *S. Hieron. vertit, à Superbis.* Bellarm.

8. And then the *first thing* we have to do, is to lay open the *Nature* of these *presumptuous sins*: for that is ever *the first question*, that every man will ask concerning any thing proposed to debate, under any *name* or *notion*; What doth that *name* or *word* import? *To presume* then, in the common use and notion of *the word* with us, importeth ever a kinde of *confidence* or *boldness* in the Presumer. And it may be taken, either in a *good*, or in a *bad* sense: but more usually in *the bad*; as (by reason of common abuses) most other *indifferent words* are. He that hath a *fast friend*, that he thinketh D
will *support* him, will sometimes adventure upon an *undertaking*, which he is not able to go through withall alone, nor durst undergo, if he had not such a *friend* to rely upon. When a man doth so; we say, he *presumeth upon that friend*: that is, he *is confident*, that friend will not fail to *assist* him therein to his utmost power: Now if a man be bold to do but what he *may* and *should* do, and that withall he have some good ground for his *confidence*, ("from the
"consideration of his friends *ability*, the experience of his *love*,
"some former *promises* on his friends, or *merit* on his own part,
"or other like) so as every man would be ready to say he had E
"reason *to presume so far* of his friend: this is a *good*, reasonable,
and warrantable *presumption*. But if he fail in *either respect*, as if he *presume* either to do unlawful, unworthy, or unbefitting things, or to do even *lawful things*, when there appeareth no great cause why any man should think *his friend* obliged by the

laws

laws of *friendship* to assist him therein: then is such his *presumption*, a faulty and an *evil presumption*. And whatsoever may bear the name of a *Presumptuous sin* in any respect, is some way or other tainted with such *an evil* irrational *presumption*.

9. But we are further to note, that *presumption* in the worser sense, and as applied to *sin*, may be taken either *Materially*, or *Formally*. If these terms seem obscure; with a little opening I hope the difference between these two will be easily understood. Taken materially, *the sin of Presumption* is a speciall kinde of sin, distinguished from other *species* of sins by its proper *Object or Matter*: when the very *matter* wherein we sin, and whereby we offend God, is *Presumption*: and so it is a branch of *Pride*. When a man *presuming* either upon his *own strength*, or upon *Gods assisting* him, undertaketh to do something *of himself*, not having in himself (by the ordinary course of *nature*, and the *common aid* which God affordeth to the actions of his creatures in *the ordinary wayes* of his providence) *sufficient strength* to go through therewithall: or expecteth to receive some *extraordinary assistance* from the *Mercy*, *Power*, &c. of God, not having any sufficient ground (either from the *general promises* contained in the Scriptures, or by *particular immediate revelation*) that God will certainly *so assist* him therein.

10. All those men, that *over-value* themselves, or out of an overweening conceit of their *own abilities* attempt things beyond their power; That *lean to their own understandings*, as *Solomon*; That *minde high things, and are wise in their own conceits*, as St. *Paul*; That *exercise themselves in great matters, and such as are too high for them*, as *David* expresseth it. All those that perswade themselves they can *persist* in an holy course without a continual *supply of Grace*; or that think they can *continue* in their sins so long as they think good, and then *repent* of them and *forsake* them at their leasure whensoever they list; or that doubt not but to be able by their *own strength* to stand out against any *temptation*: All these, I say, and all other like, by *presuming* too much upon *themselves*, are guilty of *the sin of Presumption*: "To omit the *Poets*, who have set forth the folly of this kind of *Presumption* in the Fables of *Phaethon*, and *Icarus*: A notable *example* we have of it in the Apostle *Peter*, (and therein a fair *warning* for others *not to be high minded but to fear*) who in the great *confidence* of his own *strength*, could not believe his *Master* (though he knew him to be *the God of truth*) when he *foretold* him he would *yeild*; but still protested, that *if all the world should forsake him*, yet he would never do it.

Prov. 3. 5. Rom. 12. 16. Psal. 131. 1.

Rom. 11. 20.

Mat. 26. 33.

Præsumptio non modò circa propias vires, sed etiam circa divinam potentiam vel misericordiam, contingere potest. Aquin. 22. qu. 21. 1.

11. Nor onely may a man offend in this kinde, by *presuming upon himself* too much: but also by *presuming* even *upon God* himself without warrant. He that *repenteth* truly of his sins, *presuming* of Gods *mercy* in *the forgiveness* thereof; or that *walketh uprightly* and conscionably in the wayes of his calling, *presuming* of Gods

Gods *Power* for his protection therein; sinneth not in so *presuming*. Such a *presumption* is a fruit of *Faith*, and a *good presumption*: because it hath *a sure ground*, a double sure ground for failing; first in *the Nature*, and then in *the Promise* of God. As a man may with good reason *presume* upon his *friend*, that he will not be wanting to him in any *good Office*, that by the just *Laws of true friendship* one friend ought to do for another. But, as he *presumeth too much* upon his *friend*, that careth not into what desperate exigents and dangers he casteth himself, in hope *his friend* will perpetually *redeem* him, and *relieve* him at every turn: So whoever trusteth to the *Mercy*, or to the *Power* of God, without the warrant of *a promise*, presumeth farther then he hath cause: And though he may flatter himself, and call it by some better name, as *Faith*, or *Hope*, or *Affiance* in God; yet is it in truth no better then a "groundless and a *wicked Presumption*. Such was the Presumption "of those *Sons of Sceva*, who took upon them (but to their shame "and sorrow) *to call over them that had evil spirits the name of the* "*Lord Jesus* in a form of adjuration, *Acts* 19. when they had no "*calling* or *warrant* from God so to do. And all those men, that going on in a wretched course of *life*, do yet hope they shall *find mercy* at the houre of *death*: All those that cast themselves into unnecessary either *dangers* or *temptations*, with expectance that God should manifest his *extraordinary Power* in their preservation: All those that promise to themselves *the End* without applying themselves to *the Means* that God hath appointed thereunto; (as to have *Learning* without Study, *Wealth* without Industry, *Comfort from Children* without carefull Education, &c.) for as much as they *presume* upon Gods *help* without sufficient *Warrant*, are guilty of *the Sin of Presumption*, taken in the former notion, and *Materially*.

Act. 13. — 16.

12. But I conceive the *Presumptuous sins* here in the Text to belong clearly to the other notion of the word *Presumption*, taken *formally*, and as it importeth (not *a distinct kinde* of sin in it self, as that *Groundlesse Presumption* whereof we have hitherto spoken doth, but) *a common accidentall difference*, that may adhere to sins of any kinde: even as *Ignorance* and *Infirmity*, (whereunto it is opposed,) also may. *Theft* and *Murther*, which are sins of *specifical kinds*, distinguished either from other by their special and proper *Objects*; are yet both of them capable of these *common differences*: inasmuch as either of them may be committed, as sometimes through *Ignorance*, and sometimes through *Infirmity*, so also sometimes through *Wilfullnesse* or *Presumption*.

13. The distribution of *Sins* into sins of *Ignorance*, of *Infirmity*, and of *Presumption*, is very usual, and very usefull, and compleat enough without the addition (which some make) of a fourth sort, to wit, Sins of *Negligence* or *Inadvertency*; all such sins being easily reducible

Aquin. 1. 2. qu. 76. &c.

cible to ſome of the former *three*. The ground of *the diſtinction* is laid in *the Soul* of man; wherein there are three diſtinct *prime faculties*, from which all our actions flow: the *Underſtanding*, the *Will*, and the ſenſual Appetite or *Affections*. If nothing were amiſs in any of theſe, all our actions iſſuing thence would be perfect, and free from all ſtain of ſin. But it is a truth, and our miſery, that in this ſtate of corruption *the whole ſoul* is out of frame; and *all the faculties* thereof depraved. Much Blindneſs and Errour in *the Underſtanding*; much Raſhneſs and Impetuouſneſs in *the Affections*; much ſtubbornneſs and perverſneſs in *the Will*: which rendreth our whole lives full of *Swervings*, *Weakneſſes*, and *Rebelliens*. Yea by reaſon of *the joynt concurrence* of thoſe *three faculties* in their operations: there is in moſt *ſinfull actions*, (eſpecially thoſe that are *compleatly* ſuch) a mixture of *Ignorance*, *Infirmity and Wilfulneſs* or Preſumption. Whence it is, that all *Sins* are in the Scriptures indefinitely and indifferently called; ſometimes *Errors*, ſometimes *Infirmities*, and ſometimes *Rebellions*.

14. But when we would ſpeak more *exactly* of theſe *three differences*, and ſo as to *diſtinguiſh* them one from another by their *proper appellations*: the enquiry muſt be, when a ſin is done, where the fault lay moſt; and thence it muſt have the right denomination. 1. If *the Underſtanding* be moſt in fault, not apprehending that good it ſhould, or not aright: *the ſin* ſo done, though poſſibly it may have in it ſomewhat both of *Infirmity* and *Preſumption* withall, is yet properly *a Sin of Ignorance*. 2. If the main fault be in *the affections*, through ſome *ſudden paſſion* or perturbation of minde; *blinding*, or *corrupting*, or but *outrunning* the Judgement; as of *Fear*, *Anger*, *Deſire*, *Joy*, or any of the reſt: *the ſin* thence ariſing, though perhaps joyned with ſome *Ignorance* or *Preſumption* withall, is yet properly *a ſin of infirmity*. 3. But if *the Underſtanding* be competently informed with *knowledge*, and not much *blinded* or *tranſported* with *the incurſion* of any ſudden, or *violence* of any vehement *perturbation*, ſo as the greateſt blame muſt remain upon the untowardneſs of *the Will*, reſolvedly bent upon the Evill: *the Sin* ariſing from ſuch *Wilfulneſs*, though probably not free from all mixture of *Ignorance* and *infirmity* withall, is yet properly *a wilful Preſumption*; ſuch *a Preſumptuous ſin*, as we are now in treaty of.

15. *Rules* are ſooneſt learned, and beſt remembred, when illuſtrated with fit *Examples*. And of ſuch, the rich ſtorehouſe of *the Scripture* affordeth us in each kinde, variety and choice enough: whence it ſhall ſuffice us to propoſe but *one eminent* one of each ſort. *The Men*, all of them for their holineſs, of ſingular and worthy renown: *David*, *S. Peter*, and *S. Paul*. *The Sins*, all of them for their *matter*, of the greateſt magnitude:

Murthering

Murthering of the innocent, *Abnegation* of Chriſt, *Perſecution* of the Church. *Pauls perſecution*, a grievous Sin, yet a *Sin of Ignorance*: *Peters denial*, a grievous Sin, yet a *Sin of Infirmity*: *Davids Murther* a far more grievous ſin then either of both, becauſe *a ſin of Preſumption*.

16. St. *Paul* before his converſion, whileſt he was *Saul*, *perſecuted and waſted the Church of God* to the utmoſt of his power: *making havock* of the profeſſors of Chriſt, *entring into their very houſes*, *and* [a] *haling thence to priſon both men and women*; and poſting abroad with *letters* into remote quarters, to do all the miſchief he could every where, with great *fury*, as if he had been *mad*, *breathing out* where ever he came nothing but *threatnings and ſlaughter* againſt the Diſciples of the Lord. *His* [b] *Affections* were not ſet againſt them through any perſonal *provocations*, but meerly out of *zeal* to the Law: and ſurely his *zeal* had been good, had it not been *blind*. Nor did *his will* run croſs to his *judgement*, but was led by it; for he verily *thought in himſelf that he ought to do many things contrary to the Name of Jeſus*: and verily his *Will* had been good, had it not been *miſ-led*. But the errour was in his *Underſtanding*: his *judgment* being not yet actually *convinced* of the truth of the *Chriſtian Religion*. He was yet fully perſwaded that *Jeſus* was an impoſtor, and *Chriſtianity* a peſtilent ſect raiſed by *Satan* to the diſgrace and prejudice of *Moſes* and the *Law*. If theſe things had indeed been ſo, as he apprehended them, his *Affections* and *Will*, in ſeeking to root out ſuch *a ſect*, had been not only blameleſs, but commendable. It was his *erroneous Judgement* that poiſoned all: and made that, which otherwiſe had been *zeal*, to become *Perſecution*. But however, the firſt diſcernable obliquity therein being in the *Underſtanding*, that *Perſecution* of his was therefore *a Sin of Ignorance*: ſo called, and under that name condemned by himſelf, 1 *Tim.* 1. 13.

17. But ſuch was not *Peters denial* of his Maſter. He *knew* well enough who he was: having *converſed* ſo long with him, and having long before ſo amply *confeſſed* him. And he *knew* alſo, that he ought not for any thing in the world to have *denied* him: That made him ſo *confident* before that *he would not* doe it, becauſe he was abundantly ſatisfied that *he ſhould not* doe it. Evident it is then, that *Peter* wanted no *knowledg*, either of his Maſters *perſon*, or his own *duty*: and ſo no plea left him of *Ignorance*, either *Facti* or *Juris*. Nor was the fault ſo much in his *Will*, as to make it a ſin properly of *Preſumption*. For albeit *de facto* he did deny him when he was put to it, and that with fearful *oaths and imprecations*; yet was it not done with any *prepenſed Apoſtaſy* or out of *deſign*. Yea he came rather with *a contrary reſolution*: and he ſtill *honoured* his Maſter in *his heart*, even then when he *denied* him with *his tongue*: and as ſoon as ever *the watch word* was given him by *the ſecond cock*, to prefer to his *conſideration* what he had done, it grieved him ſore that he had ſo done, and he *wept bitterly* for it. We find

no

Gal. 1. 13.
Acts 8. 3.
a οὐκ εἶπεν ὄχλον, οὐδὲ ἕλκων, ἀλλὰ σύρων. Chryſ. ibid.
Acts 9. 2. & 22. 5.
πεισαῖς μανόμεν☉.
Acts 26. 11.
— 9. 1.
— b Phil. 3. 6. ζήλῳ ἐχὶ θυμῷ τοῦτο ἔποιες. Chryſ. ubi ſupra.
Acts 26. 9.
ἀγνοῶν ἐπόησα ἐν ἀπιςίᾳ.
Mat. 16. 16.
Mark 14. 71.
— 72.
Luke 22. 62.

no *circumſtance* in the whole relation, that argueth any deep *obſtinacy* in his *Will*. But in his *Affections* then! Alas, there was the fail. A ſudden [a] *qualm of fear* ſurpriſing his ſoul; when he ſaw *his Maſter* ſo deſpightfully uſed before his face, (which made him *apprehenſive* of what *hard uſage* himſelf might fall under; if he ſhould *then* and *there* have owned him) took from him for that time the benefit and [b] uſe of *his reaſon*: and ſo drew all his *thoughts* to this one point, how to decline the *preſent danger*, that he had never a *thought* at ſo much liberty, as to conſult *his judgment*, whether it were a ſin, or no. And thus, proceeding from ſuch a *ſuddain diſtemper* of paſſion, *Peters deniall* was a ſin properly of *Infirmity*.

18. But *Davids ſin* in contriving the death of *Uriah*, was of a yet higher pitch, and of *a deeper dye*, then either of theſe. He was no ſuch ſtranger in the Law of God, as not to *know* that the willfull *murther of an innocent* party, ſuch as he alſo knew *Uriah* to be, was a moſt loud *crying ſin*: and therefore nothing ſurer, then that it was not meerly a ſin of *Ignorance*. Neither yet was it a ſin properly of *Infirmity*: and ſo capable of that *extenuating circumſtance*, of being done in the heat of *Anger*, as his uncleanneſs with *Bathſheba* was in the heat of *Luſt*, (for although that *extenuation* will not be allowed to paſs for an *excuſe* there, unleſs *in tanto* only, and as it ſtandeth *in compariſon* with this fouler crime.) But having *time* and *leaſure* enough to bethink himſelf what he was about, he doth it *in cool bloud*, and with much adviſed *deliberation*; ploting and contriving this way and that way to perfect his *deſign*. He was *reſolved*, whatſoever ſhould become of it: to have it done: in regard of which *ſettled reſolution of his Will*, this ſin of *David* was therefore a high *preſumptuous ſin*.

19. By the light of theſe *Examples* we may reaſonably diſcover what a *Preſumptuous ſin* is, and how it is diſtinguiſhed from thoſe of *Ignorance* and *Infirmity*. Take the ſum of all thus. When a man ſufficiently *convinced* in his *underſtanding*, that the thing he would doe is *unlawfull*, and diſpleaſing unto God; or at leaſt hath *ſufficient means* ſo to convince him; if he be not willingly wanting to himſelf in the uſe thereof, ſo as he cannot juſtly plead *Non putaram*; And then beſides hath *time* and *leiſure* to adviſe with himſelf, to *examine* the caſe and every circumſtance of it, and to *apply* the light that is in his *underſtanding* thereunto; And yet when all is done, *reſolveth* contrary to the dictates of *his own reaſon*, and the checks of *his own conſcience*, to goe on, to put his wicked *intentions* into act, and to fulfill *his own will*, the apparant *inconformity* thereof unto *the will of God*, notwithſtanding: this is *a wilfull* and a fearfull *Preſumption*. Her ſpeech in *the Poet* expreſſeth it in part.

[a] ἐκ τῆς δόξης κατανύξεις Chryſ. in Mat. 26. 75.

[b] ἀδύνατος μὲν οὐ φρονεῖν ὅτε πάσχει. Ariſt. 3. Ethic. 10.

2 Sam. 11. *per totum.*

Medea apud Ovid.

——— *Video meliora, proboque;*
Deteriora sequor ———

Τὰ χρηστὰ βλέπω καὶ γιγνώσκω δέ, &c. Eurip. in Hippol. act. 2.

I see I should do *that*, and *I know* I should do better to doe *that*: but *I have a mind* rather to *this*; and therefore *I will* do *this*. When we advance *our own Wills*, not only against *the express will* of our great *God*, but even against *the clear light* of our own *Consciences*; and are not *able* (nor indeed *carefull*) to give any other reason *why we will* do this or that, but only *because we will* (*pro ratione voluntas*;) so making our *own will* (a peice of no good *Logick*) both the *Medium* and the *Conclusion:* we do then rush headlong into those *sins*, from which *David* here prayeth so earnestly to be with-held [*Keep back thy Servant O Lord from Presumptuous Sins.*]

20. Now see we what *Presumptuous sins* are: we are to consider next, how *great* and *mischievous* they are. Certainly if there were not something in them, more then in other ordinary sins; *David* would not pray against them in such *a speciall manner* as here we see he doth: and that in *four particulars*.

21. *First*, because those other sins are *quotidiana subreptiua*, such as *the servant of God*, though he walk never so warily, may yet be (and often is) *overtaken* with, through *incogitancy*, and the frequency of such *temptations* as lye so thick in our way every where, that the most *watchfull eye* cannot alwaies be aware of them all: his *Prayer* therefore concerning them is, that as he is ever and anon *gathering soyle* by them, so God would be ever and anon *cleansing* him from them [*O cleanse thou me from my secret faults.*] But as for these greater and *presumptuous sins*, he desireth the powerfull aidance of Gods holy spirit *to with-hold* him wholly from them, and *to keep him back* from ever approaching too near unto them [*Keep back thy Servant from presumptuous sins.*] As a Traveller in a deep rode, will be choise of *his way* throughout, to keep himself as *clean* as he can from bespotting even with *mire* and *dirt*: but if he spie a rotten *bog* or a deep *precipice* just before him; he will make a sudden stop, *hold back*, and cast about for *a safer way*, he will be sure (for fear of lying fast, or venturing a joint,) to *keep out* of that how-soever: So *David* here; *Cleanse me* from those, but *keep me back* from these.

ἐὰν φθάνῃ. Gal. 6. 1.

22. *Secondly*, in his Petition he maketh mention of his *service* "and dependance. He often professeth himself the servant of "God, *Truly I am thy servant; I am thy servant, and the Son of thy* "*handmaid.* And he often remembreth it to good purpose, and "presseth it for his advantage, upon sundry occasions in this "book of Psalms: as he doth here very seasonably and pertinently, [*keep back thy Servant* —] Implying, that these *Presumptuous*

Psal. 116. 16.

Sins are more unbecoming *the ſervant of God*, and more unpardonable in him, then thoſe other faults are. Aas a *diſcreet Maſter* will paſs by many *overſights* in his *ſervant*, if ſometimes for want of *wit*; and ſome *negligences* too, if haply for want of *care*, he doe now and then otherwiſe then he would have him. But it would exceedingly provoke the ſpirit of the moſt *ſuffering Maſter*, to ſee his *ſervant*, though but once, to doe that which he knew would offend him in a kinde of *bravery*, and out of a ſawcy and [a] *ſelf-willed Preſumption*: (as who ſay, I know it will anger my *Maſter*, but all is one for that; I will doe it tho:) no *Patience* would endure this. So *the ſervant of God*, *by one preſumptuous ſin* doth more *grieve* and exaſperate *the holy ſpirit* of his gracious *Maſter*, and more highly provoke his *juſt indignation*, then by many *Ignorances* or *Negligences*.

[a] *Idem delictum in quibus non eodem modo afficiet: ſi alter, per negligentiam admiſit, alter curavit ut nocens eſſet.* Senec. l. de ira. 16.

23. *Thirdly*, he ſpeaketh here of Dominion, [*Let them not have the Dominion over me.*] Any *ſmall ſin*, may get *the upper-hand* of the ſinner, and bring him under in time, and after that it is once *habituated* by long cuſtome: ſo as he cannot eaſily ſhake off *the yoak*, neither redeem himſelf from under *the tyranny* thereof. We ſee the experiment of it but too often and too evidently in our common *Swearers* and *Drunkards*. Yet doe ſuch kinde of ſins for the moſt part, grow on by little and little, ſteal into the *throne* inſenſibly, and doe not *exerciſe Dominion* over the enſlaved ſoule, till they have got *ſtrength* by many and *multiplyed Acts*. But a *Preſumptuous ſin* worketh a great alteration in the ſtate of the ſoule *at once*, and by one *ſingle act* advanceth marvellouſly: weakning *the ſpirit*, and giving a mighty advantage to *the fleſh*, even to the hazard of a *compleat Conqueſt*.

24. *Laſtly*, he ſpeaketh of *the great offence*: Totall and Final *Apoſtaſy*; which ſome underſtand to be the very *ſin againſt the Holy Ghoſt*: which cutteth off from the offender all poſſibility of *pardon* and *reconcilement*, becauſe it is ſuppoſed to be attended with *finall impenitency*; and without *penitence* there is no hope of *reconcilement*, or place for *pardon*. *David* prayeth to be kept back from theſe *Preſumptuous ſins*, and free from their *Dominion*, that ſo he might *be upright and innocent from the great tranſgreſſion*. As if theſe *Preſumptuous ſins* did make ſome nearer approaches to that *great tranſgreſſion*: and as if no man could well ſecure himſelf againſt the danger of *finall impenitency*, but by keeping out of the reach of theſe *Preſumptuous ſins*.

25. From all theſe intimations in the Text we may conclude, there is ſomething more in *Preſumptuous ſins*, then in ſins of *Ignorance* and *Infirmity*: the *Obliquity* greater, and the *Danger* greater. Which we are now a little farther to diſcover, that ſo our care to avoid them may be the greater. Their *Obliquity* is beſt ſeen in the *Cauſe*: their *Danger*, in the *Effects*. It hath been cleared alrea-

dy, that *Presumptuous sins* spring from the perverseness of *the Will*, as the most proper and *Immediate cause*: and it is *the Will*, that hath the chief stroke in all *moral actions*, to render them *good* or *bad*, *better* or *worse*. It is a Maxim amongst the Casuists, *Involuntarium minuit de ratione peccati*: and *Voluntas distinguit maleficia*, say the Lawyers. So that albeit there be many circumstances, as of *Time*, *Place*, *Persons*, *&c.* and sundry other respects, especially those of *the Matter*, and of the *End*, very considerable for the aggravating, extenuating, and comparing of *sins* one with another: yet *the consent of the Will* is of so much greater importance then all the rest, that (all other considerations laid aside) every *sin* is absolutely by so much *greater* or *lesser*, by how much it is *more* or *less voluntary*. Sithence therefore in sins of *Ignorance* and *Infirmity* there is less *Wilfulness*; the will being *misled* in the one by an *Errour* in the Judgement, and in the other *transported* by the violence of some *Passion*: and in sins of *Presumption* there is a greater *wilfulness*; wherein the will, wanting either *information* or *leisure* to resolve better, doth yet *knowingly* and *advisedly* resolve to doe ill: it will necessarily follow, that *Presumptuous sins*, are therefore far greater sins, then either of the other are. *The will* being abundantly and beyond measure *wilfull*, maketh the *sin* to be abundantly and beyond measure *sinfull*. Doubtless far greater was *Davids* sin, in murthering (though but) his *servant*: then either *Peters*, in denying his *Master*; or *Sauls*, in blaspheming and persecuting his *Saviour*.

l qui in juriæ. F. de furtis. 47. 253.

26. Nor only doe *Presumptuous Sins* spring from a worse *Cause* then the other, and thence are more *Sinfull*: but doe also produce worse *Effects* then they, and so are more *Dangerous*: Whether we look at them *before*, or *at* the time of *Repentance*, or *after*. *Before Repentance*, they *harden* the heart wonderfully; they *waste the conscience* in a fearfull manner, and bring such *a callous crust* upon the inner man: that it will be * a long and a hard work, so to supple, soften, and intender the heart again, as to make it capable of the impressions of *Repentance*. For alas! what hope to doe good upon a *wilfull man*? The most grave *admonitions*, the most seasonable *reproofs*, the most powerfull *exhortations*, the most convincing *Reasons* that can be used to such a man; are but *Tabula cæco*, as a curious picture to a *blinde* man; (for who so *blinde*, as he that *will not see*?) and *Fabula surdo*, a pleasant tale to a *deaf* man; (for who so *deaf* as he that *will not hear*?)

* *Tardiùs peccatum solvitur, quod per consilium solidatur.* Gregor. de cura pastor. part. 3.

27. Thus it is with *wicked men* and cast-awayes, whose brawny hearts are by these *wilfull rebellions* fitted for, and fatted up unto *destruction*. And verily not much better then thus is it with *Gods faithfull servants* for the time; if at any time they hap to fall into any *presumptuous sin*. In what a sad condition may we think poor *David* was, after he had layen with *the wife*, and slain *the husband*?

What

What *muſick* could he now (trow ye) finde in his own *Anthems?* with what *comfort* could he ſay his *Prayers?* Did not his *tongue*, think ye, cleave to the roof of his mouth? and had not his *right hand* welnigh forgot her cunning? To the judgment of man, no difference for ſome moneths together (during his *unrepentance*) betwixt *holy David*, the man *after Gods own heart*, and a *profane ſcorner*, that had *no fear of God* before his eyes. Such *waſte* and havock had *that great ſin* made, and ſuch *ſpoil* of the graces and pledges of Gods holy Spirit in his ſoul. Look how a ſober *wiſe man*, who when he is *himſelf* is able to order his *words* and *affaires* with excellent *diſcretion*; when in a ſharp burning-fever his *bloud* is inflamed, and his *brain* diſtempered, will *rave*, and *talke* at randome, and *fling* ſtones and dirt at all about him, and every other way in his ſpeeches and motions, behave himſelf like *a fool* or *mad-man*: ſo is the ſervant of God, lying under the guilt of a *Preſumptuous ſin*, before Repentance.

28. And then when he doth come to *repent*; Lord what a doe there is with him, before that *great ſtomach* of his will *come downe*, and his *maſterful ſpirit* be ſoundly *ſubdued*! And yet *down* it muſt, *ſubdued* it muſt be; or he getteth no *pardon*. What ſhrinking and drawing back, when *the wound* commeth to be *ſearcht?* And yet [a] *ſearcht* it muſt be, and *probed* to the bottome; or there will be no perfect recovery. *Preſumptuous ſins*, being ſo grievous as hath been ſhewed, let no man think they will be *removed* with [b] mean and ordinary *Humiliations*: *The Remedy* muſt be proportioned, both for ſtrength and quantity, (*Ingredients* and *Doſe*) to *the Quality* and *Malignity* of the diſtemper; or it will never doe the cure. As ſtains of a *deep dye* will not out of the cloath, with ſuch ordinary *waſhings*, as will fetch out *lighter ſpots*: ſo to cleanſe the heart defiled with theſe deeper pollutions, theſe *crimſon and ſcarler ſins*, and to reſtore it pure *white as ſnow or wooll*; a more ſolemn and *laſting courſe* is requiſite, then for leſſer tranſgreſſions. It will [c] ask more *ſighs*, more *teares*, more *Indignation*, more *revenge*; a ſtronger infuſion of all thoſe ſoveraign *ingredients* preſcribed by St *Paul*, 2 *Cor.* 7. before there can be any comfortable hope that it is pardoned. *The will* of a man is a ſowre and ſtubborne piece of *clay*, that will not frame to any ſerviceable uſe, without much *working*. A ſoft and *tender heart* indeed is ſoon *rent* in pieces, like a *ſilken garment*, if it doe but catch upon any little nail. But a heart *hardned* with long *cuſtome* of ſinning, eſpecially if it be with one of theſe *preſumptuous ſins*, is like the *knotty root-end* of an *old Oak*, that hath layen long a drying in the ſun. It muſt be [d] a *hard wedg* that will *enter*, and it muſt be handled with ſome skill too to make it doe that: and when *the wedg* is entred, it will endure many a *hard knock*, before it will yield to the cleaver, and fall in funder. And indeed it is a bleſſed thing, and to be acknowledged

a *Alto vulneri diligens & longa medicina non deſit.* Cyprian. ſerm. 5. de lapſis. b--ὁ δ' ἔπαρκὲς τοῖς μεγάλοις παθέσι μικρὸν ἂν εἴη. Nazianz. Arcan. carm. 8. Eſay 1. 18. 2 Cor. 7. 11.

c *Quàm magna deliquimus, tàm graviter deſleamus.* Cyprian. ibid.

d--*duro nodo durus cuneus.* Adag. --*graviſſimus nodus non poteſt expelli niſi graviſſimo oppreſſorio.* Ambroſ.

acknowledged a gracious evidence of Gods unſpeakable *mercy*, to thoſe that have *wilfully* ſuffered ſuch an *unclean ſpirit* to enter in, and to *take poſſeſſion* of their ſouls, if they ſhall ever be enabled to *out him* againe, though with never ſo much *faſting* and *Prayer*. *Potentes potenter*, they that have *mightily offended*, ſhall be ſure to be *mightily tormented*, if they *repent not*: and therefore it is but reaſon they ſhould be *mightily humbled*, when they doe *repent*.

29. *After Repentance* alſo, *Preſumptuous ſins* for the moſt part have their uncomfortable *Effects*. Very ſeldome hath any man taken the liberty to *ſin preſumptuouſly*, but he hath after met with that which hath been *grievous* to him: either *in outward things*, or in his *good name*, or in his *ſoule*; in ſome or other of theſe, if not in all, even after *the renewing* of himſelf by *repentance*, and the ſealing of his *pardon* from God. Like a grievous *wound* or *ſore*, that is not only of *a hard cure*, but leaveth alſo ſome remembrance behinde it, ſome *ſcarr in the fleſh* after it is cured.

30. *Firſt*, a Preſumptuous Sinner rarely eſcapeth without ſome notable *outward Affliction*. Not properly as a *debt* payable to the Juſtice of God by way of *ſatisfaction*: for there is no proportion between the one and the other. But partly, as *an evidence of Gods high diſpleaſure* againſt ſuch a *high provocation*; and partly as a *fit chaſtiſement*, wherewith he is pleaſed in *mercy* to correct his *ſervants* when they have demeaned themſelves ſo *preſumptuouſly*: that both they and others may be *admoniſhed* by that *example* to doe ſo no more. Be *David* the inſtance. What a world of *miſchief* and *miſery* did he create unto himſelf by that one preſumptuous fact *in the matter of Uriah*, almoſt all the dayes of his life after? The *Prophet Nathan* at the very ſame time, when he delivered him
2 Sam. 12. 13. Gods *royall and gracious pardon* for it, under ſeal (*Tranſtulit peccatum, the Lord hath put away thy ſin:*) yet did he withall read him the *bitter conſequents* of it; as you have them ſet down 2 *Sam.* 12. And as he foretold him, accordingly it fell out with him. His
2 Sam. 13. 14. —29. *daughter* defiled by her brother: that *brother* ſlain by another brother: a *ſtrong conſpiracy* raiſed againſt him by *his own ſon:* his
2 Sam. 15. 12. —16. 22. —18. 33. *Concubines* openly defiled by the ſame ſon, himſelf afflicted with the *untimely* and *uncomfortable* death of that ſon, who was his darling: reviled and *curſed* to his face by a baſe unworthy companion: beſides many other *affronts*, *troubles*, and *vexations* continually. He had few quiet hours all his life long: and even upon
1 King. 1. 17, &c. his *death-bed* not a little diſquieted with tidings of his *two ſons*, almoſt up in arms about the ſucceſſion. We uſe to ſay, *The wilful man never wanteth woe:* and truly *David* felt it by ſad experience, what *woe* his *wilfulneſs* wrought him.

31. *Secondly*, Preſumptuous ſins are often *Scandalous*; leaving *an indelible ſtain* and blot upon the *name and memory* of the guilty offender, not to be wholly *wiped off*, ſo long as that *name* and

and *memory* lasteth. *David* must be our *instance* here too: who sinned many other times and wayes, besides that *in the matter of* "*Uriah*. It can be little pleasure to us to rave into the *Infirmities* "of Gods *Servants*, and bring them upon the stage: it would per- "haps become our charity better to *cast a Mantle* over their naked- "ness, where *the fact* will with any tolerable construction bear *an* "*excuse*. Yet sith *all things that are written are written for our lear-* Rom. 15. 4.
"*ning*, and that it pleased the wisdome of God, for that end to "leave so many of their *failings* upon record, as glasses to repre- "sent unto us our common *frailties*, and as *Monuments* and *marks* "to mind us of those *rocks* whereat others have *ship-wrackt*: it "cannot be blamed in us, to take *notice of them*, and to make the "best *use* we can of them for our own spirituall advantage. His 1 Sam. 27. 1.
diffidence then, and anxiety, *lest he should perish one day by the hands of* 1 Sam. 21. 12. & 27. 10. & 28. 8.
Saul, when he had Gods promise that he should outlive him. His 1 Sam. 21. 13.
deep *dissimulation* with and before *Achis*; especially when he ten-
dred his *service* to him in the wars. His rash cholerick *vow to de-*
stroy Nabal and all that belonged to him; who had indeed played
the churle and *the wretch* with him (as *covetuous* and *unthankfull*
men sometimes will doe,) but yet *in rigore* had done him *no*
wrong. His double injustice to his loyall Subject *Mephibosheth* (and
therein also his *forgetfulness* of his old and trusty *friend Jonathan*) 2 Sam. 16. 4.
first in *giving away all his Lands* upon the bare *suggestion* of a servant
and that to *the false Informer* himself, and that without any *exa-*
mination at all of the matter; and then, in *restoring him but half* —19. 29.
again, when he knew the *suggestion* to be false. His fond affecti- —18. 5. 33.
on to his ungracious Son *Absalom*; in tendring *his life* before his
own safety and the publick good, and in taking *his death* with so
much unmanly impatience. His lenity and *indulgence* to his other
son *Adonijah*, who was no better then he should be neither; to
whom he never said so much at any time, as *Eli* did to his sons, 1 King. 1. 6.
why hast thou done so? His carnall confidence in the multitude of 2 Sam. 24. 1.
his *Subjects*, when he caused them to be *numbred* by the pol. &c.
These (and perhaps some other) *sinfull oversights*, which doe not
presently occur to my memory, are registred of *David*, as well as
the *murther of Uriah*. Yet as if all these were as *nothing* in com-
parison of that *one*: that *one alone* is put in by the Holy Ghost by
way of *exception*, and so inserted as an *exception* in that glorious te-
stimony, which we find given of him 3. King. 15. 5. [*David did*
that which was right in the eies of the Lord, and turned not aside from
any thing that he commanded him all the daies of his life, save only in
the matter of Uriah the Hittite.] That is, he turned not aside so
foulely, and so *contemptuously*, so *presumptuously* and so *provo-*
kingly, in any other thing, as he did in that business of *Uriah*. All
his *Ignorances*, and *Negligences*, and *Inconsiderations*, and *Infirmi-*
ties are passed over in silence: only this great *Presumptuous Sin*
standeth

ſtandeth up as a pillar or monument erected *ad perpetuam rei memoriam*, to his perpetuall *ſhame* in that particular; for all ſucceeding generations to take *warning* and *example* by.

32. Yet were this more tolerable, if beſides *a Stain* in the *Name*, theſe *Preſumptuous ſins* did not alſo leave *a Sting* in the *Conſcience* of the ſinner: which abideth in him many times a long while after the ſin is *repented* of and *pardoned*; ready upon every occaſion to *ſmite* him and to *gall* him with ſome *touch* and *remorſe* of his old *preſumption*. Like as a man, that having gotten ſome *ſore bruiſe* in his youth, and by the help of *Surgery* and the ſtrength of *youth* overworn it; may yet carry a *grudging of it* in his bones or joyuts *by fits* perhaps to his dying day. And as for the moſt part ſuch *grudgings* of an old bruiſe are apteſt to recur upon ſome new *diſtemper of body*, or upon *change of weather*: ſo the grief of an old *preſumptuous ſin* is commonly moſt felt, upon the committing of ſome *new ſin*, or the approach of ſome *new affliction*. Do you think *David* had not in all thoſe *afflictions* that after befel him, and at the apprehenſion of every *ſinfull overſight* into which he fell, a freſh remembrance withall of *the matter of Uriah*, not without ſome *grief* and *ſhame* thereat? As the diſtreſs *Joſephs brethern* met with in Egypt *Gen.* 42. brought to their *remembrance* their treachreous dealing with him: which was (by probable computation) at the leaſt *twenty years after* the thing was done. Yea and after their fathers death, (which by the like probable computation was near upon *twenty years* more) *the remorſe* of the ſame ſin wrought upon their *conſciences* afreſh, perplexing their hearts with new *fears and jealouſies*. "True it is, the ſinner once *throughly* "*purged* of the ſin by repentance, *hath no more conſcience* of that ſin, "in that fearful degree (ordinarily) as to be *a perpetual rack* to his "ſoul, and to *torment* him with reſtleſs doubtings of his recon- "cilment even to *deſpair*: yet can it not chuſe but put ſome "*affrightment* into him, to remember into what *deſperate eſtate* he "had before plunged himſelf by his own *wilful diſobedience*, if God "had not been infinitely gracious to him therein. Great *preſumptions* will not ſuffer him that hath *repented* them, for ever quite to *forget* them: and he ſhall never be able to *remember* them, without *ſhame* and *horrour*.

Gen. 42. 21. 22. V. *Jacob. Armach.* Annales a. m. 2276. —2315. —50. 15—17.

33. Great cauſe then had *David* to pray ſo earneſtly (as we ſee here he doth) againſt them; and as great cauſe have the beſt of us to uſe our beſt care and endeavour to avoid them: being they ſpring from ſuch *a curſed root*, and are both ſo *grievous* to the holy Spirit of God, and of ſuch *bitter conſequents* to the guilty offender. Our next buſineſs will be, (the *ſin* and *danger* being ſo great) to learn what is beſt to be done on our part, for the *avoiding* and *preventing* both of *ſin and danger*. Now the *means of prevention* (our *third Diſcovery*) are, *Firſt* to ſeek help from the hand of God, by *praying*

praying with *David* here that the Lord would *keep us back*; and then to put to our own *helping hand*, by ſeconding our prayers with our beſt endeavours, to *keep our ſelves back* from theſe *preſumptuous ſins*.

3. *A Jove Principium.* We have no ſtay, nor command of our *ſelves*; (ſo maſterful are our *Wills*, and headſtrong:) but that if God ſhould leave us wholly to *the Wildneſs* of our unruly *nayds* and to take our own *courſe*, we ſhould ſoon *run* our ſelves upon our own *ruine*. "Like unto *the horſe and mule* Pſal. 32. 9.
"*that have no underſtanding*, to guide themſelves in a right and ſafe "way; but they muſt be *holden in with bit and bridle* put into their "mouths: elſe they will either *do* or *finde* miſchief. If we be not *kept back* with ſtrong hand (and no other *hand* but *the hand of God* is ſtrong enough to *keep us back*:) we ſhall ſoon run into all *extremities* of evil with the greateſt *impetuouſneſs* that can be; *as the horſe ruſheth into the battle*, running into every *exceſſe of riot* as faſt as any temptation is ſet before us, and committing all manner of wickedneſs *with all kinde of greedineſs*. *David* knew it full well; and therefore durſt not truſt his own heart too far: but being *jealous* over himſelf with a *Godly jealouſy*, evermore he made God his refuge. If at any time he had been *kept back* from ſinning, when ſome *opportunity* did ſeem to tempt or provoke him thereunto; he *bleſſed God* for it: for he ſaw it was Gods doing, more then his own, (*Bleſſed be the Lord, that hath kept his ſervant from evil*) in the caſe of *Nabal*, 1 *Sam.* 25. If at any time he deſired to be *kept back* from ſinning, when *Satan* had laid *a bait* for him *without*, ſuitable to ſome *luſt* ſtirring *within*; he ſought to God for it: for he knew that he muſt do it; himſelf could not, (*keep back thy ſervant alſo from preſumptuous ſins*) here in the Text. Without his help and bleſſing all *endeavours* are in vain: his help and bleſſing therefore muſt be ſought for in the firſt place by *Prayer*.

Jerm. 8. 6. 1 Pet. 4. 4. Eph. 4. 19.

1 Sam. 25. 32. —34.

4. But we may not think, when we have ſo done, that we have done all that lieth upon us to do; and ſo an end of the buſineſs. It is *Gods bleſſing*, I confeſs, that doth the deed; not *our endeavours*: but we are vain, if we expect Gods *bleſſing*, without doing our *endeavours*. Can we be ſo ſenſleſs as to imagine it ſhould ſerve our turn to ſay, *Lord keep us back*: and yet our ſelves in the mean time *thruſt forward* as faſt as we can? No: if we will have our *prayers effectual*, (and in their *efficacy* is our chiefeſt hope and comfort:) we muſt ſecond our *faithful prayers* with our *faithful endeavours*. *Oculus ad cœlum; manus ad clavum.* Then may we with confidence expect, that God ſhould do *his part* in *keeping us back*, when we are duly careful to do *our part* alſo towards the *keeping our ſelves back* from preſumptuous ſins. Againſt which ſins, the beſt and moſt ſoveraign *preſervatives*, I am yet able to preſcribe, are *theſe four* following. It is every mans concernment: and therefore I hope it ſhall be without offence, if after the

—πρῶ ἑαυτόν. 1 Joh. 5. 28.

example of God himſelf in delivering *the Law*, I ſpeak to every mans ſoul (as it were) *in particular*.

36. For the avoiding then of *Preſumptuous* ſins: *Firſt*, be ſure never to doe any thing againſt *the clear light* of thine own "*Conſcience*. Every *known ſin* hath a ſpice of wilfulneſs and *pre-* "*ſumption* in it. The very compoſure of *Davids Prayer* in the "preſent paſſage implieth as much; in paſſing immediately, "after the mention of his *ſecret* and unknown *ſins*, to the "mentioning of theſe *preſumptuous Sins*: as if there were "ſcarce any *medium* at all between them. And every *ſin* "*againſt Conſcience* is a known ſin. A man hath not a *greater* "*Foe* then his own *Conſcience*; after he hath ſinned; nor before he ſin, a *faſter Friend*. O take heed of loſing ſuch a *Friend*, or of making it, of a *Friend*, an *Accuſer*. If I ſhould ſee one that I loved well fall into the company of a *cheater*, or other crafty companion, that would be ſure to inveigle him in ſome *ill bargain*, or draw him into ſome *hurtful inconvenience*, if he ſhould cloſe with him; of whom yet he had no ſuſpicion: I ſhould but doe the part of a *Friend* to take him aſide, tell him who had him in hand, and bid him look well to himſelf, and beware *a cheat*. But if he ſhould after ſuch *warning* given grow into farther *familiarity* with him, and I ſhould ſtill give him *ſignes* one after another, to break off *ſpeech*, and to quit the *company* of ſuch a dangerous fellow, and all to no purpoſe: Who could either *pity him*, or *blame me*, if I ſhould leave him at laſt to be *gulled* and *fooled*, that ſet ſo little by [a] the wholſome and timely admonitions of *his friend*? Much greater then his is thy folly, if thou [b] neglecteſt the *warnings* and deſpiſeſt the *murmurings* of thine own *Conſcience*. Thou ſuffereſt it but deſervedly, if *thy Conſcience* having ſo often *warned* thee in vain, at length grow weary of that office, and leave thee to take thine own courſe; and ſo thou become a prey to the *Devil*, and fall into ſundry grievous preſumptions. *Quis enim invitus ſervus laborat?* Be careful not to *grieve thine own ſpirit* by offending thy *Conſcience*: and thou ſhalt not lightly *grieve the Spirit of God* by ſinning *Preſumptuouſly*.

37. *Secondly*, ſtrive to be Maſter of thine *own will*. We count our *horſes* unſerviceable till they be *broken*: and the more headſtrong, the more unſerviceable: And it is a point of the greateſt skill in the art of *Education*, for Parents betimes to break their children of their *wills*. If *David* had done ſo with his *Abſolon*, and his *Adoniah*; for ought we know, he might have had more comfort of them. Why ſhouldeſt not thou carry as ſteddy and ſevere a hand over thine *own ſoule*, as a diſcreet *father* would do over his *childe*? and be as carefull to *break thy ſelf* of thine *own will*; as he *his childe*, of his? And to get the *maſtery* over thy ſelf in greater matters, it will behove thee to exerciſe this *diſci-*

[a] ἀγαθὴ ἡ παραίνεσις ἐστιν ἑταίρου. Homer. Ilia. A.

[b] *O te miſerum, ſi contemnis hunc teſtem.* Senec. Epiſt. 43.

Hor. 1. Ep. 20.

Eph. 4. 30.

pline

pline first in lesser things: as he that would be a *skilfull Wood-man*, will exercise himself thereunto first by shooting sometimes at a *dead mark*. In thy *meats*, and *drinks*, in thy *pastimes* and *society*, in other *delights* and *things*, such as are in themselves both *lawfull* and *honest*; exercise this *soveraignty* now and then over thine *own will*. When thou observest it eagerly bent upon some one thing, (that may without *sin* or *folly* be left undone;) sometimes *deny thy self* and thine own will therein; *curb thy desires*, though they be somewhat *importunate*: and thou shalt finde in time incredible benefit by it. There are some other, but this is one of the best uses of *Fasting*, and (to my seeming) the most proper and immediate good that cometh by it: not so much to tame *the Flesh*, and take down *the body* (though that also) as to cross *the appetite*, and pull down *the Will*. That proverbial form of *afflicting the soule*, usual among the *Hebrews*, and that peculiar to *Solomon* of *putting a knife to the throat*, do both look this way. And so doth *S. Pauls* ὑπωπιάζω, 1 *Cor.* 9. which is an *athletique pugilar* word: as those that beat one another with their fists, *striving for the mastery*; so did he to *bring his body in subjection*, that so he might have (as the phrase is elsewhere in the same Epistle) ἐξουσίαν τοῦ ἰδίου θελήματος, *power over his own will*.

Esay 58 5. Prov. 23. 2. 1 Cor. 9. 27. —25. 1 Cor. 7. 37.

38. *The fact* was barbarous, but yet *the story* memorable of *Amurath* the great Turk, in cutting off with his own hands the head of his beautifull minion *Irene*, upon no dislike at all; but merely that his *Princes*, (who were displeased to see his minde, by doting upon her, drawn off from all care of *the publick affairs*,) might withall see, how he could *command* himself, and *conquer* his own affections. But we need not seek out so far for *an example*: having one more *innocent*, and of a far better man then he, in the Scriptures; even our *David*. Who longing with an earnest appetite to drink of the *water of the well by the gate of Bethlehem*; yet when he had it brought him, by the brave attempt of three of *his Worthies*, he would not *taste* a drop of it, but (in condemnation of *the inordinacy of his appetite*, which had exposed such worthy persons to the hazard of their lives,) *poured it out unto the* Lord. What a mass of *Sin* and *Misery* had he escaped could he have so denyed himself *to the master of Uriah*. Verily, there is no *conquest* like this, for a man to *conquer himself*: and he that hath [a] subdued his *own will*, hath done a braver thing, then he that hath taken a *town*, or scaled the wals of a *Castle*. It is *wilfulness* only, that begetteth *Presumption*: the more therefore thou canst master *thine own will*, the safer thou art from *being Presumptuosly*. That is the *second*.

Knolles. 2 Sa. 23. 15, 16.

a *Quem magis admiraberis, quàm qui imperat sibi, quàm qui se habet in potestate? Gentes facilius est barbaras, &c.* Senec. 5. de benef. 7. Prov. 16. 32.

39. *Thirdly*, beware of *engaging thy self to sin*. It is a fearful thing, when sin hath got *a tye* upon a man. Then is one properly *in the snare of the Devil*; when he hath him as it were in a string, and may *lead him captive* to what measure of *presumption* he will.

2 Tim. 2. 26.

And ſundry wayes may a man thus entangle himſelf: by a *Verbal*, by a *Reall*, by a *Sinfull Engagement*. He ſhall do beſt to keep himſelf out of all theſe *ſnares*. But if once he be in, there is no way out again but one: even this, *To looſe his pledge*, to break in ſunder *the bonds* wherein he is tied, as *Sampſon* did the *green withs*, and to caſt away theſe *cords* from him.

Judg. 16 9.

40. A man hath bound himſelf raſhly by ſome *promiſe*, *vow*, or *covenant*, to do ſomething he *may not do*, or not to do ſomething he *ought to do*. He is now *engaged* in a ſin: the Devil hath got *this eye* upon him. And though *his conſcience* tell him he cannot proceed without *ſin*; yet becauſe of his *Vow*, or his *Oath*, he is *wilfull*, and muſt on. It was *Herods* Caſe; for taking off the *Baptiſts* head. It was *againſt his conſcience* to do it: for he knew he had *not deſerved* it: Ey, and it was *againſt his minde* too to do it; for the Text ſaith, he *was exceeding ſorry* that his neice ſhould put him upon it. But yet, ſaith the ſtory withall, *for his oath ſake*, and becauſe *the great ones* about him ſhould not ſay but the King would be *as big as his word*, he reſolved it ſhould be done, and *gave commandment* accordingly to have it done. This I call *a Verbal Engagement*.

Mark. 6. 20. —26.

41. There is a *Reall* one too, as ill as this. For example. A man heareth of a *bargaine* which he apprehendeth will be for his *profit*; or ſpieth out a likely way for his *advancement*: and being unwilling to looſe *the opportunity*, perhaps diſburſeth ſome *money*, or putteth his *great friends* upon it, to further his *deſign*. It may be afterwards upon better conſideration, he eſpieth *a flaw* in it, which he ſaw not before: or ſome intervening *accident*, which he could not probably foreſee, hath caſt ſuch *a rub* in his way, that he cannot go on faſtly, as at firſt he hoped, but he muſt ſtrain *his conſcience* a little to remove that *rub*. This he knoweth he ſhould not do: but alas, he is now *engaged*. The Devil hath *this eye* upon him; It would not be for *his eaſe* to looſe ſo much *money*, as he is out of purſe already in the adventure: And he ſhall hazard the loſs of his *great friends* hereafter, if having put them upon a buſineſs, he ſhould now relinquiſh it. And ſo he reſolveth to go on. It was *Amaziah's* Caſe in part, when to aid him againſt the Edomites he had *hired a hundred thouſand men of Iſrael for an hundred talents of ſilver*. A Prophet cometh to him, and telleth him it was the Lords pleaſure he ſhould *diſmiſs the Souldiers* he had hired; for *God would not be with them*: and if he did employ them, *he ſhould not proſper*. The King was troubled at it not a little. He might fear leſt the *caſhiered ſouldiers* ſhould do him ſome *diſpleaſure* as they returned back: and ſo they did, and that *a ſhrewd diſpleaſure* too. But the thing he ſtuck at moſt, was *the money*: he was out, (*What ſhall we do*, ſaith he, *for the hundred talents, which I have given to the army of Iſrael?*) He thought it went hard, to part with ſuch *a round ſum* for nothing. Indeed the Prophet put him into *the right way*; even

2 Chron. 25. 6. —13. —9.

to

to give it for loſt, and to reſt upon the goodneſs of God, *who was able to give him much more then that.* And the King did very well and wiſely, to *hearken* to the counſel of *the Prophet*, and to be content to ſit down with *the loſs*: And ſo he *came well off* at the laſt, though he was dangerouſly *engaged* onward.

12. Beſides that *verbal*, and this *Real*; there is yet a third, which I call a *ſinful Engagement*, (becauſe it is ſuch *originally*, and *a principio*; for the two former alſo are ſinful *a termino*, and *in the Event*:) far worſe then either of both. And that is, when a man hath already done *ſome evill*, from which he cannot handſomly acquit himſelf, but to his *loſs or ſhame*, or other *puniſhment*; unleſs he either *cover* it or *maintain* it, or ſome other way help himſelf, by laying [a] *another ſin* upon it, as untoward *children* and naughty *ſervants* are wont, when they have done *a fault*, and yet would ſhun *the blame*, to ſhift it off with *a lie*. This is [b] the moſt *dangerous tye* of all other: and there is nothing that ſo *deſperately* caſteth a man upon a *wilfull reſolution* of ſinning; as when *the committing* of one Sin bringeth with it a *ſeeming neceſſity* of doing another. This makes men, like the *Gyants* in the Poets, *imponere Pelion Oſſæ*, to *heap ſin upon ſin*, to pile up tranſgreſſions one upon another, and to adde *thirſt to drunkenneſs*. It was *Davids* very caſe in *the matter of Uriah*. He had never proceeded to ſuch black thoughts, as to *plot the murder* of a perſon ſo *worthy* and ſo *innocent* in ſo *baſe a manner*, and with ſo much *palpable hypocriſy*; had he not been deeply *ingaged* before by another *diſhoneſt act* already by him committed. He had layen with *the wife*: ſhe proving with childe, and all his *other ſhifts*, whereby he had attempted to cloak it, taking no effect, the thing was like to come to publick knowledge to his everlaſting *diſgrace*, if not alſo to the great *reproach of Religion*. No way now to help it, but to take *the husband* out of the way, and to marry *the widow*. He reſolveth upon it therefore: [c] ſo it muſt be, come what will come on it, *Fiat a te actum!* *David* was already in, and now no remedy but he muſt on.

13. Theſe be fearful things. Therefore as *wary men* in the world love to keep themſelves out of *bonds*; ſo do thou beware of theſe *Engagements*. Seldom doth a man fall into a *Preſumptuous Sin*, but where the Devil hath got ſuch *a hanke* over him, as one of *theſe three*, I have now mentioned. But he that hath ſuffered himſelf to be thus *enſnared*, hath this only way left for his *eſcape*, even to *diſengage* himſelf out of hand, by *breaking through* the ſnare, if he cannot fairly *unty* it: as *Alexander* cut the *great knot* in pieces with his ſword, which he could elſe never have unlooſed. Know that neither *Oath*, *Vow*, nor other *tye* whatſoever is allowed by Almighty God to be *Vinculum iniquitatis*, to binde thee to any ſinfull inconvenience. Whatſoever *ſeeming neceſſity* there is of doing evil; conſider it groweth but by a *later contract*: but God is able to plead a *precontract*; by vertue whereof there

a *Scelera ſceleribus tuenda ſunt.* Senec. 1. de clem. 13.

b *Quid eo infelicius, cui jam eſſe malo neceſſe eſt?* Ibid.

Eſay 30. 1. Deut. 29. 19.

c πολλὰν ἀνάγκην, κἂν τύχω, κἂν μὴ τύχω. Eurip. Hecuba act. 4.

Curt. lib. 3.

there lyeth upon thee an *abſolute neceſſity* of Obedience. Oppoſe then, againſt all thy *raſh promiſes* and *vows*, that *ſolemn promiſe and vow*, thou madeſt unto God in the face of the Congregation, and tookeſt the *holy Sacrament* upon it in thy baptiſm, to *keep his holy Commandments, and to continue his faithfull ſervant and ſouldier unto thy lives end.* Let *Equity* teach thee, that the *firſt bond* ſhould be firſt *diſcharged*: and *Reaſon*, that if an *Oath or Vow* muſt ſtand, *the firſt* ſhould rather. That is the *Third preſervative.*

44. Laſtly and in a word: *Obdura*, Harden thy ſelf with a "holy *obſtinacy* and *wilfulneſs*; and *Obtura*, Stop thy ears, *like* "*the deaf Adder*; againſt all the inchantments of *Satan* and his "*inſtruments*, when they would by any cunning intiſement *charm* "thee into any kinde of *Sin.* It is *Solomons* receipt, and a ſure Prov. 1. 10. one; no *antidote* like it: *My Son, if Sinners entiſe thee; conſent thou not.* Yet even from *theſe Sinners* thou maiſt learn this point of *Wiſdom*: behold how *reſolute and wilfull* they are in their courſes. Diſſwade them therefrom with the beſt art you can deviſe: they will, it may be, give you *the hearing*; perhaps confeſs you ſpeak *reaſon.* But they hold the *Concluſion* ſtill, in deſpite of all *Premiſes*: when you have *ſaid* what you can, they will *do* what they liſt. Why canſt thou not be as *obſtinately good*, as they are *obſtinately evil?* and notwithſtanding all the ſophiſms of *Satan*, perſwaſions of *carnal Reaſon*, allurements or diſcouragements in *the world*, ſay and hold; that thou wilt not for all that depart from the Pſal. 119. 115. obedience of thy Maker. *Away from me ye wicked, for I will keep the Commandments of my God*; ſaith *David*, *Pſal.* 119. As if he had ſaid, Talk no more of it; ſave your breath; I am reſolved of my courſe, —106. *I have ſworn and am ſtedfaſtly purpoſed to keep the Commandments* of my God: with Gods help there will I *hold me*, and all the world ſhall not *wreſt me* from it.

45. The Devil is an *arrand Sophiſter*; and will not take an *anſwer*, though never ſo reaſonable and ſatisfactory, but will ever have ſomewhat or other to *reply.* So long as we hold us but to *Ob.* and *Sol.* to *argument* and *anſwer*; he will never out: but wrangle *in infinitum.* You may ſee it in *Mat.* 4. how ready he was with Matth. 4. 6. his *Replies*, even upon our bleſſed Saviour himſelf; and that with *Scriptum eſt* too: as if he meant to *drop quotations* with him. But as —10. there Chriſts ὕπαγε Σατανᾶ *Avoid Satan*, non-pluſt *the Tempter*, beyond all the *Reaſons* and *Authorities*, that could be produced: ſo the ſafeſt way for us to come off clear from him, is to give him a *flat denial* without further reaſon, and let him take that for *an anſwer*, if he will any. Thus to be *Wilful*, is a *bleſſed Wilfulneſs*; a reſolution well becoming the *ſervant* and childe of God, and a ſtrong preſervative "againſt *wilfull Preſumption. The fort* is as good as *half loſt*, (having "to treat with ſuch a cunning enemy,) if you do but once admit of a "*Treaty*: therefore *ſtand off.*

46. But

46. But when we have *done all*, we muſt *begin* again. When we have *reſolved* and *endeavoured* what we can, unleſs [a] the Lord be pleaſed to ſet his *Fiat* unto it, and to confirm it with his *royall aſſent*, all our labour is but loſt. As he is *the Alpha*, ſo is he to be *the Omega* too: and therefore we muſt ſet him at *both ends*. And as we were to *begin* with him, ſo are we to *conclude* with him: *pray* firſt, *pray* laſt: *Pray before all*, that we may have *grace* to do our Endeavours; *Pray after all*, that he would give a *bleſſing* to our endeavours. That ſo when *Satan*, the *World*, and our own *Fleſh* ſhall all conſpire againſt us to *drive us forward* to the works of ſin, we may by his *grace* and *bleſſing be kept back* therefrom, and enabled to perſevere in true *faith* and *holineſs* all the dayes of our lives. Which God our *heavenly Father* grant us for his mercies ſake, and for the merits of *Jeſus Chriſt* his only Son our Lord: to both whom with *the Holy Ghoſt*, &c.

[a] ἡμεῖς δ' ἐκὴν φέρειν βεβούλωμεν, εἰ μὴ τὸν θεὸν χρὴ ζῶντ' ἔχειν. Eurip. Supplic. Act. 2.

AD

46. But when we have done all, we must begin again. When we have repented and endeavoured what we can, unless a the Lord be pleased to for his Part undo it, and to confirm it with his royall assent, all our labour is but lost. As he is the Alpha, so is he to be the Omega too: and therefore we must for him at both ends. And as we were to begin with him, so are we to conclude with him: pray still, pray last: Pray before all, that we may have grace to do our endeavours; Pray after all, that he would give a blessing to our endeavours. That to when Satan, the World, and our own Flesh shall all conspire against us to drive us forward to the works of sin, we may by his grace and blessing be kept back therefrom, and enabled to persevere in true Faith and holiness all the dayes of our lives. Which God our heavenly Father grant us for his mercies sake, and for the merits of Jesus Christ his only Son our Lord: to both whom with the Holy Ghost, &c.

A D

AD AULAM.

Sermon V.

GREENWICH Jul. 1637.

Philip. 4. 11.

Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.

1. SAint *Paul* found much *kindnesse* from these *Philippians*; and took much *comfort* in it: And because it was more then *ordinary*, and beyond the kindnes of *other Churches*, he doth therefore sometimes *remember* it, with much *thankfulness* both to God and them. Even *in the beginning of the Gospel*, that is, presently after his first preaching it among them, (the story whereof is laid down *Acts* 16.) when having passed through *Amphipolis* and *Apollonia*, he came and preached at *Thessalonica* which was another principal City of *Macedonia*: these *Philippians*, hearing belike that the Apostle had little other means for his *maintenance* there, then

Ver. 15.

Act. 16. 1.

"what he got by his *hand-labour*, (wherein both for *examples* sake,
2 Thes. 3 7 9. "and becauſe he would *not be chargeable* to the *Theſſalonians*, he em-
— 8. "ployed himſelf diligently *both day and night*;) they ſent once, and
Verſ. 15. 16. ſo did *no other Church* but they, and that *once and again*, to ſupply his neceſſities there.

2. And as they *began*, it ſeemeth they *continued* to ſhew forth the truth of their *Faith*, and to adorn their *Chriſtian profeſſion* by their cheerfulneſs and liberality, in *contributing* to the neceſſities of their *brethren* upon every good occaſion. For at *Corinth*
Act. 18. 11. alſo the year following, where for the ſpace of *a year and half* to-
1 Cor. 9. 12. 15. "gether he did for good conſiderations forbear (as he had before
"done at *Theſſalonica*) to challenge that *maintenance* from the peo-
—14. "ple which *by Gods Ordinance* he had a right unto: *the ſupplies* he had,
2 Cor. 11. 9. he acknowledgeth to have come *from theſe brethren of Macedonia*; As
—8. if he had even *robbed the Philippians* (it is his own word,) in *taking wages of them* for the ſervice done to *other Churches*.

3. Not to ſpeak of their *great bounty* ſome three or four years
Rom. 15. 26. after that, towards the relief of *the poor brethren* that dwelt in
2 Cor. 8. 3. *Judea*; wherein they were *willing of themſelves* without any great ſolicitation, and *liberall* (not only to the utmoſt of; but) even ſomewhat *beyond their power*: Now alſo again, after ſome three or foure years more, S. *Paul* being at durance in *Rome*, their former *charitable care* over him (which had not of a good while ſhewen it ſelf forth for lack of *opportunity*) began to *re-flouriſh*, and to
ἀνεθάλετε. ver. 10. put forth with *a freſh-verdure*, as a tree doth at the approach of Summer. For they ſent him a large benevolence to *Rome* by
—18. *Epaphroditus*, of the receipt whereof he now certifieth them by the ſame *Epaphroditus* at his return: expreſſing the great joy and comfort he took in thoſe gracious evidences of their pious affecti-
—18. ons, *to the Goſpel* firſt, and then *to him*. He highly commendeth
—19. their *Charity* in it: and he earneſtly beſeecheth God to *reward* them for it.

4. Yet leſt this *juſt commendation* of their beneficence, ſhould through any mans uncharitableneſs (whereunto corrupt nature is too prone) raiſe *an unjuſt opinion* of him, as if he ſought *theirs* more then *them*, or *being craftily had caught them with guile*, to make a
2 Cor. 12. 16. *prey* or a *gain* of them; ſo ſiniſterly interpreting his *eſtimate* of
—18. their *charity* for the time paſt, as if it were but an *artificiall kinde of begging* for the time to come: He thought it needfull for him by way of *Prolepſis* to prevent whatſoever might be ſurmiſed in that kinde, which he beginneth to do in the words of the Text to this effect.

ver. 10.—19. "True it is, nor will I diſſemble it, when I received from *Epaphroditus the things that were ſent from you*: it was no ſmall *re-joycing* to my heart, to ſee *your care of me* (after ſome years intermiſſion) to *flouriſh again*: And I cannot but give an *Euge* to your charity:

charity: for truly *you have done well to communicate with my affliction*. Yea I should derogate from *the grace of God*, which he hath bestowed upon you and worketh in you; if I should not both *acknowledge* your free benevolence towards me, and *approve* it as *an odour of a sweet smell, a sacrifice acceptable and well-pleasing to God*. Which I speak not out of a greedy minde to make a gain of you, nor *for a cloke of covetousnes* (*God is my witnes*,) nor any other way to much in reference to my own *private interest*, as for the glory of God, and to the comfort of your consciences. In as much as *this fruit* of your *Faith* thus working by *Love*, doth redound to the honour of *the Gospel* in the mean time, and shall in the end *abound to your accounts in the day of the Lord Jesus*. Otherwise as to my own particular, although my wants were *supplyed*, and my bowels *refreshed* through your *liberality*, (which, in the condition I was in, was some comfort to me:) yet if that had been all I had looked after, the want of the things you sent me, could not have much afflicted me. The Lord whom I serve is *God all-sufficient*: and *his grace* had been sufficient for me, though *your supplies* had never come. He that *enableth* me, (howsoever of my self *unable* to do any thing, yet) to *do all things through Christ that strengtheneth me*, hath framed my heart by his Holy Spirit, and trained me up hereunto in the school of *Experience* and *affliction*; to *content my self contented* with his aloument whatsoever it be, and to have *a sufficiency* within my self, though in never so great *a deficiency* of outward things. [*Not that I speak in respect of want: for I have learned in whatsoever state I am, therewith to be content.*]

6. The words contain *a Protestation*, and *the Reason* of it. *First*, because his commendation of their *Charity* to him might be obnoxious to *mis-construction*, as if he had some low *covetous* end therein: to prevent all evil suspicion that way, he *disavoweth* it plainly by *professing* the contrary, in the former part of the verse, [*Not that I speak in respect of want.*] And then to make that *Protestation* the more credible, he alligneth as *the Reason* thereof *the contentedness* of his minde [*For I have learned*, saith he, *in whatsoever state I am, therewith to be content.*] Concerning which *Contentedness*, in the later part of the verse, he giveth a touch what a manner of thing it was; and withall acquainteth us how he came by it: giving us some hint, in that, of *the Nature*; in this, of *the Art*, of true contentment. Which are the *two things* indeed mainly to be insisted upon from *the Text*. Yet would not *the Protestation* be wholly slipt over: for from it also may be deduced sundry profitable *inferences*. Some of which I shall first minde you of, with convenient brevity; and then pass on to the main. Οὐχ ὅτι καθ' ὑστέρησιν. Not that I speak *in respect of want*.

7. Hence learn *first*, what a base and unworthy thing it is: indeed for *any man*; for a *Christian man* much more; most of all for

a *Church-man*, to be coveteously minded. Would our Apostle be so careful, to quit himself but of *the suspicion*, if *the crime* it self were any wait tolerable? Nor doth he it here only; but upon every needful occasion otherwhere also, using the like preventions and *protestations*. To the Ephesians: *I have coveted no mans silver, or gold, or apparel.* To the Corinthians: *I have not written these things, that it should be so done to me.* I was not, neither *will I be burthensome to you, for I seek not yours, but you.* To the Thessalonians: *Neither at any time used we a cloak of covetousness, God is witness.* He calleth God in to be his *compurgator*: which sure he would not do, *nisi dignus vindice nodus*; if it did not much concern him to *stand clear* in the eye of the world in that behalf. And he speaketh there of *a cloak of covetousness* too: for who indeed shameth not to wear it outwardly? No man will *profess* himself *covetous*, be he never so wretchedly *sordid within*: but he will for very shame cast as handsome *a cloak* as he can over it (a *Frugality, good Husbandry, Providence*, some *cloak* or other) to hide *the filthiness* of it from the sight of other. But *filthy* it is still; be it *cloaked* never so honestly, still *God abhorreth it*, as a filthy thing: [*He speaketh well of the covetous, whom God abhorreth.*] To it in a more peculiar manner hath the very name of *Sordidness* been appropriated of old, and still is in every mans mouth. Our Apostle hath set a brand of *Filthiness* upon it more then once (*αἰσχρὸν κέρδος*) calling it *filthy lucre*. Yea so unfit he holdeth it to be found among *the Priests*, that he would not have it (if it were possible) so much as once named (at least not with allowance, nor without some *stigma* upon it) *among the Saints*.

8 There is an honest *care* to be had, I confess, of *providing* for a mans self and those that depend upon him: no less requisite in a *Church-man* then in every other man; if not (in some respects) even much more: and verily he wanteth either *wit* or *grace*, or both, whoever *neglecteth* it. Yea further, sith God hath assigned (a *by his own Ordinance*) *wages* to him that *laboureth* in his work, (and if he be a *faithful labourer* he is well worthy of it:) he may without injustice not only *expect* it, but even *exact* it of those that would unconscionably *defraud* him therein. But why may not all this be done, and that effectually too, without either bearing *inwardly*, or betraying *outwardly*, a greedy and *covetous* mind. Whether then we *provide for* our own, by well husbanding what we have; or whether we *look for* our own, by requiring our dues from others: still, still *let our conversation be without covetousness*. *Take heed and beware of Covetousness*, saith our Saviour: doubling his *charge*, that we should double our *circumspection*. Which if we do not, and that with more then ordinary heedfulness; *the love of the world* will creep upon us, and by little and little get within us, and *steal away* our hearts ere we can think it. *Take heed*

Act. 20. 33.
1 Cor. 9. 15.
2 Cor. 12. 14.
1 Thes. 2. 5.

a *Nec dubitè tanquam frugi laudatur avarus.* Juvenal. Satyr. 14.

Psalm. 10. 3.

1 Tim. 3. 3. 8.
Tit. 1. 7.

b Eph. 5. 3. if that be the meaning of *πλεονεξία* there, as translators have commonly rendred it.

a *ὕπω γὰρ ὁ νόμος ἐπαύξησε.* 1 Cor. 9. 14.

Heb. 13. 5.
Luke 12. 15.

heed and beware of Covetouſneſs. It is an evil *ſpirit*, but withall a *ſubtile*: and can ſlily winde it ſelf in at a little hole. But having once made *entrance* and gotten *poſſeſsion*, it is not ſo eaſily *outed* again. Rather it will quickly ſet open a wide door to *ſeven more*, and in time to a *whole legion* of other evil ſpirits, (I cannot ſay, *worſe* then it ſelf, for there are not many ſuch: but certainly *bad* enough) to render *the end of that man* much *worſe then the beginning*. For *the love of money is the root of* (very many, and even almoſt of) 1 Tim. 6. 10.
all evill: which while ſome have coveted after, they have erred from the faith, made ſhipwrack of of their *conſciences*, and entangled themſelves in a world of *piercing cares* and *ſorrows*. *But thou O man of God, flye from theſe things*: flye covetouſneſs. Obſerve how careful the Apoſtle is every where to *diſclaim* it: and be thou as careful evermore to *avoid* it. —11.

Obſerve hence *ſecondly*, what *an aptneſs* there may be even in very *good men*, (through the remainders of natural corruption) to *miſinterpret* the ſpeeches and actions of their *ſpiritual Fathers*: as if in much of what they *ſaid* or *did*, they aimed moſt at their own *ſecular advantage*. That theſe *Philippians* had *charitable hearts*, if there were no other proof, their *great bounty* both to our Apoſtle and others, ſo often by him *remembred*, were evidence enough. Yet ſurely, if he had not withall known thoſe dregs of *Uncharitableneſs*, that (as *the ſediments* of depraved nature) lurk in the hearts of the *moſt charitable* men: he might have ſaved the labour, that ſometimes he is put upon, of his *own purgation*. Hard the mean while is *the ſtrait*, men of *our cloath* are often put unto. If we let all go, and permit it to mens conſciences how they will deal with us, reſolving to *ſuffer* and *ſay nothing*: beſides that we expoſe our ſelves both to *loſs* and *ſcorn*; we alſo betray *Gods* and the *Churches* right; and they are alſo unfaithful in *the work* of our calling, in *ſuffering ſin upon our neighbour* for want of *a rebuke*. But if we Levit. 19. 17.
look better about us, and *require* what of right *belongeth to us*: ſtraight do men ſet their mouthes wide open againſt us ſtraight; And *covetous* are we, if we do but *ſpeak* for our own, (that is the leaſt and beſt they can ſay:) but if *ſue* for it, then not *covetous* only, but *contentious* alſo. Yea, and this is often done with ſuch palpable *iniquity*, that there lieth many times *a deeper imputation* upon us, for but ſeeking to *right our ſelves*; then upon thoſe who by doing us *manifeſt wrong* enforce us thereunto. Alas! is this the *double honour* 1 Tim. 5. 17.
you would beſtow upon thoſe *that labour in the Word*: firſt to rob them of their *maintenance*, and then to rob them of their *good names*? Do you thus reward the Oxen that *tread out the corn* for you? firſt to 1 Cor. 9. 9.
muzzle them up, that they *cannot eat*; and then to thruſt another *muzzle* upon them, that they *may not complain*?

10. "This is hard, you will ſay. It is ſo? but no more then, "(ſo long as there is ſuch *a proneneſs* in moſt men, to *miſ-judge*

"and

"and *miſ-aſperſe* thoſe that are ſet over them, eſpecially if they "once grow to differ about *meum* and *tuum*,) we may expect from "the men of this generation, and ſhould prepare for before we "*put our hand to the plow*. It ſhould not therefore much diſcourage
1 Cor. 4. 3. us (*S. Paul* counted it but *a very ſmall thing*) ſo long as we *know nothing by our ſelves*, and do but what we *may* and *ought*: if we ſhall finde our ſelves wrongfully and upon light ſurmiſes taxed of *Covetouſneſs*, of *Ambition*, of *Time-ſerving*, which are the crimes uſually laid in our diſh, not only by *the ſcum of the people*, men of lower rank and repute, but ſometimes even by *perſons of quality*, yea ſuch as pretend moſt to *Religion*. Since holy *Paul*, than whom never man lived freer from ſuch *vicious affections*, could not without ſo many *Proteſtations* ſecure himſelf from *the ſiniſter jealouſies* and *cenſures* of thoſe from whom he received *maintenance*. Rather ſhould their *forwardneſs* to judge thus *uncharitably* of us, make us to walk the more *warily* and *ſafely*, not to give them cauſe: but to be ſure in our whole courſe to have both *the warrant* for what we *are to do*, and for *what we have done* the *teſtimony* of a *good Conſcience*. That if yet they will needs *ſpeak evil of us*, or *of evil doers*, they may do it *grunto*, and to their *own ſhame*, and not *ours*.

a *Ne admittam culpam ego meo ſum promus pectori: Suſpicio eſt in pectore alieno ſita.* Plaut. in Trinum. 1. 2.

1 Pet. 3. 16.

22. Obſerve hence *thirdly*, with what *great caution* the Apoſtle here ſpeaketh; and wherefore elſe he is occaſioned to ſpeak of *himſelf*, or his *own affairs*. It were certainly good *forus*, (in the publick exerciſe of our *Miniſtry* at leaſt,) where we may avoid it, not to meddle at all with *perſonal* and *particular things*, that concern either *our ſelves* or *others*. Both becauſe the more we deſcend to *particulars*, the more ſubject we are to *miſtakings*, (for *deſcendendo contingit errare*;) and the leaven of a little *error* or *indiſcretion* in the Pulpit, will ſowre a great lump of *Truth* and of *Wholeſome doctrine*: As alſo becauſe *perſonal matters* can hardly be ſo dealt in, (eſpecially in publick) but that, through *prejudice* and *the partiality* of mens *affections*, offence and diſtaſt will be taken thereat by ſome or other. It were beſt for us therefore, (that we either do not *miſtake*, or be not *miſtaken*,) to hold us to *general truths*, forbearing *perſonal matters*, as much as may be. But where a *neceſſity* lieth upon us, not with conveniency to be avoided, (as ſo *the Caſe* may be,) to ſpeak of our own or other mens *particular concernments*: it ſhould be our great care by our bleſſed Apoſtles example, to ballance well every word we ſpeak, and to uſe ſuch *caution* and *diſcretion* therein, that we leave nothing (as far as is poſſible) ſubject to *miſconſtruction*; neither *inject ſcruples* into the heads and minds of our *hearers*, which we ſhall not withall have ſufficiently *removed*: and not only to be ſure to avoid *the juſt giving*, but to uſe our beſt diligence alſo to prevent *the unjuſt taking*, of offence at any thing we ſhall deliver.

22. Obſerve

10. Observe *Fourthly*, how ready the Apostle is upon every needfull occasion, as to keep himself from *the crime*, so to clear himself from *the suspicion* of evil. He that is wanting to his own *just defence*, transgresseth *the Law of God*, and *the rule of Charity*, in bearing *false witness* against himself. And it is not only *cruelty* but *stupidity* too, for a man wholly to dis-regard what *others think* of him. Especially *pernicious*; when their mis-conceits of *the person* may draw prejudice upon *his Doctrine*, and consequently bring scandal unto *the Gospel* of Jesus Christ. It carryeth with it ever a strong presumption of *guilt*, but an infallible argument it is of *vanity* howsoever; When a man sweareth to put away a *crime* from him, before it be *laid* to him: and labours (as a woman in travel) to be delivered of *an excuse*, ere any body have *accused* him. But, for to stop the mouth of *calumny* upon a false charge, or to prevent *misprisions* where they are likely to ensue, and may do harme if they should ensue: there to *justifie* our selves, and by publick *manifesto* (as it were) to *disclaim* what we might be wrongfully *charged* withall, is many times *expedient*, and sometimes *necessary*. *I am become a fool in glorying*, saith our Apostle, *but ye have compelled me*. As who say; your under-valuing of me, to the great prejudice of *the Gospel*, but advantage of *false teachers*, hath made that *glorying* now *necessary* for me, which had been otherwise but *vanity* and *folly*. When his case falleth to be ours; we may then do, as he now doth; *purge our selves* from false *crimes* and *suspicions*, and *maintain* our own *innocency*. Only be we first sure, that *our consciences* stand clear in *the sight of God*, before we endeavour to clear *our credit* before *the faces of men*. Lest by *justifying* our selves before them, we contract *a new guilt* before him: and so become, indeed *worse* then *we were*, by striving to seem *better* then *we are*.

a Omnes bonos, bonasq; accusatè adde rei, Suspicionem & culpam ut ab sè segregent. Plaut. in Trinum. 1.2.

2 Cor. 12. 11.

All these from *the Protestation* in the former part of the verse, Οὐχ ὡς &c. *Not that I speak in respect of want.*

13. But *the main* of our business is (as I said) in the latter part of the verse; concerning *the Nature* and *the Art of Contentment*. All "Arts have their *Prægnita*: so hath this. The first and chiefest "whereof is (as in all other *Arts* and *Sciences*) to understand, *Quid sit*, "*Quidque agitur*, what it is that we are to treat of as *the subject matter* of the whole discourse; as whereunto all the *Precepts*, *Rules*, and "*Conclusions* therein contained must relate. We shall never learn *the art*, unless we first know *the Nature* of *Contentment*. Of that therefore *first*, from these words, (very few in the Original,)

In whatsoever state I am

Wherein *the Nature* of true *Contentment* is (by intimation) discovered from *the Object* thereof in *three particulars*; partly *limited*, and partly *unlimited*. Limited *first*, in respect of *the Person*: it must be a mans *own estate*. The verb here is in *the first person*,

person, viz. *I am*. Limited *secondly*, in respect of *the time*: it must be a mans *present estate*. The verb here is of *the present tense*, viz. *I AM*. But *thirdly*, for the *kinde* (high or low;) for *the Quantity* (great or small;) for *the Quality* (convenient, or inconvenient;) and in every other respect, altogether indifferent and *unlimited*. So it be a mans *own*, and *present* estate, it mattereth not else what it be; so indefinite, *In whatsoever estate*. In these *three* joyntly consisteth *the nature* of contentment: in any of which who ever failes, is short of St. *Pauls* learning. That man only *hath learned to be content*, that can suffice himself with *his own* estate, with *the present* estate, with *any estate*. Of these *three* therefore in their order. And first of the *Limitation* in respect of *the person*, That a man rest satisfied with *his own estate*.

15. The very thing (to my seeming) principally intended in *the last Commandment* of the *Decalogue*, Thou shalt not covet. Which forbiddeth expresly the coveting of *our neighbours house, his wife, his cattle*, and proportionably, the coveting of his *farm*, his *office*, his *honour*, his *kingdom*; and generally *the coveting* of any thing *that is anothers*. "Which is as much in effect, as to require every man to rest "*fully satisfied* with that portion of *outward things* which God hath "been pleased by fair and justifiable wayes in his good providence to "*dispose* upon him, without any *desire* of that which is *another*. They who conceid, that thing in that *Commandment* properly forbidden, to be the *primi motus*, those *first motions* or stirrings of sin which we call *Concupiscence*, arising in the *sensual appetite* ("corrupted through *Adams* fall, as all other faculties of the soul are) before any actual deliberation of *the Understanding* thereabout, or actual consent of *the Will* thereunto: I must confess do not satisfie me. For those *motions* or stirrings, (supposing them *sinful*) are according to their *several objects* (so far as they can be supposed *sinful*) forbidden in every of *the Ten Commandments* respectively: even as the *Acts* are, to which they refer, and from which they *differ*, not so much *in kind* as in *degree*. I much rather incline to their judgement, who think the thing properly and principally there forbidden, to be *an inordinate desire* after that which by right or property is *anothers*, and not *ours*.

16. And then these words of *the Apostle*, Heb. 13. may serve for a (short, but full) Commentary upon *that last Commandment*: both in *the Negative*, and in *the Affirmative* part thereof. *Let your conversation be without covetousness*; the Negative: *and be content with such things as ye have*; the Affirmative. When we endeavour or desire to get from another that which is his, by any *fraudulent, oppressive*, or other *unjust* course; we are then within the compass of *the eighth Commandment, Thou shalt not steal*. "as is evident from "the Analogy of our Saviours Expositions upon the other *Commandments*, wherein *Murder* and *Adultery* are forbidden; *Matth.* 5.

Heb. 13. 5.

But

But the last Commandement, *Thou shalt not covet*, cometh more within us, condemning every *inordinate desire* of what is *not ours*, to their we have no *actual intention* to make it ours, by any unlawfull (either *violent* or *fraudulent*) meanes. The harbouring in our hearts, that what is our neighbours were *ours*; his *Wife*, *House*, *Servant*, *Beast*, or his *anything* Ours; without considering whether he be *willing* to part with it or no, or whether it be *meet for him* so to do or no: is a corrupt ruin of corrupt *self-love*, a direct breach of the holy *Law of God* in that *last Commandement*, and flatly opposite to this *Christian*, or *self-sufficiency*, wherein true contentment consisteth.

17. *Ahabs* sin was this; when first his teeth began to water after *Naboths Vineyard*. He won indeed afterwards a great deal further. He brake *the eighth* Commandement, *Thou shalt not steal*, and he brake *the sixth* Commandement also, *Thou shalt not kill*; when he took *Naboths* both *house* and *Vineyard* from him by a most unjust and cruell oppression. All this came on afterwards. But his *first sin* was meerly against *the last Commandement*; in that he could not rest himself *satisfied* with all his own *abundance*, but his mind was set on *Naboths* plot; and unless he might have that too (lying so conveniently for him) to lay to his *demesnes*, he could not be at quiet. He had not as yet, (for any thing appeareth in the Story) any setled *purpose*, any resolved *design*, to wrest it from the owner *by violence*, or to weary him out of it with *injust vexations*: So he might but have it upon any *fair termes* ("either by way of *Sale*, "he would give him full as much for it as it could be worth of any "mans money; or by way of *exchange*, he would give him for it a "better plot of ground then it was; either way should serve his "turn. *Naboth* should but speak his own *conditions*, and they should be *performed*. Many a *petty Lord of a hamlet* with us, would think himself disparaged in a Treaty of *Enclosure*, to descend to such low *Capitulations* with one of his poor *Neighbours*, as the great *King of Israel* then did with one of his *Subjects*, and to sin but so *modestly*, as *Ahab* yet did. Here was neither *fraud* nor *violence*, not so much as *threatning* used; but the whole *carriage outwardly* faire enough, and the *proposals* not unreasonable. All the sin, (as yet) was *within*. The thing that made *Ahab* even then *evill* in the sight of God, was *the inordinacy* of his desire after that Vineyard, being *not his own*: which inordinacy upon *Naboths* refusall of the offered conditions, he farther *betrayed* by many sins, the effects of a *discontented mind*. For in he commeth, heavy and displeased; taketh *to bed*; looketh at no body, and out of sullenness forsaketh his *meat*. Had he well learned this piece of the lesson in the Text, to have contented himself *with his own*, both *his body* had been in better *temper*, and *his mind* at better *ease*, and *his conscience* at better *peace*, then now they were.

a—μηδ' ἔχειν τ' ἀλλότριον. Eurip. Hecub. &c.

1 King. 21. 1. &c.

a--*si angulus ille Proximus accedat; qui nunc denormat agellum!* Horat 2. satyr. 6.

Gen. 14. 21. &c.

18. *Abraham* it seemeth had learnt it. Who was so far from all *base desire* of enriching himself with *the King of Sodoms goods*, that he utterly *refused* them, when he might have taken them, and *held* them without any injustice at all. He had, or might have had, *a double Title* to them. They were his *Jure belli*, by *the Law of arms* and of *Nations*, having *won* them in the field, and in a *just warre*: and they might have been his *jure donationis*, by the Kings free donation, [*Give me the Persons, take the goods to thy self*] if he had been minded to *accept* the offer. But *Abraham* would none: *contenting* himself with what the Lord had blessed him withall, he did not *desire*, neither would he *take from a thred to a shoo-latchet*, of any thing that appertained to the King of *Sodom*.

α τα κτ' ἀξιωμα μεσιτ-ειαν ἢ μεσιτ-ειαν τ. ἀγαθ. φασι. Arist. 1. Polit.

19. But what need we seek any other (indeed where can we find a better?) *Example* to instance in, as to the matter we now treat of, then this *our Apostles*? for we do but recall to minde the *Protestation* of his once before mentioned, made before the *Clergy* of *Asia* in his *Visitation at Miletum*, Act. 20. [*I have coveted no mans silver, or Gold, or Apparell.*] Brave and noble was the challenge, that *Samuel* made in a full assembly of the whole people of Israel [*Behold here I am, witness against me before the Lord and before his Anointed. Whose Oxe have I taken? or (whose Asse have I taken) or Whom have I defrauded? whom have I oppressed? or of whose hands have I received a Bribe?*] Possibly there are *Judges* and *Officers* in the world, that would be loath to make so bold a *challenge*, and venture *a fair tryall* upon it. Yet commeth *that challenge* far short of *this protestation*: *Samuel* speaketh only of *not taking*; St. *Paul* also of *not coveting*: according to the expresse letter of the prohibition in *the Decalogue*. Οὐκ ἐπιθυμήσεις, *Thou shalt not covet*, saith the Law: his Conscience answereth, οὐκ ἐπεθύμησα, *I have not coveted*. So good a proficient was he, so perfect a Schollar in this *holy learning*; that he could it *Verbatim*. And might he well say and truly: for he had *indeed learned* to be content with his own.

Act. 20. 33.

1 Sam. 13.

20. And mought not we *learn* it too, think ye, as well as he? Sure we mought; for what should hinder? Only if we would but rye our selves strictly to those *Rules* (those I mean of *Justice* and *Charity*) which are *the first elements* of this learning. For *Justice* first: the Rule is, *Suum cuique*, That every man have what of right to him appertaineth. Now every mans *right* unto any of "the things of this world, ariseth from Gods disposall thereof by "such wayes and meanes (ordinarily,) as by *the generall Law*, and "common consent of all civill Nations, or by *the positive Laws* of "particular Kingdoms and Common-wealths (not repugnant "thereunto) are allowed for that end: as *Descent*, *Guift*, *Pur-*"*chase*, *Industry*, &c. Whose *distributions*, howsoever *unequall*, "they may seem to us, are yet evermore *just* in themselves, and

"as they come from him. So that every man is by us to be ac-
"counted *the just owner* and proprietary of that whereof he is *the*
"*legall possessor*: yea, though it do appear to us to have been very
"*unjustly gotten*, either by himself, or by any of those from whom
"he had it. His very *possession* I say, although without a *justifiable*
"*Title*, is yet sufficient to make it his, as to *the entendment of the*
"*Law* in that behalf; that is to say, so far forth as to render our
"*desiring* of it from him unlawfull *to all intents and purposes* in that
"one case only, when *the right* is in us, though he be *in possession*.
"In all other Cases *possession* is a good plea, *the Title of Possession*
"being in all reason to be esteemed *good* against him, that is not able
"to shew a *better*.

11. If then we be at any time carryed with a restless and *inordinate desire* after that, which the hand of *Providence* hath been pleased to dispose otherwhere, (and our selves have *an antecedent right*, whereby to enable it *unto us*) do we not take upon us (after a sort) *to controle* the holy and wise *appointments* of our good God? For if it were *indeed* fit for us then him, and "not *in opinion* only: could not the Lord by his *Almighty power*, "and would he not in the dispensation of his *good providence*, have "by some honest meanes or other *disposed* it upon us rather then "upon him? By this extreme *partiality* to our selves, we become *unjust Judges of evill thoughts*: in setting that *upon our selves* in our *own thoughts*, as fittest for us, which God hath thought fit to settle rather *upon another*. The story in *Xenophon*, how young *Cyrus* was corrected by his *Tutor*, for bestowing *the two coats* upon two of his schoolfellows, according to *the fitness* thereof to their *two bodies* in his own discretion; without enquiring first (as he should have done) who was *the rightly owner* of either: it is so well known, and withall pertinent to our present purpose, that I shall not need either to *relate* it, or *apply* it. When Almighty God then, by *disposing* of these outward things, hath manifested his pleasure to give out neighbour *a property* in them: it is an *unjust desire* in us, to *Covet* them from him, and to *wish* them transferred upon our selves.

Lib. 1. Κυρ. παιδ.

12. *The other Rule* I told you of, is that of *Charity*. Which binding us to *love our neighbour as our selves*, must needs bind us "consequently to rejoyce *in his good*, as *in our own*; and not with "any thing to his *prejudice*, no more then *to our own*: and conse-"quently to these, *to be content* that he should injoy that which God hath allotted him *with our good will*, as we desire to hold that which is in like manner allotted us *with his good will*. There is no such enemy to *brotherly love*, as is *Self-love*. For look how much we bestow upon *our selves* more then we should, we must needs leave *to our brother* so much less then we should. And it is nothing but this over-much *love of our selves*, that maketh us so much covet

to have *to our ſelves* that which belongeth not to us. *If ye fulfill the royall Law according to the Scripture, Thou ſhalt love thy neighbour as ſelf*, ye do well, ſaith St. *James*: Very well this. *But if ye have reſpect to Perſons*, (eſpecially if ye become partiall once to your own perſons;) that is not well: then *you commit ſin*, ſaith he, and are *convinced of the Law as tranſgreſſors*.

Jam. 2. 8.

—9.

23. But this is *Durus ſermo*, may ſome ſay. It were hard ſo to *confine* mens minds to that which is *their own*; as not to allow any deſire at all of that which is *anothers*. If we ſhould conceive the Law thus ſtrict: it would deſtroy, not only *all humane ordinances* that concern trading and commerce, as *buying*, *ſelling*, *exchanging* &c. (without which publick ſocieties cannot ſubſiſt;) but even *the divine ordinance* alſo of earning our livings by *labour* and *induſtry*. Then might no man endeavour by honourable and vertuous atchievements to raiſe himſelf a *fortune*, or make way for his future *advancement*, or do any thing whatſoever, whereby to acquire or derive upon himſelf a *property* in any thing that were not *his own* already: Since none of all this can be done without a deſire (in ſome degree or other) of that which is *anothers*.

24. This *Objection* need not much trouble us. Not *Juſtice*, not *Charity*, nor the Holy *Law of God* which giveth rules to both, condemn *all deſire* of that which is *anothers*; but an *inordinate deſire* only: that which is *orderly* and rightly qualified, they all allow. All the difficulty in this matter will be, (and that will make us ſome buſineſs) how to diſcern betweene an *orderly*, and an *inordinate deſire*: that ſo we may be able to judg rightly concerning our own *deſires* at all times; whether they be ſuch as are allowed, and may conſiſt with *contentment*; or ſuch as are *forbidden*, and cannot conſiſt therewith. Which is to be done by duely conſidering of thoſe *three* eſpeciall *Qualifications*, which are all requiſite (the concurrence, I mean, of *the whole three*) to the making up of an *orderly deſire*: in any of which if there be a failer, *the deſire* becometh *inordinate* and ſinfull. Theſe *three* are, in reſpect; First, of *the Object*; Secondly, of *the Act*; Thirdly, of *the Effect* of the deſire.

25. For *the Object* firſt. If I deſire but that from my neighbour, (ſay it be his *houſe*, *land*, *beaſt*, or other *commodity*) which I find him *willing*; or may reaſonably preſume he will not be *unwilling* (for that I ſee no cauſe why he ſhould be ſo) to part withall; eſpecially if *the having thereof* be viſibly ſo much greater *advantage* or *convenience* to me, then *the wanting therewith* could be *loſs* or *inconvenience* to him; that I ſhould be as *ready* to pleaſure him with *mine*, were my caſe his, as I am now *deſirous* he ſhould pleaſure me with his: If all this be done and meant by me *bonâ fide*, and that I am willing withall to make him a *valuable compenſation* to the full for whatſoever *loſs* or *inconvenience* he ſhall ſuſtain thereby

by, and according to *the worth* of the thing: my *desire* is thus farre *regular*. In this manner *Abraham* desired of *Ephron the Hittite* a ſpare portion in one end of his field for a burying-place for *Sarah*: when as, being *a ſtranger*, he had no *poſſeſſion* among them wherein *to bury his dead*, Gen. 23.

26. But if I ſhall deſire to have that from him, which probably is as *uſefull* and *expedient* for him, as it can be for me, or which he taketh ſome *pleaſure* or *content* in, or is very *unwilling* howſoever ("though for no great reaſon perhaps, but *for his minds ſake* only) to part withall; or which (if it were mine own caſe) I ſhould be *loth* to forgo to another, that ſhould in the like kind *deſire* it from me: If yet, when all this appeareth to me, I perſiſt in my former *deſire* notwithſtanding, and thirſt after it ſtill; this is an *unchriſtian*, and ſo an *inordinate deſire* in me. *Ahabs deſire* was ſuch. After he ſaw *Naboths heart* ſo ſet upon his *ancient inheritance*; that he would not part with it upon any termes; For he had given him *a flat denyall*, and rejected all Motions for an *alienation* with an *Abſit* (*the Lord forbid it me, that I ſhould part with the Inheritance of my Anceſtors*;) yet he muſt have it tho; nothing will content him without it. That for *the Object*. Gen. 23.4 &c. 1 King 21. 3.

27. *Secondly*, for the *Act*, or more immediate effect of *the Deſire*. If I *deſire* any thing that is my neighbours with a *moderate* and ſober deſire; ſo as I can ſet *my heart* at reſt, fall out as it will, and compoſe *my affections* to an indifferent temper whether I obtain my deſire or no, ("If I may have it well and good; if not, no great harm done, I am but where I was:) my *deſire* is alſo thus far *regular*, and hindereth not but that I may be well enough *content* notwithſtanding.

28. But if my *deſire* raiſe *muddy* and *perturbations* in me, and breed troubled and confuſed *thoughts*; ſo as to diſquiet me in *my ſleep*, diſtract me in my *devotions*, deſturb me that I cannot walk in the wayes of my *calling*, or perform *the common offices* of life with any cheerfulneſs, or any other way *diſtemper* the calm *tranquillity* of my mind and ſoul: then is my *deſire* ſo far forth an *inordinate* and *covetous* deſire, and inconſiſtent with true *Contentation*. And ſuch again was *Ahabs*. When he could not have his longing, *Nec manus nec pes*; He could neither *eat* nor *drink* nor *ſleep*, nor enjoy any thing he had, nor do any thing he ſhould for thinking of it: nothing but *lowre*, and *mumble*, and *fret* for grief and deſpight: have it he muſt, or he ſhould never be well. 1. King. 21. 4.

29. There are thouſands, that would loth be reputed *Covetous*, yet have a grudging of his diſeaſe: and *it is an evill diſeaſe*. For tell me, (to cloſe a little with thee, thou that ſcorneſt the name of *Covetous*,) whence is it, that thou either *pineſt away* with envye at *the Greatneſs* of thy neighbours, or *repineſt* with murmuring at *the ſcantneſſe* of thy own portion? theſe are perilous *ſymptomes*

2—*majorque videtur, & melior, vicina seges.* Juven. Sat. 14.

Hor. 1. Serm. 1.

comes. Why art thou every and anon maundering, that his *farm is better* then thine, his *meddows greener* then thine, his *corne rancker* then thine, his *cattell fatter* then thine, his *ware-house fuller* then thine, his *office gainfuller* then thine, his *service better rewarded* then thine, his *trading quicker* then thine; and I know not how many things more?

Quodque sapella aliena gerat distentius uber
Tabescas? ——

Must *thine eye* needs *be evill* towards him because *the hand* of God hath been *good* to him? *Tolle quod tuum, & vade.* Take that is thine, and go thy way, and *rest* quiet with it. Be *thankful* to him that gave it, (it was more, I ween, then he owed thee:) and in Gods name make thy "best of it (*Spartam quam nactus es, hanc orna.*) But do not *desire* that "*inordinately*, which thou canst not compass *honestly*, and which (if "*dishonestly* gotten), thou shouldest have little joy of, when "thou hadst it. Say *thy lot* be not all out as thou couldest *wish* (indeed what mans almost is so?) yet take comfort in it onward, *till better come. Better* may come, when God seeth thee *fit for better*: but *fit* thou art not, so long as thou art not *contented* with what thou hast.

30. Lastly for *the consequents*, or remoter effects of *the De-*"*sire*. *Desire* looketh ever at *the end*, carrying the mind and "thoughts thither with some eargernes: and therefore stirreth "*endeavour* in the use of such *means* as are likely to bring men to "the *desired end* the soonest, and so putteth them upon *action*. Whence commonly such as *the desire* is, such is *the endeavour* also: and that, both for *Quantity* and *Quality*. According to the strength of *the Desire* is the bent also of *the endeavour*: and according as *the Desire* is qualified, (*Morally* qualified I mean, that is, either *good* or *bad*;) *the endeavour* also is conditioned much what like it. If then I can so bound *my desire* of something which another hath, as to resolve and hold, not at any hand to attempt *the obtaining* thereof by any other then by fair and warrantable and conscionable means: *my desire* is also thus farre *a regular* and *lawfull desire*. So

1 Sam. 24. 4. & 26. 8.

"*David*, though he could not but *desire* the accomplishment of "Gods gracious promise of advancing him to *the Kingdome*, which "was *not his* yet (otherwise then in Gods designation) but *unodorn*

1 Sam. 24. 6. & 26, 11.

"yet when he was urged by his followers, to lay hold of a fair "opportunity, which (as they thought) God had *put into his hand* "for the effecting thereof: his soul did so much *abhorre* the very mention of such a fact, that at *two* severall times, he would not so much as take the advise into the least *deliberation*, but rejected it with an *Absit too*. Shall I lay these hands upon the *Lords anoynted*? *God forbid*. No saith he, I will not do it *for a Kingdome*.

Such

Such *wicked facts* I leave for wicked *men* to act. God can and will I know in his due time make good *his own promiſe* without *my ſin*. I ſhall be content to *wait his leiſure*, and to remain in the *ſad condition* I now am in, till it ſhall pleaſe him to bring me out of it, rather then clog my *conſcience* with the guilt of ſuch a horrid crime. 1 Sam. 24. 13.

31. But if my *deſire* ſhall prompt me to that reſolution ſo common in the world, (*rem ſi poſſis, recte; ſi non, quocunque modo rem,*) I would rather have it *fairly* if it might be; but if it will not come ſo, yet would I have it *howſoever*: my *deſire* becommeth an unjuſt and *inordinate deſire*. Such was *Ahabs* ſtill: his example, you ſee, furniſheth us at every turne. He muſt have *the Vineyard*: or, that he muſt. Hor. 1. Ep. 1. *unde habeat quærit nemo, ſed oportet habere.* Juven. ſat. 14.

Cujus ſi dominus pretio non vincitur ullo. &c. Juven. ibid.

If *money* will fetch it, *Naboth* ſhall have his own asking: But if that will not do the deed, ſomething elſe muſt. *Letters* ſhall be written, *Witneſſes* ſuborned, *Judges awed*, *juſtice* perverted, and an *innocent perſon* (if *the ſituation of his Vineyard* had not made him guilty) in a godly formall pageant of *a legall proceeding* with much baſe hypocriſie, and in a moſt undue unworthy manner, *accuſed, condemned, executed*. *Quid non mortalia pectora cogis?* Stand amaſed, and conſider, what a maſs of ſin and miſchief, the leaſt indulgence to a vicious *inordinate deſire* may lead you to at the laſt, more then perhaps you could at the firſt ſuſpect your ſelf capable to fall into.

32. What ſhould I ſay then, Brethren? Even what our Lord hath ſaid before me, *Take heed and beware of Covetouſneſs*; Look upon all *the frauds* that are practiſed every where among the ſons of men; take a ſurvey of all *the oppreſſions*, the greater and leſſer *oppreſſions*, that are done under the ſunne: you ſhall finde the moſt of them to owe both their *firſt birth* and *after-growth* to this curſed *root of Covetouſneſſe*. *Extortion, Bribery, Flattery, Calumny, Perjury, Simony, Sacrilege, unjuſt Wars and Suits*: do they not all come from hence? *Falſe weights and meaſures* in the markets; *falſe lights and wares* in the ſhops; *falſe pleas and oaths* in the Courts; enhaunſing of *fees*, trucking for *expedition*, racking of *rents*, cracking of *banckrupts*, depopulating of *townes*, projecting of *Monopolies*; and God koweth how many more, (my breath would faile me, and the time, but to name them,) are they not all from hence? And doth not the rifeneſs of them abroad the world, unanſwerably convince the men of this generation, of much *injuſtice* and *uncharitableneſs*, in *coveting* other mens goods, and not being *content with their own*. a *Iude fere ſcelerum cauſa: nec plura, quam ſæva cupido Immodici cenſus.* Juven. ſat. 14. 1 Tim. 6. 10.

33. Upon this *firſt point* I have ſtood the longer, being the principall

principall of *the three*, and the foundation of the *other two*. That now ſettled, we ſhall be like to come off with quicker diſpatch in the reſt. *The object of contentment*, as it is limited in reſpect of *the Perſon*; It muſt be a mans *own eſtate*, (of which hitherto.) ſo is it limited in reſpect of the *Time*; It muſt be a mans *preſent Eſtate*, (of which next.) The Text hath not ἐν οἷς ἦμην in the *preter*. In what ſtate I *have been*; nor ἐν οἷς ἔσομαι in the *future*. In what ſtate *I ſhall be*: but in *the preſent*, ἐν οἷς εἰμὶ, In whatſoever ſtate *I am*. Look what *God* (who is *Lord* of all) and diſpenſeth to every man ſeverally as he will) diſpoſeth upon him for *the preſent*; although perhaps farre ſhort of what he may have had in ſome times *heretofore*, or of what he may probably have in poſſibilities and reverſions *hereafter*: he that hath *a contented mind* doth not afflict himſelf, either with *penſive* thoughts, at *the remembrance* of what he *hath been*; or with *ſuſpencefull* thoughts, in forecaſting both his *hopes* and *fears* what he *may be*: But he giveth himſelf up to the Lords *preſent diſpoſall*, and reſteth ſatisfied with the portion that is *before him*. Ἀρκούμενοι τοῖς παροῦσιν, ſaith the Apoſtle expreſly, *Heb.* 13. being content a *with the preſent things*: and elſewhere, *Having food and rayment* (ſo he in the preſent tenſe ſtill) *let us be therewith content.*

Heb. 13. 5.

a—ἐφ' οἷς παρεῖσι τοῖς παροῦσι. Iſocrat. orat. de pace.

1 Tim. 6. 8.

34. Grant but *the former part*, already made good, That we are to be content with *our own*; and this will follow of it ſelf, That we are to be content with *the preſent*: becauſe nothing can be truly ſaid to be *our own*, but *the preſent*. What is *paſt* and gone, perhaps it *was ours*; but we cannot ſay, *It is ours*, now: and what is *future* and to come, perhaps it may *be ours*, (and perhaps it *may not* be;) but we cannot ſay, *It is ours* yet. *Panem noſtrum quotidianum*, our daily bread; or (as ſome tranſlate it) *hodiernum*, our this dayes bread: ſo we are taught to *ſtile* it, when we *beg* it. *Noſtrum* and *Hodiernum* may be well put together; for it is only *this dayes bread* that is *our bread*. Another *dayes* bread may be another *mans* bread, for ought we know.

Nam propriæ telluris herum natura, nec illum,
Nec me, nec quenquam fecit.

Horat. 2. ſat. 2.

All theſe things paſs to and fro in the world from one hand to *another*, and ſo to *another*, and *another*, even and anon on ſome *vſufruct* or other; many times in a moment ſhifting Maſters; and ſeldome ſtay long in a place. When one would think we had them faſt: either *they take them wings*, and *fly away*; and leave us behind; or *our thread is cut*, and we *drop* and leave them behind. And how ſodainly this may be done, who knoweth? Perhaps before to morrow, (*ſtulte, hac nocte*: and then what was ours goeth another way, who knoweth whither? Perhaps to a meer ſtranger (*cujus erunt?*) *Thou fool, this night thy ſoul ſhall be*

a—*tanquam ſit proprium cuiquam, punctum quod mobilis horæ Permutet dominos, & cedat in altera jura.* Horat. 2. Epiſt. 2. Prov. 23. 5. Luke 12. 20.

be required of thee: then whose shall these things be, thou now callest *thine?* Nothing is certainly *ours*, but *the present*: and of that we have no farther *certainty* then *the present*. So that unless we can frame our mindes to be content with *the present*, we shall never be able to find any *certainty* whereon to rest.

35. And hereunto *secondly*, that all sollicitous looking forward and beyond *the present*, doth *ipso facto* and of it self take off so much from our *content*. It raiseth up many foggie mists of *hopes* and *fears* and other *perturbations*, that disquiet the mind wonderfully, and torture it with suspencefulness and anxiety. *Spemq; metumq; inter dubii*. Whilest men, through *the desire* of having, hang in suspense betwixt *the hope* of getting, and *the fear* of missing; they cannot chuse but *pierce themselves through with many sorrows*, and create themselves much unrest. 1 Tim. 6. 10.

Lætus in præsens animus quod ultra est
Oderit curare;

And again,

Dona præsentis cape lætus horæ, &
Linque futura. Hor. 2. Carm. 16. —3. Carm. 8.

"These and sundry other like passages we meet with in *the Poets*, together with those *phrases* so usual with them,

"[a] *In diem vivere &c.*——

"would be good meditations for us: if we should understand "them in that *Christian sense* whereto we now *apply* them, "and which the words themselves will bear; and not in *the Epi-*"*cures sense*, wherein for the most part they that used them *meant* "them. But I rather give it you in our Saviours words; *Take therefore no thought for the morrow, for the morrow shall take thought for the things it self: sufficient unto the day is the evil thereof.* Matth. 6.

a—Ἡ ἐφημέρευον βίον ἔλαχον. Anthol. 2. Epigr. 47. —*Ille potens sui, Lætusque vivet, cui licet, In diem dixisse vixi.* Horat. 3. od. 29.

Mat. 6. 34.

36. A *third consideration* there is, nothing less available then either of the former, but rather much more, to them that can lay hold of it ("for it is above the reach of *Poets* and *Philosophers*, and be-"yond the ken even of professed *Christians* that want the *eye of Faith*) to frame us to contentment with *the present*: arising from the contemplation of the infinite *love* of our gracious Lord God joyntly with his infinite *wisdome*. By these as many as are truly *the children of God* (by *faith*, and not *titulo tenùs* only) are assured of this most certain truth; That whatsoever their *heavenly Father* in his *wisdom* seeth *best* for them, that evermore in his *love* he provideth for them: From which *Principle* every man that truly feareth God, and hath fixed his hope there, may draw this infallible *conclusion*, demonstratively

monſtratively and by the Laws of good diſcourſe, *(per viam regreſſus)* This my good God hath *preſently ordered* for me: and therefore it muſt needs be he ſaw it *preſently beſt* for me. Thus may we *ſugere mel de petrâ*; gather grapes of *thorns*, and figs of *thiſtles*, and ſatisfie our ſelves with *the honey* of comfort out of the *ſtony rock* of barrenneſs and adverſity.

37. Where are they then, that will tell you, On the one ſide what jolly men *they have been*: But *miſerum eſt fuiſſe*. Having been born and bred to *better fortunes*, their ſpirits are too great to ſtoop to ſo *low a condition* as now they are in. If it were with them, as in ſome *former times*, no men ſhould lead more *contented* lives then they ſhould do. Or that will tell you on the other ſide, what jolly men *they ſhall be*: when ſuch fortunes as they have *in chaſe* or *in expectation* ſhall fall into their hands; they doubt not, but they ſhall live as *contentedly* as the beſt. Little do the one ſort, or the other, know *the falſeneſs of* their own unthankful and rebellious *hearts*. If with *diſcontent* they repine at what *they are*; I ſhall *doubt* they were never *truly content* with what *they were*, and I ſhall *fear* (unleſs God change their hearts) that they will never be *well content* with what *they ſhall be*. He that is indeed content when *the Lord giveth*, can be content alſo when *the Lord taketh away*; Job 1. 21. "and with *Job* bleſs the holy Name of God for both. He had a "minde contented in *as good* (though perhaps not in *ſo high*) a mea- "ſure, when he ſat *upon the dunghill* ſcraping himſelf with a pot- "ſheard, in the midſt of his incompaſſionate friends; as he had when "he ſate *in the gate* judging the people in the midſt of the Princes and "Elders of the Land.

38. It were certainly therefore beſt for us, to *frame our mindes* now the beſt we can to our *preſent eſtate*, be it better or worſe: that whether it ſhall be better or worſe with us *hereafter*, we may the better *frame* our mindes to it then alſo. We ſhould all do in this caſe, following *the Lord* which way ſoever he leadeth us, as *the Iſraelites* followed the guidance of *the cloudy-fiery-pillar*. When it *went*, they went; when it *ſtood*, they ſtood: and look which way it went, to *the North* or to *the South*, the ſame way they took: and whether it moved *ſwiftly* or *ſlowly*, they alſo framed *their pace* accordingly. We are in like ſort to frame our ſelves and wills to a holy *ſubmiſſion*, to whatſoever *the preſent* good pleaſure of his will and providence ſhall *ſhape out* for us.

a ἕπου θεῷ. Plato. Numb. 9. 15. &c.

39. Which yet let no man ſo deſperately miſ-underſtand, as to pleaſe himſelf hereupon in his own *ſloth* and ſupinity, with *Solomans ſluggard*; (whom that wiſe man cenſureth as *a fool* for it) who *foldeth his hands together*, and letteth the world wag as it will, without any care at all what ſhall become of him and his another day. "And yet, as if he were the only wiſe man (*Sapientum octa-* Eccl. 4. 5.—6.

"vus,

"vus, wiſer *then ſeven men that can render a reaſon*) he ſpeaketh ſentences, (but it is like *a parable in a fools mouth*, a ſpeech full of *reaſon* in it ſelf, but by him witleſly *applyed*,) and telleth you, that *Better is a handfull with quietneſs, then both the hands full with travel and vexation of ſpirit*. Would you not think him the moſt "*contented* ſoul that lives? But there is no ſuch matter. He is as *deſiring* and as *having*, as the *moſt covetous* wretch that never ceaſeth toyling and moyling to get more: if he might but *have it* and never "*ſweat* for it. (Prov. 16. 16. —7.)

40. Nor yet *Secondly* ſo, as to paſs *cenſure* upon his brethren, as if it were nothing but *Covetouſneſs* or *Ambition*, when he ſhall obſerve any of them by their *providence*, *induſtry*, and good *endeavours* in a faire and honeſt courſe to lay a foundation for their future better fortunes: as the *curriſh Philoſopher* ſnarled at his fellow,

Si pranderet olus ſapienter, regibus uti
Nollet Ariſtippus ——. Hor. 1. epi. 17.

For ſo long as *the wayes* we go are juſt and *ſtraight*, and *the care* we take *moderate*, and neither *the things* we look after *unmeet* for us, nor *the event* of our endeavours *improbable*; if withall *the mindes* we bear be tempered with ſuch an *evenneſs*, as to expect the iſſue with patience, and neither be *puft up* beyond meaſure with *the good ſucceſs* of our affairs, nor *caſt down* beyond meaſure if they hap to *miſcarry*: it hindereth not but we may at once both be well "*contented with the preſent*, and yet induſtriouſly *provident for the future*. The ſame Poet hath meetly well expreſſed it there, ſpeaking again of the ſame perſon, *Omnis Ariſtippum decuit color, & ſtatus, & res, Tentantem majora, ferè præſentibus æquum*. It is a point of *wiſdom*, not a fruit of *diſcontent*, when God openeth to a man a fair *opportunity* of advancing his eſtate to *an higher* or *fuller* condition then now he is in: to embace *the opportunity*, and to uſe all meet *diligence* in the purſuit, for *the obtaining* of his *lawfull deſires*. Rather it is a fruit either of *Pride*, or *Sloath*, or both, to *neglect* it: though upon the pretence of being *content with the preſent*.

a μεγάλοισι χαίρειν σμικρὰ δ' οὐδαμῶς ἔχειν. Eurip. in Jon. act. 2.

41. Paſs we now on from this *Second*, to *the Third* and laſt *point* obſerved concerning *the Object* of true Contentment: which was *the indifferency* of it, as it ſtandeth in the Text, for *the kinde*, *quantity*, *quality*, and every other reſpect (except the before excepted) altogether *unlimited*. Ἐν οἷς indifferently. Be it *high* or *low*, *rich* or *poor*, *baſe* or *honorable*, *eaſy* or *painful*, *proſperous* or *troublous*, all is a point: all that God ſendeth is welcome. He that hath *learned S. Pauls leſſon*, can make a ſhift with *any eſtate*, and reſt ſatisfied therewithall. The Apoſtle a little enlargeth himſelf in the next verſe: ſhewing that in *the change* of *outward things*,

things, his *minde* yet continued *unchanged*, and was ſtill the ſame under the greateſt contrarieties of events. *I know both how to be abaſed, and I know how to abound: every where and in all things I am inſtructed both to be full and to be hungry, both to abound and to ſuffer need.* And elſewhere he ſaith of himſelf and his fellow-labourers in the Goſpel, that *in all things* they had been carefull to approve themſelves *as the Miniſters of God, by the armour of righteouſneſs on the right hand and on the left, by honour and diſhonour, by evil report and good report*, &c. As indeed it is a point of the *ſame skill*, to know how *to abound* and how *to want*: and *equally* hard to bear *proſperity* without inſolence, and *adverſity* without impatience. The wiſe ſon of *Agur* was therefore *equally* afraid of *both*, when he prayed that God would neither give him exceſſive *riches*, nor extreme *poverty*; As one that well knew there was great and *equal danger* in *the one extreme* as well as in *the other*; if God ſhould leave us to wreſtle with *the temptations* that may ariſe from either of them by our own ſtrength alone without the aidance of his grace. But he whoſe heart is eſtabliſhed with grace, can ſort his minde to *any eſtate*, and finde content in any. He can *ſleep*, both ſecurely in *a palace*, and thankfully in *a cottage*.

2 Cor. 6. 4, 7, &c.

Prov. 30. 8.

42. *Reaſons* are: for I muſt haſten. *Firſt*, Contentment cometh from *the minde within*, not from *the things without*. *Non res præſtat, ſed animus.* If *the things* themſelves were enough to afford *content*, or breed *diſcontent*: then ſhould all men that *enjoy them* alike, be alike *contented* therewith; and all men that *want them* alike, be alike *diſcontented* thereat. Whereof daily experience ſheweth the contrary. It is therefore from the different furniture of *the minde*, that men are differently affected both with *plenty* and *want*. Now *the minde* of a godly man being ſetled upon God by a holy dependance upon his providence: hence it is, that neither *height* nor *depth*, neither *want* nor *abundance*, neither *things preſent*, nor *things to come*, nor any worldly accident can drive him from that hold. *He ſhall not be moved for ever*, neither ſhall be daunted with *any evil tidings*: becauſe his *heart is fixed*, and his *truſt is in the Lord*, Pſal. 112.

Seneca.

Pſal. 112. 6, 7.

Si fractus illabatur orbis
Impavidum ferient ruinæ.

Hor. 3. Carm. 3.

43. *Secondly*, ſuch a vaſt *diſproportion* there is between the *reaſonable ſoule* of man, and *the ſublunary creatures*; that *the appetite* of that cannot be *filled* with any of theſe. *Capacem Dei non implet niſi Deus.* The ſoul being capable of *a Communion* with God by *grace*, and *the fruition* of him in *glory*, cannot be ſatisfied with any thing that is leſs then *God*; nor therefore with any thing but *God*. At the laſt day, when *the Saints* ſhall enjoy fulneſs of glory

in

in the preſence of God, their ſouls ſhall be compleatly *ſatiated* with joy and happineſs to their utmoſt capacity (*Satiabor cum apparuerit gloria, When I awake, I ſhall be ſatisfied with thy likeneſs*, Pſal. 17.) In the mean time they are *ſatisfied* with a kinde of *fulneſs*, according to the meaſure of their preſent capacity: ſuch a *fulneſs* as ſufficeth for the ſuſtaining of their ſouls with patience and comfort; (*Sufficit tibi gratia*: Till that *ſatiety of Glory* come, my *Grace* is *ſufficient* for thee onward.) Hence groweth another *difference* between the godly, and the worldly man. The one is *content with nothing*: becauſe for want of *Grace* he hath not *a ſufficiency within*, to quiet *the deſires* of his ſoul, not to be ſatisfied with *outward things*. The other is *content with any thing*: becauſe he hath *a ſufficiency of Grace* within him, whereof (ſo long as he perſiſteth in that ſtate, and but by his own default,) *no creature* in the world can deprive him. Pſal. 17.15. 2 Cor. 12.9.

44. Again *thirdly*, the encreaſe of *outward things* rather *provoketh* the appetites of the ſoule, then *ſtilleth them*: and by that means rather putteth a man further off from *content*, then he was before.

..... Et minus hac optat, qui non habet. *Juven. ſat. 14.*

He that loveth ſilver, ſaith Solomon, *ſhall not be ſatisfied with ſilver: nor he that loveth abundance with increaſe.* As *a River*, the greater it groweth by receiving in little brooks, the *wider* and the *deeper* it weareth *the channel*: ſo all *outward things*, the more they *encreaſe*, the more they enlarge *the deſires*, ſtill to their own proportion. Was ever *Voluptuous*, or *Ambitious*, or *Covetous*, or *Malicious* man, ſo glutted either with *pleaſures*, or *preferments*, or *riches*, or *revenge*, as not to deſire more? Only the godly mans *hopes* are not ſo nipt with *the decay*, nor his deſires ſo extended upon *the encreaſe* of theſe *outward things*; as to hinder his *content*. Becauſe neither his *hopes*, nor *deſires* are ſet upon *the world*, or the things of the world: but upon *God*, and his *Chriſt*, and his *Spirit*, and his *Promiſes*. Eccl. 5. 10.

45. *Firſt* then (to infer ſomewhat briefly) why ſhouldeſt thou that liveſt in a low and *mean eſtate*, *envy* him that hath a far greater: which yet is as far from giving him *content*, as thine would be if it were his. *When riches encreaſe, they are encreaſed that eat them: and what profit*, (or pleaſure either) *is there to the owner thereof, ſave the beholding them with his eyes?* All the advantage he hath is but this: that he can ſay, *All this is mine*. The Sun is as *warm* to thee, as to him: the air as *ſweet*. Thy fare, though not ſo *coſtly*, yet as *ſavoury*: thy body as *healthy*, thy minde as *free*, as his: thy ſleep as *ſoft*, though upon *a harder bed*: thy reſt as *ſafe*, though under *a meaner roof*. If there be any difference, here it is: That as his *eſtate* is greater; ſo his *charge* is greater, Eccl. 5. 11.

and

and his *cares* greater, and his *fears* greater, and his *troubles* greater: and at the last great day, his *reckoning* shall be greater. Therefore *envy* him not.

46. *Secondly*, In this, as in most other things, most of us (God help us) make our selves a great deal of work more then needs, because we go *the wrong way* to work. For the bringing of *our minds* and *our estates* together, (for that is in a manner the whole business:) till they *meet*, there can be no true *Contentment*: we commonly begin at *the wrong end*, and so lose our labour. We strive to *fit all things to our mindes*: which (so long as our *desires* are vast and boundless,) is a *tedious* and *bootless* work.

Horace. — *Non site ruperis* —

We may *tug* hard at it; *sweat* till our hearts ake: but it will not be. Why do we not rather begin at *the other end?* do that rather, which is not only *possible*, but (the grace of God assisting) *easie* also? in striving to fit *our mindes to the things*. *Non augenda res, sed minuendæ cupiditates*: that is the way. To work our own *Contentment*, we should not labour so much *to encrease our substance*, (that is a preposterous course;) as *to moderate our desires*: which is the right way, and the more feizible. *Jacob* did not propose to himself any great matters; fat revenues, and large possessions: but only *bread to eat, and rayment to put on*, Gen. 28. No matter of what course *grain*; so it were but *bread*: to give nourishment, and maintain life. No matter for *the stuff*, or *fashion*: so it were but *raiment*; to cover nakedness, and to keep off heat and cold. Neither doth S. *Paul* speak of any choicer or costlier matters. *Having food and raiment*, saith he, *let us be therewith content*, 1 Tim. 6. He saith not τρυφὴν delicates; but τροφὴν, διατροφὰς, *food*: nor κόσμους ornaments; but σκεπάσματα, *rayment*, coverings. Any *filling* for the belly, any *hilling* for the back, would serve his turn.

Seneca. a ἃ τὴν γαστέρα πλείω ποιῶν, ἀλλὰ τὴν ἀπληστίαν ἐλάττω. Plat. 7. de legib. Gen. 28. 20. 1 Tim. 6. 8.

47. *Thirdly*, since it is a point of *the same skill* to do both; to *want*, and to *abound*: we should do well, whilest the Lord lendeth us *peace* and *plenty*, to exercise our selves duly in the *Art of abounding*; that we be the better able to manage the *Art of wanting*, if ever it shall please him to put us to it. For therefore especially are we so much to seek, and so puzzled that we know not which way to turn us, when *want* or *afflictions* come upon us: because we will not keep within any reasonable compass, nor frame our selves to *industrious*, *thrifty*, and *charitable* courses, when we enjoy *abundance*. It is our extreme *insolency* and *unthankfulness* when we are *full*, that maketh our *impatience* and *discontentedness* break forth with the greater extremity, when the Lord beginneth to *empty us*.

Quem

Quem res plus nimio delectavêre ſecundæ,
Matatæ quatient.

Horat. 1. Epiſt. 10.

As in a Fever, he that *burneth* moſt in his *hot fit*, *ſhaketh* moſt in his *cold*: ſo no man beareth *want* with leſs *patience*, then he that beareth *plenty* with leaſt *moderation*. If we would once perfectly learn to *abound*, and not *ryot*: we ſhould the ſooner learn to *want*, and not *repine*.

48. But how am I on the ſodain, whileſt I am diſcourſing of *the Nature*, fallen upon ſome of the Rules of *the Art of Contentment*? And yet not beſides *the Text* neither: the word αὐτάρκειαν containeth that too. Yet becauſe to lay down *the grounds* and *method* of that *Art*, and to do it to purpoſe, another hours work would be but little enough: I ſhall therefore forbear to proceed any further at this time. Now to God the Father, God the Son, and God the Holy Ghoſt, *&c.*

AD

AD

AULAM.

Sermon VI.

OTELANDS, Jul. 1637.

Philip. 4. 11.

——for I have learned in whatsoever state I am, therewith to be content.

1. I Omit what was observed from the Apostles *Protestation* in those first words of the verse, [*Not that I speak in respect of want:*] from these words in the latter part of the verse we have proposed formerly to speak of *two things* concerning *Christian Contentment*: the *Nature* of it, and wherein it *consisteth*; and then of the Art of it, and how it may be *attained*. The *Nature* of it hath been not long since somewhat opened, according to the *two limitations* given in the Text, in *three particulars*. Wherein was shewen, that that man only liveth truly *contented*, that can suffice himself *first*, with *his own* estate; *secondly*, with the *present* estate; *thirdly*,

thirdly, (being his own and the present,) with any *estate* in the world, *---in whatsoever state I am, therewith to be content.*] I am now by the laws of good *order*, and the *tye* of a former *promise*, to proceed to the next discovery of the *Art of contentment*; by occasion of this word *state*, *I have learned, in whatsoever state I am, to be therewith content.*]

(*Saint Paul* was not trained unto it, by the common influence of *nature*; neither had he learned it out of his own *industry*, or by any wise *improvement* of nature from the precepts of *Philosophy* and *Morality*: nor did it spring from the abundance of *outward things* as either an *effect*, or an *appurtenance* thereof. It was *the Lord* alone, that had *wrought* it in his heart by his saving and sanctifying *Spirit*, and *trained* him up thereunto in the school of *experience* and of *afflictions*. The sum is, that *true contentedness of mind is a point of high and holy learning*: *whereunto no man can attain*; *unless it be taught him from above.* What the Apostle saith of *Faith*,

Eph. 2. 8. is true also generally of every other *Grace*; and of this in particular, as an especiall and infallible effect of *Faith*: [*Not of your selves, it is the gift of God.*] And of this in particular the Preacher so affirmeth in *Eccles.* 5. (*Every man also to whom God hath given riches and*

Eccles. 5. 19. *wealth, and hath given him power to eat thereof, and to take his portion and to rejoyce in his labour, this is the gift of God.*]

3. Neither is it a *common gift*, like that of the *Rain* and *Sun*, the comfort whereof are indifferently afforded to *good and bad*, to

Matth. 5. 46. Luke. 6. 35. the *thankless* as well as the *thankfull*: but it is a *speciall favour* which God vouchsafeth to none, but to those that are his *speciall favourites*,

Psal. 127. 3. his beloved ones; [*— he giveth his beloved sleep.* *Psal.* 127. whiles others *rise* up early and go *to bed late*, and *eat* the bread of sorrows; restlesly wearing out their *bodies* with *toyle*, and their *minds* with *care*: they lay them down in *peace*, and their minds are at rest; They *sleep*. But it is the *Lord* only that maketh their *rest* so soft and safe: *he giveth* them sleep. And the bestowing of such a gift is an argument of his *speciall love* towards them that partake it; He giveth his *beloved sleep*. It is indeed Gods *good blessing*, if he give to any man bare riches; but if he be pleased to second that *common blessing* with a farther blessing, and to give *contentment* withall; then it is to be acknowledged a singular and most excellent *blessing*; as *Salomon* saith, [*The blessing of the Lord, it maketh rich, and he*

Prov. 10. 22. *addeth no sorrow with it.*] In Eccles. 2. the same *Salomon* teacheth us, that contentment cometh *from none* but *God*, and is given to *none* but *the Godly*: For, saith he, *God giveth to a man that is good in his*

Eccles. 2. 26. *sight*, (and that is *the godly* only) *wisdom, and knowledge, and joy.* But as for the *sinner*, none of all this is given to him. What is his portion then? even as it there followeth, [*But to the sinner he giveth travail to gather, and to heap up.*] *The sinner* possibly may gather as much together as the godly, or more; and raise to himself

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more and greater *heaps* of worldly treaſure: but when he hath done, he hath but his *travell* for his pains. He hath not *wiſdome* and *knowledge* to underſtand *the juſt valuation* and *the right uſe* of that which he hath *gathered together*: he taketh no joy; *he* taketh no comfort in thoſe *heaps*; he findeth nothing in them but cares and diſquietneſs, and vexation of ſpirit; [*All his dayes are ſorrows, and his travel grief, yet his heart taketh not reſt in the night.*] It is not therefore without cauſe, that our Apoſtle ſo ſpeaketh of *contentment* as of the handmaid unto godlineſs; [*But Godlineſs with contentment is great Gain.* 1 Tim. 6. —23. 1 Tim. 6. 6.

4. The *truth* whereof will yet farther appear unto us, if we ſhall conſider of theſe *two Grounds*: *Firſt*, that in all other things there is an *unſufficiency*; and *Secondly*, that there is a *ſufficiency* in the grace of God to work *Contentment*. We cannot conceive any *other things*, beſides *the Grace of God*, from which *Contentment* can be ſuppoſed to ſpring, but thoſe three; *Nature*, *Morality*, and *Outward things*. All which in the Tryall will appear to be altogether inſufficient to work this effect. Firſt *Nature*, (as it is now *corrupt*,) inclineth our hearts and affections ſtrongly to *the world*: the inordinate love whereof, firſt *breedeth*, and then *cheriſheth* our diſcontent. Whiles between the *deſire* of having, and the *fear* of wanting, we continually *pierce our ſelves through* with a thouſand cares and ſorrows. Our luſts are *vaſt*, as the ſea; and *reſtleſs*, as the ſea: and, as the ſea, will *not be bounded* but by an almighty power. *The horſeleech hath but two daughters*, but we have I know not how many *craving luſts*, no leſſe importunately *clamorous* then they: Till they be ſerved, inceſſantly crying, *Give*, *Give*, but much more *unſatiffied* then they; for they will be *filled* in time, and when they are *full* they tumble off, and ther's an end. But our *luſts* will never be ſatisfied: like *Pharaohs thin kine*, when they have eaten up all *the fat ones*, they are ſtill as *hungry* and as *whining* as they were before. We are by nature *infinitely covetous*; we never think our ſelves *rich* enough, but ſtill *wiſh* more: and we are by nature *infinitely timerous*: we never think our ſelves ſafe enough, but ſtill *fear* want. Neither of both which alone, (much leſſe both together,) can ſtand with true *Contentment*. This *flower* then groweth not in the garden of (*corrupt*) *Nature*, which is ſo rankly over-grown with ſo many, and ſuch peſtilent and noyſome weeds. 1 Tim. 6. 10. Prov. 30. 15. Gen. 41. 21. a—*Nam qui cupiet, metuat quoque porro: Qui metuens vivit, liber mihi non erit unquam.* Hor. 1. Epiſt. 16.

5. But perhaps *the ſoyle* may be ſo improved by *the culture of Philoſophy*, and the malignity of it ſo corrected by *morall inſtitution*; as that *Contentment* may grow and and thrive in it. No: that will not do the deed neither. True it is, that there are to be found in the writings of heathen *Orators*, *Poets*, and *Philoſophers*, many excellent and acute *ſentences* and *precepts* tending this way; and very worthy to be taken notice of by us *Chriſtians*, both to our *wonder*

and ſhame. To our *wonder*, that they could eſpy ſo much *light* as they did, at ſo little *a peep hole*: but to our *ſhame* withall, who enjoying the benefit of *divine revelation*, and living in the open ſunſhine of *the Glorious Goſpell* of truth, have profited thereby in ſo ſmall a proportion beyond them. But all their ſentences and precepts, fall ſhort of the mark: they could never reach that ſolid *Contentment* they levelled at.

Horat. 1. Epiſt. 1.

Sunt verba & voces, ———

as he ſaid · and he ſaid truer then he was aware of; for they are *but words* indeed, empty of truth and reality. The *ſhadow* of contentment they might catch at: but when they came to graſp the *ſubſtance*, *Nubem pro Junone*; they ever found themſelves deluded. As the *blinded Sodomites* that beſet *Lots* houſe, they *fumbled* about the door, perhaps ſomet imes *ſtumbled* at the threſhold: but could not for their lives either *find* or *make* themſelves a way into their inner rooms. The greateſt *Contentments* their ſpeculations could perform unto them, were but *ægri ſomnia*; Not a calm and ſoft *ſleep*, like that which our God giveth his *beloved ones*; but as the *ſlumbring dormes* of a ſick man; very ſhort, and thoſe alſo interrupted with a medly of croſs and *confuſed fancies*. Which poſſibly may be ſome ſmall *refreſhing* to them amid their long *weary ſins*: but cannot well be called *Reſt*. Now the very true reaſon, of this unſufficiency in whatſoever *precepts of morality* unto true *Contentment*, is, becauſe *the topicks* from whence they draw their perſwaſions are of too *flat* and *low* an elevation. As being taken from the dignity of *man*, from the baſeneſs of *outward things*, from the mutability of *fortune*, from the ſhortneſs and uncertainty of *life*, and ſuch like other *conſiderations*, as come within their own ſphere; *Uſefull* indeed in their kind, but *unable* to bear ſuch a pile and *roof* as they would build thereupon. But as for the *true grounds* of ſound *Contentment*, which are the *perſwaſions* of the *ſpeciall providence* of God over his children, as of a *wiſe* and *Loving father*, whereby he *diſpoſeth* all things unto them *for the beſt*; and a *lively faith* reſting upon the rich and *precious promiſes* of God revealed in his holy word: they were things quite out of their *element*, and ſuch as they were wholly ignorant of. And therefore no marvel if they were ſo farre to ſeek in this high and *holy learning*.

Gen. 19. 11.

Horat. de Arte.

6. But might there not in *the third place* be ſhaped, at leaſt might there not be imagined, a fitneſs and competency of *outward things*, in ſuch a mediocrity of *proportion* every way unto a mans *hopes and deſires*; as that *contentment* would ariſe from it of it ſelf and that the party could not chuſe but *reſt ſatisfied* therewithall? Nothing leſs. For *firſt*, experience ſheweth us, that *contentment* ariſeth not from *the things*, but from *the minde*; even by this, that diſcon-

A diſcontents take both *ſooneſt* and ſoreſt of the greateſt and *wealthieſt* men. Which would not be, if *greatneſs* or *wealth* were the main things required to breed *Contentment*. *Secondly*, thoſe men that could not frame their hearts to *contentment*, when they had *leſs*, will be as farre from it, if ever they ſhall have *more*. For their *deſires*, and *the things*, will ſtill keep at a diſtance; becauſe as *the things* come on, ſo their *deſires* come on too. As in a *coach*, though it hurry away never ſo faſt, yet the *hinder wheeles* will ſtill be behind the former, as much as they were before. And therefore our Apoſtle in the next verſe maketh it a point of *equall ſkill*, and B of *like deep learning*, to know how to be *full*, as well as how to *be hungry*; and how to *abound*, as well as how to *ſuffer need*. *Thirdly*, it is impoſſible that *Contentment* ſhould ariſe from theſe things; becauſe *contentment* ſuppoſeth a *ſufficiency* (αὐτάρκειαν ſuppoſeth τὸ ἱκανὸν) whereas there is ever ſome *deficiency* or other in *the things* deſired. What man had ever *all things* ſo ſortable to his *deſires*, but he could ſpye ſome thing or other *wanting*?

——*tamen Curtæ neſcio quid ſemper abeſt rei.* Horat. 3. Od. 23.

C And many times, *all* he hath doth him not ſo much pleaſure, as the want of that *one thing* tortureth him. As all *Hamans wealth*, and *honours*, and *favour* with the King, and *power* in the Court, availed him nothing, for want of *Mordecay's knee*. And *Ahab* could not be merry, nor ſleep, nor eat bread, though he ſwaied the Scepter of a mighty Kingdom, for want of *Naboths vineyard*. Or if we could ſuppoſe contentment ſhould ariſe from *the things*, yet *fourthly* it could have no ſtability nor certainty of *continuance*: becauſe *the things* themſelves are ſubject to *caſualties* and *viciſsitudes*. And the *mind* of a man that ſhould repoſe upon ſuch things, muſt needs [a] *riſe* and *fall* D *th*, and *flow*, juſt as the *things* themſelves do. Which is contrary to the ſtate of a true *contented mind*; which ſtill remaineth *the ſame* and *unchanged*, notwthſtanding whatſoever *changes* and *chances* happen in theſe *outward* and mutable things.

Esther. 5. 13. 1 King. 21. 4.

a *Gaudium in materiâ convertibili, mutari neceſſe eſt, re mutatâ.* Bernard. ſerm. 1. de diverſis.

7. We ſee now the unſufficiency of *Nature*, of *Morality*, of *Outward things*, to bring *Contentment*. It remaineth then, that it muſt ſpring from *Religion*, and from *the Grace of God* ſeated in the heart of every godly man: which caſteth him into a new mould, and frameth the heart to a bleſſed *calme within*, whatſoever *ſtormes* are abroad, and *without*. And in this *Grace* there is no *defect*. As E the Lord ſometimes anſwered our Apoſtle, when he was importunate with him for that which he thought not fit at that time to grant; *Sufficit tibi gratia, My Grace is ſufficient for thee*. He then that would attain to St. *Pauls learning*, muſt repair to the ſame *ſchool*, where St *Paul* got his learning, and he muſt applly himſelf to the ſame *Tutor* that St *Paul* had. He muſt not languiſh *in porticu*, or

2. Cor. 12. 9.

or *in Lyceo*; at the feet of *Plato* or *Seneca*: but he muſt get him into *the ſanctuary of God*, and there become θεοδίδακτος, he muſt *be taught of God*, and *be the anointing* of his holy ſpirit of grace; which *anointing teacheth us all things*. 1. *Joh.* 2. All other maſters are either *Ignorant*, or *Envious*, or *Idle*. Some things they are *not able* to teach us, though they *would*: ſome things they are *not willing* to teach us, though they might: but this *Anointing* is every way a moſt compleat *tutour*, Able, and loving, and active: this *anointing teacheth us all things*, and amongſt other things this *Art of Contentation alſo*.

1 Joh. 2. 27.

8. Now as for *the means*, whereby the Lord traineth us up by his holy grace unto this learning: they are eſpecially theſe *three*. *Firſt*, *by his ſpirit* he worketh this *perſwaſion* in our hearts, that whatſoever he *diſpoſeth* unto us at any time *for the preſent*, that is evermore the *fitteſt* and *beſt* for us at that time. He giveth us to ſee, that all things are guided and ordered by a moſt *juſt* and *wiſe* and *powerfull providence*. And although it be not fit for us to be acquainted with the *particular Reaſons* of ſuch his wiſe and gracious *diſpenſations*: yet we are aſſured in the *generall*, that all *things work together for the beſt to thoſe that love God*; That he is a loving and carefull Father of his children, and will neither bring any thing upon them, nor keep back any thing from them; but for *their Good*; That he is a moſt skilfull and compaſſionate *Phyſitian*, ſuch a one as at all times, and perfectly, underſtandeth *the true ſtate* and temper of our hearts and affections, and accordingly *ordereth* us, and *dieteth* us as he ſeeth it moſt behooſefull for us (in that preſent ſtate,) for the *preſervation* or *Recovery* of our ſpirituall ſtrength, or for the *prevention* of future maladies. And this *perſwaſion* is one ſpeciall means, whereby the Lord teacheth us *Contentment* with whatſoever he ſendeth.

Rom. 8. 28.

9. *Secondly* whereas there are in *the word* ſcattered every where, many gracious and *precious promiſes*, not only concerning the *life to come*, but alſo concerning *this preſent life*: the ſpirit of grace in the heart of the godly, teacheth them by faith *to gather up* all thoſe *ſcattered* promiſes, and *to apply* them for their own comfort upon every needfull occaſion. They hear by the *outward preaching* of the word, and are aſſured of the truth thereof by the *inward teaching* of the ſpirit, That God *will never faile them nor forſake them*; That he is *their ſhepheard and therefore they ſhall not want*, but his *goodneſs* and *mercy* ſhall follow them all the dayes of their lives; That *his eye is upon them that fear him, to deliver their ſouls from death, and to feed them in the time of dearth*; That he will *give Grace and worſhip*, *and withhold no good thing from them that live a Godly life*; That though the *Lions* (the great and greedy oppreſſors of the world,) *may lack and ſuffer hunger*, yet *they which ſeek the Lord ſhall want no manner of thing that is good*: and a thouſand other ſuch like

Heb. 13. 5.
Pſal. 23. 1. &c.
Pſal. 33. 18. 9.
Pſal. 84. 11.
Pſal. 34. 11.

like *promises* they hear and believe. The assurance whereof is another *ſecret meanes*, by which the Lord teacheth his children to repoſe themſelves in a *quiet content*, without fear of *want*, or too much thoughtfulnes for *the future*.

10. *Thirdly*, for our better learning, beſides theſe *lectures* of his *providence* and *promiſes*, he doth alſo both appoint us *exerciſes*, and diſcipline us with his *Rod*. By ſending changes and afflictions, in our *bodies*, and in our *mindes*, in our *friends*, in our *eſtates*, in the *ſucceſſe* of our affaires, and many other wayes, but alwaies *for our profit*. And this his wiſe teaching of us bringeth on *our learning* wonderfully. As for thoſe, whoſe *houſes are faſt from fear, neither is the Rod of God upon them*, as *Iob* ſpeaketh, that are never emptied nor *powred from veſſel to veſſel*, they *ſettle upon their own dregs*, and grow *muddy* and *muſty* with long eaſe, and their *proſperity beſoaleth* them to their own deſtruction. When theſe come once to *ſtirring*, and trouble overtaketh them, (as ſooner or later they muſt look for it) then the *grumbles* and *mud* of their impatience and *diſcontent* beginneth to appear, and becommeth unſavory both to God and man. But as for thoſe, whom the Lord hath taken into his own tuition and nurturing; he will not ſuffer them either to wax wanton with too long *eaſe*, nor to be *depreſſed* with too heavy *troubles*, but by frequent changes he exerciſeth them, and inureth them to all *eſtates*. As a good Captain traineth his ſoldiers, and putteth them out of one poſture into another, that they may be expert in all: ſo *the Lord of Hoſts* traineth up his ſoldiers *by the armour of righteouſneſſe on the right hand and on the left, by honour and diſhonour, by evill Report and good Report*, by health and ſickneſſe; by ſometimes *raiſing* new friends, and ſometimes *taking away* the old; by ſometimes ſuffering their enemies to *get the upper hand*, and ſometimes *bringing them under* again; by ſometimes *giving ſucceſs* to their affairs even beyond their expectation, and ſometimes *daſhing their hopes* when they were almoſt come to full ripeneſs. He *turneth* them this way and that way and every way till they know all their poſtures, and can readily caſt themſelves into any *form* that he ſhall appoint. They are often *abaſed*, and often *exalted*; now *full*, and anon *hungry*: one while they *abound*, and they *ſuffer need* another while. Till with our *Apoſtle* they *know both how to be abaſed, and how to abound*: Till *every where, and in all things they be inſtructed both to be full and to be hungry, both to abound and to ſuffer need*: Till they can (at leaſt in ſome weak, yet comfortable meaſure) *do all things through Chriſt that ſtrengtheneth them*. Theſe *exerciſes* are indeed the *moſt unpleaſing* part of this holy *learning*, eſpecially to a *young novice* in the ſchoole of Chriſt (the Apoſtle ſaith truly of it, *Heb.* 12. that *for the preſent, it is not joyous, but grievous*.) But yet it is a *very neceſſary* part of the learning, and marvellouſly *profitable* after a time; for (as if there alſo

ὑπὲρ τὸ συμφέρον. Heb. 12. 10. Iob. 21. 9. Jer. 48 11. Prov. 1. 32.

a φοβῶν, παράδοσον, μεῖδε, ὦν, ἰάμβῳ, Πλάτων τὸ χεῖδον τοῖς ἐναντίοις ἀεί. Nazian. Carm. de vita ſua. 2 Cor. 6. 7. &c.

Verſ. 11. —13.

b *Meditationes militares.*

γυμνασία Heb. 12. 11.

also followeth) *Nevertheless afterwards it yeilded the quiet and peaceable fruit of righteousnesse unto them which are exercised thereby.*

c γεγυμνασμένοις.

11. We have hitherto seen the point opened and proved, that true *Christian contentment* springeth not first from *Nature*, not secondly from *Morality*; not thirdly from *outward things*: but is taught only *by God* himself. Who first perswadeth the hearts of his children, out of the acknowledgment of his *fatherly providence*, that that estate is ever presently best for them which they have for the present: and assureth them *secondly*, by faith in his *temporall promises*, that they shall never want any thing that may be good for them for the time to come; and *thirdly*, exerciseth and inureth them, by *frequent interchanging* of prosperity and adversity, and *sanctifying* both estates unto them, both to *glorifie* him, and to *satisfie* themselves by, and with either. *I have learned*, here, and in the next verse, *I have learned*, and *have been* thereunto *instructed*, and as it were *initiated* into it: into an art or mystery; *in whatsoever state I am, therewithall to be content.* Now for the *Uses* and *Inferences* hence.

12. *First* S. *Pauls* here notably discovereth, both the *vanity* of those men, who *boast* as if they had minds richly *contented*, when as yet they never knew what *grace* and *godlinesse* meant: and withall the *folly* of those men, that *seek for*, or promise to themselves *contentment*, but seek for it other where then where alone it is to be found; that is to say in the School of *Christ*, and of his *Holy Spirit*. In all learnings it is a point of speciall consequence to get a *good Master*. He hath half done his work, that hath made a happy choyce that way. And the *more needfull* the learning is, the *greater care* would be had in the choyce. Here is a peice of *excellent learning* every man will confesse. Why should any of us then trifle away our time to no purpose, and put our selves to a great deal of fruitlesse pains, *to learn contentment* from those that *cannot teach it*. Yet such is the folly of most of us: we seldome look *further* then *our selves*; seldome *higher* then these *sublunary things* for this learning. It is one of *our Vanities*, that we love to be *self-taught*, and we glory not a little in that knowledge, which we have hammerd out by *our own industry* without a teacher. But that which we use to say in other *learnings*, is indeed most true in this; a *He that scorneth to be taught by any but himself, shall be sure to have a fool to his Tutor.* *Cato*, and *Seneca*, and other the wisest and learnedst among *Philosophers*, ever shrunk when they came to the triall: and by their timerousnesse and discontentednesse sufficiently discovered the *un-usefulnes* (or at least the *insufficiency*) of their best *precepts*, to effect that blessed *tranquillity of mind* which they promised. *Professing themselves* (in their speculations) *to be wise*, (in their practise) *they became fools*; and were *confounded* in the vanity of *their own imaginations*. It was a vain brag of him that said it,

a *Qui sibi magistrum se constituit, stulto se discipulum subdit.* Bern. Epist. 87.

εἶναι σοφοὶ. Rom. 1. 22. φάσκοντες

—*Hoc*

Hoc ſatis eſt orare Jovem, qui donat & aufert,
Det vitam, det opes: animum mî æquum ipſe parabo.

Horat. 1. Epiſt. 18.

He would pray to *Jupiter* to give him *health*, and to give him *wealth*: but as for *Contentment*, he would never put him to trouble for that. If he might have *health* and *wealth*, he doubted not but he could carve out his own *contentment* well enough without any of *Jupiters* help. Little did he know the curſed corruption of his own heart: and that he ſtood rather in more need of God for this then for thoſe other things. A far wiſer man then he hath told us from his own experience and obſervation, and that not in one or two or a few particulars, but he ſaith, *It is a common evil among men; A man to whom God hath given riches, wealth and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet giveth him not power to eat thereof*, Eccleſ. 6. 1, 2. But admit his brag had been as *true*, as it was *vaine*; and that he could indeed have wrought his own *contentment* if *Jupiter* ſhould give him the things he required: yet ſtill he had come far ſhort of S. *Pauls learning* in the Text. For even by his own confeſſion, he could not raiſe himſelf *a contentment* out of *nothing*. He muſt have *wealth* and *health* to work upon, or elſe he could do nothing. He had not yet attained to that high pitch of learning, as *in whatſoever ſtate he ſhould be to be therewith content*. Which yet every poor ſimple *Chriſtian*, that truly feareth God, hath in ſome meaſure atteined unto: who can finde *contentment* alſo in *ſickneſs* and in *poverty*, if the Lord be pleaſed to ſend them, as well as in *health* and *plenty*; and bleſs his Name for both in the words of holy *Job*, (*The Lord hath given, the Lord hath taken; bleſſed be the name of the Lord.*)

Job 1. 21.

13. *Secondly*, ſince *Contentment* is a point of *learning* as we ſee, and we know alſo *where* it is to be learned, or not at all: it were well we would all of us be perſwaded in the next place to be *willing* to *learn* it. S. *Paul* had never had it, if he had never *learn'd* it: and you ſee what uſe he had of it, and how mightily it did beſtead him the whole courſe of his life, after he had *learn'd* it. And the more to quicken you hereunto, take into your conſideration amongſt other theſe *inducements*. Conſider *firſt*, the *excellency* and *difficulty* of this *learning*. Moſt ſcholars will not ſatisfie themſelves with the knowledge of *ordinary and obious things*, but are deſirous to learn things that are beyond the reach of the vulgar. Lo now, here is a leſſon worthy the ambition of every *diſciple* in the School of Jeſus Chriſt: ſuch a leſſon as none of the *Princes* or *Philoſophers* of the world, by all their *power* or *wiſdom*, could ever attain unto. But that the *difficulty* diſcourage you not, Conſider *ſecondly*, that (as we uſe to ſay, ſo indeed) *there is nothing hard to a willing minde*. a Ἐστὶν φιλοπόνοις, you know. But here is the miſery of it, that

a Iſocrat. ad Demon.

that as boys love *play*, ſo we love the *world*: and this maketh us, as that doth them, *trewants* in our *learning*. And ſo we are long about a little, becauſe we cannot abide to ply it. But if we would once ſet our ſelves to this *ſpiritual learning* with all our might, and *buckle* cloſe to it, certainly we ſhould in ſhort time finde our ſelves to have *profited* in it wonderfully. Conſider
Pſal. 34. 11. *thirdly*, how *willing* our *Maſter* is to teach us; (*Come ye children,*
1 Sam. 3. 9. *I will teach you the fear of the Lord:*) and let that provoke in us the like *willingneſs* to learn; (*Speak Lord, for thy ſervant heareth.*) Conſider *Fourthly*, the *uſefulneſs* of this learning. We deſire all of us (and good reaſon we have,) to learn perfectly the *myſteries* of thoſe *trades* and *profeſsions*, which we intend to exerciſe as our *particular Callings*, becauſe thereof we ſhall have *continual uſe*, in the whole courſe of our lives. This *learning* we now ſpeak of, is a *holy myſtery*; (μυστήριον is the Apoſtles word for it in the next verſe:) and it is a moſt *uſeful* and *behoofeful* and *neceſſary myſtery* for us all in the whole practiſe of *Chriſtianity*: there is indeed no good to be done in our *Chriſtian profeſsion* without it. See ſome benefits of it, and then judge if it be not worth the learning. It
Sirac. 40. 18. ſweetneth all the bitterneſs of this preſent life. *To labour and to be content with that a man hath is a ſweet life*, ſaith the ſon of *Sirac*, in his 40th chapter. It keepeth the minde in a conſtant *equal tranquillity* amidſt all the changes and chances of this mortall life. It maketh us *rich* in deſpite of the world: for what *riches* is like this, for a man *to want nothing?* He may *be without* many things that others have, but he *wanteth* them not: even as *the Angels* in heaven, that have neither *meat*, nor *drink*, nor *clothes*, nor *houſes*, nor *lands*, nor any of thoſe bodily things, yet *want* none of them; becauſe they are well enough without them: And ſo the contented man,
2 Cor. 6. 10. though *having nothing*, yet is in *the ſelf-ſufficiency* of his minde as if he *poſſeſſed all things*. It giveth a *wonderful improvement* unto the meaneſt of theſe *outward things*; and by diſeſteeming them, ſetteth a better value upon them. For he that hath once well *learned this Art*, is able by his learning to make *a dinner of green herbs* as ſer-
Prov. 15. 17. viceable, as a *ſtall-fed Oxe*; and a little *pulſe and water* as comfortable and ſavoury, as all *the delicacies in the kingdom of Babylon*.
Dan. 1. 12, &c. How ſhould the conſideration of theſe things whet our *deſires* and *reſolutions*, not to ſuffer our eyes to ſleep, till we had made ſome *entrance* into, and ſome fair *proceedings* in this ſo excellent and profitable a *learning*.

14. A needful *Exhortation*, may ſome ſay, for thoſe that are yet *to learn*: but as for us, we have been long acquainted with it, and have as *contented mindes*, as any man would deſire. The
Jer. 17. 9. happier men they, if it prove ſo: but the heart of man is very
Rom. 12. 3. *wicked and deceitful*; and it were good for us not to think well of our ſelves *above* what we *ought to think*. Sure I am that in all *ſecu-*

lar

lar learnings the old saying is most true, ὄνος πρὸς τῦφον ὑγκωμι. There is no greater hinderance unto *proficiency*, than is an [a] *over-weening conceit* in any man of that *learning* he hath already. And not unlikely but in this *spiritual learning* also, that man that [b] wanteth *skill* the most, may see his own *want* the least. That therefore we may deal soundly in *the trial* of our own hearts, and not *deceive our selves* herein upon false grounds, as we may soon do, and as too many do: it will be expedient in *the third* place to lay down some *rules* for the examination of our *proficiency*, if not rather for the conviction of our *non-proficiency*, in this kinde of *learning*.

a τὸ οἴεσθαι τῦ εἶναι πλεῖσον ἀφαιρᾶται. Nazi. Orat. 1.

b ὧ δὲ αὐτὸ τῦτο εἰ μὴ σοφοί, πλεῖσα ἐκείνῳ γινώσκειν ἀναγκαῖον. Ibid.

15. And *first*, if a man have once attained to a good mediocrity in *this Art*, it will not suffer him to transgress the bounds of *Justice* and *Charity*, for the getting of the things of this life. He knoweth very well, according to *the Principles* he hath been taught: That *a little with righteousness* is better then *great revenues* of the ungodly; That the *treasures of wickedness* will do a man *little profit* in the evil day, nor yield him any comfort (when he will most of all stand in need thereof,) upon his death-bed; *That though an inheritance may be gotten hastily at the beginning, yet the end thereof shall not be blessed*; And that *bread* gotten by *deceit*, however it may be *sweet* in the mouth, will turn to *gravel* in the belly. *Abraham* would not take to himself of *the spoils of Sodom* to the value *of a shooe-latchet*; that it might never be said in after times, that *the King of Sodom had made Abraham rich*. So neither will any godly man, that hath learned *the Art of Contentation*, suffer a penny of *the gain of Ungodliness* to mingle with the rest of his estate; that *the Devil* may not be able to *upbraid* him with it afterwards to his *shame*, as if *he* had contributed something towards the increasing thereof. Try thy self now by this *first Rule*, thou that boastest thy self so much of thy *contented minde*; but shewest not thy self over-scrupulous, where *gain* is before thee. If thy resolutions have been or are, according to the common guise of the world, [a] *Quocunque modo rem*, to gain and gather treasure, and to *feather thy nest* whether by right or wrong; If thou hast adventured to encrease thy substance by *bribery*, or *forgery*, by *usury* and *extortion*, by *sacrilegiously* detaining or invading the Churches patrimony, by griping and wringing *excessive fees* from poor men, by *delayes* of justice, by *racking of Rents* to an unreasonable proportion, by *false weights* and *measures*, and *lies*, and *oaths*; If thou canst dispense with thy conscience, so as to *take advantage* of thy neighbours *poverty* or *simplicity*, or to *make advantage* of thy own either *power* to oppress him, or *cunning* to circumvent him: be not too confident of thy *learning* in this *Art*. *Injustice* and *Contentment* cannot certainly stand together.

Prov. 16. 8.
—10. 2.
—20. 21.
—20. 17.
Gen 14. 23.

a Hor. 1. Ep. 1. *unde habeat quærit nemo, sed oportet habere.* Juvenal. Sat. 14. ex Ennio.

16. Neither *secondly* hath he attained to any good degree of *knowledge* herein: whose *thoughts* are too intent upon, and whose *desires* too eager after, the things of this earth: although he should not attempt the compassing thereof by any other then *lawful means* only. A *greedy eye*, and a *craving heart*, importunately a *hungring and thirsting* after the Mammon of unrighteousnes, (whereas the hunger and thirst of a *through-Christian* should be after *Christ* and the *righteousness* of his Kingdom) is a certain symptome of a mind *not truly contented*. And so are those carking and disquieting *cares* likewise, which our Saviour so much condemneth *Mat. 6.* The Apostle therefore so speaketh of *Covetousnes* and *Contentment*, as of things that stand in direct *opposition* either to other: *Let your conversation be without covetousnes*, saith he, *and be content with such things as ye have*, Heb. 13. Ἀφιλάργυρος and αὐτάρκης, a *studious care* to walk faithfully and diligently in *the duties* of our vocations; and a *moderate desire* of bettering our *estate* by our providence in a fair way without the injuring of others: are not only lawful and expedient in themselves, but are also *good signes* of a *contented mind*, yea and *good helps* withall to the attainment of a farther degree of *Contentment*. But μέριμνα and ἐπιθυμία, a *desire* that will not be confined within reasonable bounds; and a *sollicitous anxious care*, whereby we create to our selves a great deal of vexation to very little purpose, with *taking thought* for the success of our affairs: are the rank weeds of *an earthly minde*, and evident signs of the want of *true Contentment*.

17. And so is also *thirdly*, that pinching and *penurious humor*; which, because it is an evidence of a heart *wretchedly* set upon the world, we commonly call *miserableness*, and the persons so affected *Misers*. When a man cannot find in his heart to take part of that which God sendeth, for his own *moderate comfort*, and for the convenient sustenance of *his family*, and of those that belong to him, in some measure of proportion suitably both to his *estate* and *rank*.

Servorum ventres modio castigat iniquo,
Ipse quoque esuriens ———

For whereas *the contented man*, that which he hath not he *wanteth not*; because he can live *without it*: this wretch on the contrary *wanteth* even that which he hath; because he liveth *beside it*. He that is truly *contented* with what God hath lent him for his portion, can be also well content *to use it* as becometh him, and as his occasions require: because that which God intended it for, when he lent it him, was *the use*, not the bare *possession*. Not that *the owner* should *behold it with his eyes*, and then neither *receive* farther good from it, nor *do* farther good with it: but that it should be used and employed to the glory of *the giver*, and the comfort of *the*

a—*argenti sitis importunus famesq.* Horat. 1. Epist. 18.

Mat. 5. 6.

Heb. 13. 5.

Juvenal Satyr. 14.

Avaro tam deest quod habet, quàm quod non habet.

a χρῆσις δὲ πλέτε μέτρυς. Anthol. 2. 50.

Eccles. 5. 11.

the receiver and others, with all *thankfulneſs*, and *ſobriety*, and *Charity*.

18. And do we not alſo *fourthly* too often and too evidently bewray *the diſcontentedneſs* of our minds, by our *murmuring* and *repining* at the wayes of *Gods providence* in the diſpenſation of theſe *outward things*, when at any time they fall our croſs to our deſires or expectations. *The Iſraelites* of old were much to blame this way, and the Lord often plagued them for it: inſomuch that the Apoſtle propoſeth their *puniſhment* as a monitory *example* for all others to take warning by 1 *Cor.* 10. *Neither murmur ye, as ſome of them murmured; and were deſtroyed of the deſtroyer*. In *Egypt*, where they had *meat* enough, they murmured for want of *liberty*: and in *the wilderneſs*, where they had *liberty* enough, they murmured for want of *meat*. There, by reaſon of *the hard bondage* they were in under *Pharaoh* and his cruel officers, they would have exchanged their very *lives* (had it been poſſible) for a little *Liberty*. Here, when they wanted either *bread*, or *water*, or *fleſh*, they would have exchanged their *liberty* again for the *Onions*, and *Garlike* and *fleſhpots of Egypt*. Like *mayward children*, that are never well, *full nor faſting*, but alwayes *wrangling*; ſo were they. And as they were then, ſo have ever ſince been, and ſtill are, the greateſt part of mankind: and all for want of this *holy learning*. Whereas he that is well verſed in this *Art of Contentation*, is ever like himſelf; the ſame *full* and *faſting*: alwayes *quiet*, and alwayes *thankful*.

1 Cor. 10. 10.

Exod. 1. 14.

—16. 3. and Numb. 11. 5.

19. Ey and *charitable* too, in the diſpenſation of *the temporals* God hath beſtowed upon him, for the comfortable relief of the poor diſtreſſed members of Jeſus Chriſt: which is another good ſign of a *Contented mind*. For what ſhould make him *ſparing* to them, who feareth *no want* for himſelf? As the godly man is deſcribed in *Pſal.* 112. *His heart is fixed, and eſtabliſhed, and his truſt is in the Lord*: and thence it is that he is ſo cheerfully diſpoſed *to diſperſe abroad, and to give to the poor*. Some boaſt of their *Contentedneſs*, as other ſome do of their *Religiouſneſs*: and both upon much like ſlender grounds. *They*, becauſe they *live of their own*, and do no man wrong: *theſe*, becauſe they frequent the *houſe of God*, and the holy aſſemblies. Good things they are both, none doubteth; and *neceſſary appendices* (reſpectively) of thoſe two great *vertues*: for certainly that man cannot be, either truly *Contented* that doth not the one, or truly *Religious* that neglecteth the other. But yet, as certain it is, that no man hath either more *Contentment*, or more *Religion*, then he hath *Charity*. You then that would be thought either *contented* or *religious*; now if ever ſhow the truth of your *Contentation*, and the power of your *Religion*, by the works of *Mercy* and *Compaſſion*. The times are hard, by the juſt judgement of God upon a *thankleſs* Nation: and thouſands now are pinched with *famine and want*, who were able in

Pſal. 112. 7, 8.

—9.

ſome

ſome meaſure, and in their low condition, to ſuſtain themſelves heretofore. By this *opportunity* which he hath put into your hands, the Lord hath put you to *the teſt* and to *the trial*: and he now expecteth (and ſo doth the world too) that if you have either of thoſe *graces* in you, which you pretend to, you ſhould manifeſt *the fruits* of them, by refreſhing the bowels of the needy. If now you draw back, and do not (according to your *abilities* and *the neceſſities* of the times) ſeriouſly and ſeaſonably *bring forth* out of your treaſures, and *diſpenſe* out of your abundance, and that with more then ordinary *liberality*, ſomewhat for the ſuccour of thoſe that ſtand in extreme need: *How dwelleth the love of God in you?* how dare you
Jam. 1. 27. talk of *Contentedneſs*, or make ſemblance of *Religion? Pure Religion and undefiled before God and the Father is this; to viſit the fatherleſs and widows in their affliction, and to keep ones ſelf unſpotted of the World.* The ſame will ſerve as one good κεφαλαιον among others, whereby to make trial of the truth of our *Contentedneſs* alſo.

20. Laſtly, It is a good ſign of *Contentedneſs*, when a man that hath any while *enjoyed* Gods bleſſings *with comfort*, can be content to *part with* them quietly and *with patience*, when the Lord calleth for them back again. The things we have, are not (properly) *data*, but *commodata*. When God lent us *the uſe* of them, he had no meaning to forgo *the property* too: and therefore they are *his goods* ſtill, and he may require them at our hands, or take them from us when he will, and diſpoſe of them as he pleaſeth. *I will return, and take away my corn and my wine in the ſeaſon thereof, and*
Oſee. 2. 9. *will recover my wooll and my flax.* Oſee 2. What we have, we hold of him as our *creditor*: and when he committed theſe things to our truſt, they were not made over to us by covenant for any *fixed term*. Whenſoever therefore he ſhall think good *to call in* his debts; it is our part to *return* them: with *patience* ſhall I ſay? ey and with *thankfulneſs* too, that he hath ſuffered us to enjoy them ſo long; but without the leaſt grudging or *repining* (as too often we do) that we may not hold them longer. *Non contriſtor, quòd recepiſti: ago gratias, quòd dediſti.* Thus did *Job*: when all was taken from him, he bleſſed *the name of the Lord* ſtill; and to his
Job 1. 21. wife tempting him to *impatience*, gave a ſharp, but withall a moſt
—2. 10. reaſonable and religious anſwer, *Thou ſpeakeſt like a fooliſh woman: Shall we receive good things at the hand of God, and ſhall we not receive evil alſo?* As who ſay, ſhall we make earneſt ſuit to him when we would *borrow*: and be offended with him, when we are called on to *pay again*? We account him (and ſo he is,) an ill and unthankful *debter*, from whom *the lender* cannot ask *his own*, but he ſhall be like to *loſe a friend* by it. Add yet how *impatiently* oftentimes do we take it at our Lords hand, when he requireth from us but ſome *ſmall part* of that which he hath ſo *freely*, and ſo *long* lent us?

21. Try thy ſelf then, Brother, by theſe and the like *ſignes*: and

and accordingly judge what *progreſs* thou haſt made, in this ſo high and uſeful a part of *Chriſtian learning*. 1. If thou ſcorneſt to *gain* by any *unlawful* or *unworthy* means; 2. If thy *deſires* and *cares* for the things of this life be *regular* and *moderate*; 3. If thou canſt finde in thy heart *to take thy portion*, and to beſtow thereof for thine *own comfort*. 4. And to diſpenſe (though but) *the ſuperfluities* for the charitable relief of thy *poor neighbours*; 5. If thou canſt *want* what thou deſireſt without *murmuring*; 6. And *loſe* what thou poſſeſſeſt without *impatience*: then mayeſt thou with ſome confidence ſay with our Apoſtle in the Text, ἐμαθον, *I have learned in whatſoever eſtate I am, therewith to be content*. But if any one of theſe particular *ſigns* be wholly *wanting* in thee, thou art then but a truant in *this learning*: and it will concern thee to ſet ſo much the harder to it, and to apply thy ſelf more ſeriouſly and diligently to *this ſtudy* hereafter, then hitherto thou haſt done.

22. Wherein for the better guiding of thoſe that are deſirous of this *learning*; either to *make entrance* thereinto, if they be yet altogether *to learn*, which may be the caſe of ſome of us; or to *proceed farther* therein if they be *already entred*, as the beſt-skilled of us all had need to do: (for ſo long as we are *in the fleſh*, and live *in the world*, the luſts both of *fleſh* and *world* will mingle with our beſt *graces*, and hinder them from growing to *a fulneſs of perfection*:) I ſhall crave leave, towards the cloſe of this diſcourſe, to commend to the conſideration and practiſe of all, whether *novices* or *proficients* in this *Art of Contention*, ſome uſeful *Rules* that may ſerve as ſo many *helps* for their better attaining to ſome reaſonable abilities therein. The *general weans* for the obtaining of this, as of every other *particular grace*, we all know are fervent *Prayer*, and the ſincere *love of God* and goodneſs. Which becauſe they are *general*, we will not now *particularly* inſiſt upon: it ſhall ſuffice, without farther opening, barely to have mentioned them.

23. But for the more *ſpecial means*; the firſt thing to be done is to labour for a true and *lively Faith*. For *Faith* is the very *baſis*, *the foundation*, whereupon our hearts and all our *hearts-contents* muſt reſt: the whole *frame* of our *contentment*, riſing higher or lower; weaker or ſtronger, in proportion to that *foundation*. And this *Faith*, as to our preſent purpoſe, hath a double *Object*, (as before was touched:) to wit, *the Goodneſs* of God, and *the Truth* of God. His *Goodneſs*, in the diſpenſation of his *ſpecial providence* for the preſent: and his *Truth*, in the performance of his *temporal promiſes* for the future. *Firſt* then, labour to have thy heart throughly perſwaded of *the goodneſs of God* towards thee: That he is *thy Father*, and that whether he *frown* upon thee, or *correct* thee, or howſoever otherwiſe he ſeem to deal with thee, he ſtill beareth *a fatherly affection* towards thee; That what he *giveth* thee he giveth in *love*, becauſe he ſeeth it beſt for thee *to have it*; and what

Ἐπιγνῶσις. Heb. 11. 1.

he

he *denieth* thee, he denieth *in love*, becauſe he ſeeth it beſt for thee *to want it*. A ſick man in the extremity of his diſtemper, deſireth ſome of thoſe that are about him and ſit at his bed-ſide, *as they love him*, to give him a draught of *cold water* to allay his thirſt: but cannot obtain it from his deareſt *wife* that lieth in his boſome, nor from his neareſt *friend* that loveth him as his own ſoul. They conſider, that if they ſhould *ſatisfie his deſire*, they ſhould *deſtroy his life*: they will therefore rather *urge* him, and even *compel* him, to take what the Doctor hath preſcribed, how *unpleaſant* and *diſtaſtful* ſoever it may ſeem unto him. And then if pain and the impotency of his deſire will but permit him the uſe of his *reaſon*; he yieldeth to their perſwaſions: for then he conſidereth, that all this is done *out of their love* to him, and *for his good*, both when he is *denied* what he moſt *deſireth*, and when he *is preſſed to take* what he vehemently *abhorreth*. Perſwade thy ſelf in like ſort of all the Lords dealings with thee. If at any time he do not anſwer thee in *the deſire* of thy heart: conclude, there is either ſome unworthineſs in *thy perſon*, or ſome inordinacy in *thy deſire*, or ſome unfitneſs or unſeaſonableneſs in *the thing deſired*; ſomething or other not right *on thy part*; but be ſure not to impute it to any *defect of love* in him.

24. And as thou art ſtedfaſtly to believe *his goodneſs and love*, in ordering all things in ſuch ſort as he doth *for the preſent*: ſo oughteſt thou with like ſtedfaſtneſs to reſt upon *his truth and faithfulneſs* for the making good of all thoſe *gracious promiſes* that he hath made in his Word concerning thy *temporal* proviſion and preſervation *for the future*. "Only underſtand thoſe *promiſes* rightly, "with their due *conditions* and *limitations*, and in that ſenſe where- "in *he intended* them, when he made them: and then never doubt "*the performance*. For ſay in good ſooth, art thou able to charge him with any *breach of promiſe* hitherto? Haſt thou ever found, that he hath dealt *unfaithfully* with thee? or didſt thou ever hear that he hath dealt *unfaithfully* with any other? There is no want of *Power* in him, that he ſhould not be *as big as his word*; there is no want of *love* in him, that he ſhould not be *as good as his word*. He is not *as man that he ſhould repent*, or as the ſon of man, that he ſhould *call back* his word. There is no *lightneſs* or inconſiſtency in him, that there ſhould be *Yea and Nay* in his promiſes; but they are *all Yea and Amen*. Thy heart can tell thee, thou haſt often broken *vow* and *promiſe* with him, and dealt *unfaithfully* in his Covenant: but do not offer him that indignity, in addition to all thy other injuries, as to meaſure him by thy ſelf, to judge of his dealings by thine, and to think him *altogether ſuch a one as thy ſelf*, ſo falſe, ſo fickle, ſo uncertain, as thou art. Far be all ſuch thoughts from every one of us. Though we *deny him*; yet *he abideth faithful, and will not, cannot deny himſelf*. We are fleeting and mutable, off and on, *to day* not the ſame we were *yeſterday*, and *to morrow* perhaps like neither

Numb. 23. 9.

2 Cor. 1. 19, 20.

Pſal. 50. 21.

2 Tim. 2. 12, 13.

ther of the former dayes: yet (*Ego Deus & non mutor,*) he continueth *yesterday to day, and the same for ever*. Roll thy self then upon *his providence*, and repose thy self with assured confidence upon *his promises*: and *Contentment* will follow. Upon this *base* the Apostle hath bottomed *Contentation*, Heb. 13. *be content with such things as ye have*: for he hath said, *I will never leave thee nor forsake thee.* Mal. 3. 9 Heb. 13. 8. Heb. 13. 5.

25. The next thing we are to look after in this business, is *Humility*, and *Poverty of spirit*. It is *our pride* most, that undoeth us: much of our *discontent* springeth from it. We think *highly* of our selves: thence our *envy*, fretting and pining away, when we see others, who we think *deserve* not much *better* then we do, to *have* yet much *more* then we have; *wealth, honour, power, ease, reputation*, any thing. *Pride* and *Beggery* sort ill together; even in our own judgements; so hatefull a thing is a *proud begger* in the opinion of the world, that *proverbs* have grown from it. We think he better deserveth *the stocks* or *the whip*, then an alms, that *beggeth* at our doors, and yet taketh *scornefully* what is given him, if it be not of the best in the house. Can we hate this *in others* towards *our selves*, and yet be so blinded with *pride* and *self-love*, as not to discern the same hatefull disposition *in our selves* towards *our good God*? Extreamly *beggerly* we are. *Quam mendicus, qui panem petis?* Are we not very *beggars*, that came *naked into the world*, and must *go naked out of it*? that brought *nothing along with us* at our comming, and it is certain we shall carry *nothing away with us* at our departure? Are we not *arrant beggars*, that must beg, and that *daily*, for *our daily bread*? And yet are we also extremely *Proud*: and take *the alms*, that God thinketh fit to *bestow* upon us, in great *snuff*, if it be not every way to our liking. Alas! what could we look for, if God should give us but what we *deserve*? Did we but well consider our own *unworthiness*; it would enforce an acknowledgement from us, like that of *Jacob*, That we are far *lesse then the least of his mercies*, &c. We are not worthy so much as to *gather up the crums* under his table, as *our dogs* do under ours; who far better deserve it at our hands, then we do at his. Our *hands* did not make them nor fashion them: yet they *love* us, and *follow* us, and guard our houses, and do us *pleasures*, and *services* many other waies. But we, although we are *his creatures*, and the workmanship of his *hands*, yet do nothing (as of our selves) but *hate* him, and *dishonour* him, and *rebell* against him, and lay most unworthy *provocations* daily and minutely to his patience. And what *good thing* then can we *deserve* at his hands? rather what *evil thing* do we *not deserve*, if he should render to us according as we deal with him: Why should we then be displeased with any of his *dispensations*? Having *deserved nothing* we may very well hold our selves *content with any thing*. Job 1. 21. 1 Tim. 6. 7. Mat. 6. 11. Gen. 32. 10.

26. A *Third help* unto Contentation is, to set a *just valuation* upon *the things we have*. We commonly have our eye upon those *things which we desire*, and set so great a price upon them; that the *over-valuing* of what we have in chase and *expectation*, maketh us as much *under-value* what we have in present *possession*. An infirmity, to which the best of the faithfull, (*the father of the faithfull* not excepted,) are subject. It was the speech of no worse a man then *Abraham*, *O Lord*, saith he, *what wilt thou give me, seeing I go childlesse?* As if he said, All this great encrease of *cattle* and abundance of *treasure* which thou hast given me, availeth me nothing; so long as I have never a *Child* to leave it to. It differeth not much you see, from the speech of discontented *Haman*, *All this availeth me nothing, so long as I see Mordecay*, &c. save that *Abrahams* speech proceeded from the weaknesse of his *Faith* at that time and under that *temptation*; and *Hamans* from *habituall infidelity*, and a heart totally *carnall*. It is the admirable goodnesse of a gracious God, that he *accepteth the faith* of his poor servants be it never so small; and *passeth by* the *defects* thereof; be they never so *great*. Only it should be our care, not to flatter our selves so far, as to *cherish* those *infirmities*, or *allow* our selves therein; but rather to *strive* against them with our utmost strength, that we may overcome *the temptation*. And that is best done, by casting our eye as well upon *what we have*, and could not well be without; as upon *what we fain would have*, but might want. The things the Lord hath already lent thee; consider how usefull they are to thee; how *beneficiall*, how *comfortable*; how ill thou couldst spare them; how much worse thou shouldst be then now thou art without them; how many men in the world that *want* what thou *enjoyest*, would be glad with all their hearts to *exchange* for that which thou so much *desirest*. And let these *considerations* prevail with thee, both to be *content with* what God hath been so pleased already to *give*, and to be *content* to want what it is his pleasure yet to *withhold* from thee.

Another help for the same purpose *fourthly* is, to *compare* our selves and our estates rather with those that are *below us*, then with those that are *above us*. We love *comparisons* but too well, unless we could make better use of them. We run over *all our neighbours* in our thoughts and wishes; and when we have so done, we make our *comparisons* so unwardly, that there is no *neighbour* we have, but (as we handle the matter) we are *the worse* for him. We find in him something or other, that serveth as fewell either to blow *pride*, (or *Mordecaies tableness*, or other corrupt *lusts*;) We look on our *poor neighbour*: and because we are richer then he, we cast a *scornfull eye* upon him, and in the pride of our hearts *despise* him. We look at our *richer neighbour*, and because we are not so *full* as he, we cast *an envyous eye* at him, and out of the uncharitable-

neſſe of our hearts *malice* him. Thus unhappily do we *miſplace* our thoughts; or *miſ-apply* them; and whatſoever *the promiſes* are, draw wretched *concluſions* from them: as *the ſpider* is ſaid to ſuck poiſon out of *every flower*. Whereas *ſanctified wiſdome*, if it might be heard, would rather teach us to make a holy advantage of ſuch like *compariſons*, for the increaſe of ſome precious *graces* in us; and namely theſe two of *Thankfulneſſe* and *Contentedneſſe*: as *the Bee* gathereth hony out of *every weed*. And the courſe is this. Obſerve thy *preſent corruption* what ever it be, when it beginneth to ſtirr within thee; and then make *the compariſon* ſo, as may beſt ſerve to weaken *the temptation* ariſing from that *luſt*. As for example. When thou findeſt thy ſelf apt to magnifie and *exalt thy ſelf* in thine own *greatneſſe*, and puff up with the conceit of ſome *excellency* (whether *reall* or but *imaginary*) in thy ſelf, to *ſwell* above thy meaner brethren: then *look upwards*, and thou ſhalt ſee perhaps *hundreds above* thee, that have ſomewhat that thou haſt not. It may be, *the comparing* of thy ſelf with them may help to allay *the ſwelling*, and reduce thee to a more *ſober* and *humble* temper. But when on the other ſide, thou findeſt thy ſelf apt to *grudge* at the proſperity of others, and to *murmure* at the ſcantnels of thine own portion: then *look downwards*, and thou ſhalt ſee perhaps *thouſands below* thee, that want ſomething that thou haſt. It may be, *the comparing* thy ſelf with them, may help to ſilence all thoſe *repining thoughts* and obmurmurations againſt the wiſe *diſpenſations* of Almighty God. For tell me, why ſhould one *or two rather* neighbours be ſuch a grievous eye ſore to thee, to provoke thy *diſcontent*: rather then *ten or twenty poorer* ones a ſpurr to quicken thee to *thankfulneſſe*? If *Reaſon* by the inſtigation of *corrupt nature* can teach thee to *argue* thus, my houſe, my farm, my ſtock, my whole condition is *naught*; many a man hath *better*: why ſhould not *reaſon* heightened by *Gods Grace* teach thee as well to *argue* thus, mine are *good* enough; many a good man hath *worſe*?

a—*neq; ſe majori pauperiorum Turbæ comparet: hunc atq; hunc ſuperare laborat.* Hor. l. Serm. 1.

28. *Fifthly* for the getting of *Contentment*, it would not a little avail us, to conſider *the inſufficiency* of thoſe things, the want whereof *diſcontenteth* us, to give us *content* if we ſhould obtain them. Not only for that *reaſon* that as the things encreaſe, *our deſires* alſo increaſe with them; (which yet is moſt *true*, and of very important conſideration too; as *Solomon* ſaith, (*He that loveth ſilver, ſhall not be ſatisfied with ſilver:*) but for a farther *reaſon* alſo, becauſe with the beſt *conveniences* of this life, there are interwoven ſundry *inconveniences* withall; which for the moſt part, the eagerneſſe of our *deſires* will not ſuffer us to foreſee whileſt we have them in *chaſe*, but we ſhall be ſure to find them at length in *the poſſeſſion* and uſe. Whileſt we are *in the purſuit* of any thing, we think over and over how *beneficiall* it may be to us, and we *promiſe to our ſelves* much good from it: and our thoughts

Eccleſ. 5. 10.

are so taken up with such meditations, that we consider it *abstractedly* from those *discommodiousnesses* and *encombrances*, which yet inseparably cleave thereunto. But when we have *gotten* what we so importunely *desired*, and think to enter upon *the enjoyment*; we then begin to find those *discommodiousnesses* and *encombrances* which before we never thought of, as well as those *services* and *advantages* which we expected from it. Now if we could be so wise and provident before hand, as to forethink and forecast *the inconveniences* as well as *the usefulness* of those things we seek after: it would certainly bring our *desires* to better *moderation*; work in us a just *dis-estimation* of these earthly things which we usually *overprize*; and make us the better *contented*, if we must go without them. "*O miserum pannum*? as he said of his diadem. What a glorious "lustre doth the *Imperial crown* make, to dazle the eies of the be-"holders, and to tempt *ambition* to wade even through a *sea of* "*blood*, and stretch it self beyond all the lines of justice and *religion* "to get within the reach of it? yet did a man but know what *legi-*"*ons of fears and cares*, like so many restless *spirits*, are incircled "within that narrow round: he could not be excused from the ex-"tremity of *madness*, if he should much *envy* him that wore it; "much less if he should by villany or bloudshed *aspire* to it. When *Damocles* had the sword hanging over his head, in a *twine-thred*, he had little stomach to eat of those *delicacies* that stood before him upon the boord, which a little before he deemed *the greatest happiness* the world could afford. There is nothing *under the Sun*, but is full, not of *vanity* only, but also of *vexation*. Why then should we not be *well content* to be without that thing, (if it be the Lords will we should *want* it;) which we cannot have without much *vanity*, and some *vexation withall*.

a—*fulgentem gladium setâ equinâ appensum.* Cic. 5. Tusc. quæst. b—*negaretque unquam quenquam beatiorem fuisse.* —ibid.

29. In *the sixth place* a notable help to *Contentment* is *Sobriety*; under which Name I comprehend both *Frugality* and *Temperance*. *Frugality* is of very serviceable use, partly to *the acquiring*, partly to *the exercising*, of every mans graces and vertues; as *Magnificence*, *Justice*, *Liberality*, *Thankfulness*, &c. and this of *Contentation* among the rest. "Hardly can that man be, either truly thank-"full unto God, or much *helpfull* to his friends, or do any great mat-"ters in the way of *charity* and to pious uses, or keep touch in his "*promises* and pay every man his own, (as every honest man should "do) nor live a *contented life*: that is not *frugall*. We all cry out against *Covetousness* (and that justly) as *a base sin*, the cause of many evils and mischiefs, and a main opposite to *Contentment*. But truly, if things be rightly considered, we shall find *Prodigality* to match it as in sundry other respects, so particularly for the opposition it hath to *Contentedness*. For *Contentedness* (as the very name giveth it, αὐτάρκεια, *a self-sufficiency*) consisteth in the mutual and relative *sufficiency*, of *the things* unto the mind, and of *the minde*

unto

unto the things. "Where *Covetuouſneſs* reigneth in the heart, *the* "*mind* is too narrow for *the things*: and where the eſtate is *profuſe-* "*ly waſted*, *the things* muſt needs be too ſcant for *the mind*. So "that [a] *the diſproportion* is ſtill the ſame, though it ariſe not from "the ſame *principle*. As in many other things we may obſerve an "unhappy *coincidence of extreams*: *contrary cauſes*, for different rea- "ſons, producing one and *the ſame evill effect*. [b] *Extreame cold* par- "cheth the graſs, as well as *extream heat*: and *lines* drawn from "*the oppoſite parts* of the circumference meet in *the Center*. Al- though *the prodigall man* therefore utterly diſclaim *Covetuouſneſſe*, and profeſs to hate it: yet doth he indeed by his *waſtfulneſs* pull upon himſelf a neceſſity of being *Covetuous*; and tranſgreſſeth the Com- mandement which ſaith, *Thou ſhalt not covet*, as much as the moſt *covetous wretch* in the whole world doth. "The difference is but this: "the one *coveteth*, that he may *have it*; the other *coveteth*, that he may *ſpend it*; as S. *James* ſaith, He coveteth *that he may conſume* "*it upon his luſts*. He that will *fare deliciouſly* every day; or carry a *great port* in the world, and maintain *a numerous family* of idle and unneceſſary dependants; or adventure great ſummes in *gaming* or *upon matches*; or bring up *his Children* too highly; or any other way ſtretch himſelf in *his expenſes* beyond the proportion of his *re- venues*: it is impoſſible but he ſhould deſire means wherewithall to maintain *the Charges* he muſt be at for the aforeſaid *ends*. Which ſince his *proper revenues* (according to our ſuppoſition) will not reach to do: his wits are ſet on work how to compaſs *ſupplies* and to make it out, one o[f] *other menſle[ſ]tates*. Hence he is driven to ſuc- cour himſelf by *frauds* and *oppreſſions*, and all thoſe other evils that ſpring from *the root of covetouſneſſe*. And when theſe alſo fail (as "bold they cannot long;) there is then no remedy, but he muſt "live the remainder of his dayes upon *borrowing* and *ſhifting*: "whereby he caſteth himſelf into *debts* and *dangers*, loſeth his *cre- "dit* or *Liberty* or both; and createth to him a world of *diſcontents*. He that would live a *contented life*, and bear *a contented mind*, it ſtandeth him upon to be *Frugal*.

30. *Temperance* alſo is of right good uſe to the ſame end: that is to ſay, *a moderate uſe* at all times, and now and then *a volun- tary forbearance* of, and abſtinence from the Creatures, when we might lawfully uſe them. If we would ſometimes *deny* our ap- petites in the uſe of *meats*, and drinks, and *ſleep*, and *ſports*, and o- ther comforts and refreſhments of this life; and *exerciſe* our ſelves ſometimes to *faſtings* and *wantings*, and other *hardneſſes* and *auſte- rities* (St. *Paul* ὑπωπιάζω, and γυμνητεία σωματική): we ſhould be the better able ſure to *undergo* them ſtoutly, and grudg and *ſhrink* leſs under them, if at any time hereafter by any accident or affli- ction we ſhould be hard put to it. We ſhould in all likelyhood be the better *content to want* many things when we cannot have them:

a—*Ille ſiniſtrorſum, hic dextrorſum abit: unus utrique Error, ſed variis illudit partibus.* Horat. 2. ſatyr. 3.

b--*brumæ penetrabile frigus adurit.* Virgil. 1. Georg.

James. 4 3.

1 Tim. 6. 10.

1 Cor. 9. 27.
1 Tim. 4. 8.

if

if we would now and then inure our ſelves, to be as if *we wanted* them, whileſt *we have them.*

31. Laſtly, (for I may not enlarge) that *meditation*, which was ſo frequent with *the godly Fathers* under both *Teſtaments*, (and whereof the more ſober ſort among *the Heathens* had ſome glimmering light,) That *we have here no abiding City, but ſeek one to come*; That we are here but *as ſtrangers and pilgrims* in a forreign land, *heaven* being our *home*; and that our continuance in *this world*, is put as the lodging of a Traveller in an *Inne* for a night: this *meditation* I ſay, if followed home, would much further us in the preſent *learning*. The Apoſtle ſeemeth to make uſe of it for this very purpoſe, 1 Tim. 6. *We brought nothing into this world, and it is certain we can carry nothing out*; and thence inferreth in the very next words, *Having food and raiment let us be therewith content.* We forget our ſelves very much, when we fancy to our ſelves a kind of *perpetuity* here, as if our *houſes ſhould continue for ever*, and *our dwelling places ſhould remain from one generation to another.* We think it *good being here*; here we would *build us Tabernacles*, ſet up our reſt *here*. And that is it, that maketh us ſo *greedy* after the things that belong *hither*, and ſo fullen and *diſcontented* when our endeavours in the purſuit of them prove *ſucceſſleſs*. Whereas if we would right-Venform our ſelves, and ſeriouſly think of it; what *the world* is, (and what our *ſelves* are;) *the world* but an *Inne*, and *our ſelves* but *paſſengers*; it would faſhion us to more *moderate deſires*, and better compoſed affections. In our *Innes* we would be glad to have wholſome *diet*, clean *lodging*, diligent *attendance*, and all other things with convenience and to our liking. But yet we will be wary what we call for; that we exceed not too much, leaſt the *reckoning* prove too ſharp afterwards: and if ſuch things as we are to make uſe of there, we finde not altogether as we would wiſh, we do not much trouble our ſelves at it, but paſs it over; cheering our ſelves with theſe thoughts, that our ſtay is but *for a night*; We ſhall be able ſure to make ſhift with mean accommodations *for one night*; we ſhall be *at home* ere it be long, where we can mend our ſelves, and have things more to our own hearts-content. *Satiabor cum apparuerit gloria.* The *plenteouſneſs* of that houſe, when we ſhall arrive at our own home, will *fully ſatiate* our largeſt deſires. In the mean time let the expectation of that *fulneſs*, and the approach of our departure out of this *ſorry Inne*, ſuſtain our ſoules with comfort againſt all *the emptineſſe* of this world, and whatſoever we meet with in our paſſage through it, that is any way apt to breed us *vexation* or *diſcontent*: that we may *learn* with S. Paul *in whatſoever eſtate we are to be therewith content.* God vouchaſe this to us all for his Dear Sons ſake Jeſus Chriſt, &c.

Heb. 13. 14. 1 Pet. 2. 11.

1 Tim. 6. 7. 8.

Pſal. 49. 11.

A D.

AD AULAM.

Sermon VII.

GREENWICH, July 1638.

Esay 52. 3.

For thus saith the Lord, Ye have sold your selves for naught, and ye shall be redeemed without Money.

THe Speaker is *God*: that is plain (*For thus saith the Lord.*) And he speaketh not to *the Jews only*, (as some perhaps might imagine) but to *all mankind*. And so much as the very *Letter* will afford (which to me seemeth so probable that I make little doubt of it,) yet we shall not gain-say (I hope) if the *Analogicall*, and *Spirituall Sense* of the Speech it self presenteth to our view a *Rule*, a *Redemption*, and under those *Metaphors* representeth to our thoughts many *memorable* passages and Folly in the *Sale*, *Gods* admirable power and goodnesse in *the Redemption*. The most wretched

wretched *Sale* that ever was; all passed away, and *nothing coming in*: But the most blessed *Redemption* that ever was; all fetch'd back again, and *nothing laid out*. A *Sale*, without any *price* to us, ie *got a penie*: in the former part of the verse, *You have sould your selves for nought.*) A *Redemption* without any *charge* to us; it *cost us nought*: in the latter part, (*ye shall be redeemed without money.*) These are the *two points* we are to hold us to at this time: the *Sale* first, by *Sin*; and then the *Redemption by Christ*.

2. *You have sould your selves for nought.*] Words not many in our Translations; But in *the Originall*, (as also in *the Greek*) as few as can be to be a number, but *two*: Yet do they fairly yeild us these four particulars. 1. *The Act*: and that is a bargain of Sale, (*ye have sould*) 2. *The Object* of that Act: the *Commodity*, or thing sold, and that is themselves, (*sould your selves.*) 3. The *Consideration*, or *Price*; (if you will allow that Name to a thing of no *Price*;) and that is *nothing*, or as good as nothing, (*sold for nought.*) 4. *The Agent*, the Merchant or Salesman: and that is themselves too, (*Ye have sould your selves.*) *To sell*, and that *themselves*, and that *for nought*; and to do all this, *themselves*: of these in order.

3. The *Act* is first; it is a *Bargain of Sale*: (*Ye have sould your selves.*) If we had but *deposited* our selves with Satan, being so *perfidious as he is*; it had been hazard enough, and but too much: for even among Men, if the party that is *trusted* have but *the Conscience* to deny the trust, and *the face* to forswear it: he that trusteth him may soone come to lose all. But yet in point of *right*, and *to common entendment*, he that *depositeth* any thing in the hand of another, doth only *commit* it to his custody: both *property* and *use* still reserved to himself. 2. In a *Demise* a man parteth with more of his interest; he transmitteth together with the possession, *the use* also or *fruit* of the thing letten or demised, so as the *usufructuarius* or *tenant* may during his Term use it at his pleasure, and (so far as he is not limited *by speciall covenant*) make benefit of it to his own most advantage. But here is yet no *Alienation*: it is but *jus in re*, *non dissolvit substantiam*. Still *the Property* remaineth where it was: and *the Possession* but for a time, and when the Term is expired, *returneth* to the first owner. A *Mortgage* indeed hath in it something of the Nature of *an Alienation*: in as much as it worketh over *Dominium*, as well as *Rem*, and *Usumfructum*; that is, *Property*, and (as one would say) *Ownership*, as well as *Possession*, *use*, and *Benefit*. Yet not absolutely any of these, but with a *defeasance*, and under a *Condition* performable by himself, so as the *Mortgager* is upon the point of *reinvesting* still; if he will himself: because it is in his own power by performing *the Condition* to make a defeasance of this *former act*, and consequently to make *the alienation* void, and then he is *in statu quo*.

a *Rei depositæ proprietas apud deponentem manet. l.* 17. *ff.* depositi. vel contra.

b *Alienatio est omnis actus, per quem dominium transfertur.*

4. But

4. But in a *Bargain of Sale* there is a great deal more then in all these. There[a] the *Alienation* is absolute, and the contract Peremptory. Wherein *the Seller* transferreth and maketh over to *the Buyer*, together with *the Possession*, *Use*, and *Profits*, the very *property* also of the thing sold; with all his right, title, claim, and interest therein for ever, without power of *revocation*, or any other *reservation* whatsoever. And this is our Case: this *the fact*, whereof we stand indited in *the Text*. What the Scripture chargeth upon *Ahab* for his particular, that he had *sold himself to work wickedness*: is (though not in the same *height* of sence, yet) in some *degree*, more or less chargeable upon *all Mankind*. We have all *sold our selves* to Sin and Satan. *Venundati sub peccato*, saith St *Paul*; and he seemeth to speak it of the better sort of Men too (in the judgment of many good interpreters) *Rom.* 7. And then how much more is it true of the rest? that they are *Carnall*, *sold under sin*.

5. The greater is our *Misery*, and the more our *Presumption*: which are *the two Inferences* hence. Our *Misery* first. For by *selling our selves* over to *Sin* and *Satan*, we have put our selves out of *our own*, into *their Dominion*: and (during that state) remain wholly to be disposed as their pleasure. They are now become our *Lords*; and it is not for us to refuse any *drudgery*, be it never so *base* or *irksome*, whereabout they shall list to imploy us. How could it else be possible for men endowed with reason, some to *drown themselves* away in Luxury and Brutish sensuality, as the *Voluptuous*; others some to *pine themselves* lean with looking at the fatness of another's portion, as *the Envious*; others to run themselves out of breath, sometimes till they burst, in the pursuit either of shadows, as *the Ambitious*: or of smoak, as *the Popular* or *vainglorious*; others, like those that in old time were *damnati ad Molam*, to moyl perpetually in lading themselves with *thick clay*, which would *grieve* them to think that ever they should have *use*, if *Exigent* were it not that they are put upon such *drudgery* by their imperious Masters; *Sin*, who *raigneth* like a Tyrant in our Mortall Bodies, and will have all his *lusts obeyed*: and *Satan*, who grown great by this new purchase (for by it it is that he claimeth to be *Prince of the World*) sitteth in *the hearts* of ungodly men, as in his *Throne*, and there commandeth like an *Emperour*: and who may be so bold as to contradict, or but to say, *Domine cur ita facis?* *Ita agimus*, is a true saying, in this sence howsoever. *He must needs go*, we say, *whom the Devil driveth*: and St. *Paul* saith, *he is the spirit that worketh in the Children of disobedience*. It is but all employ to wish them, that *licentious men* sometimes stand so much upon their *liberty*; saying with them *John* 8. we were always free, and were *never in bondage unto any*; or with them in *Psalm* 12. *Our lips are our own, who is Lord over us*? who is Lord over you, do you say?

a *Venditio alienatio est rei suæ, in isque in eâ sui in alium translatio.* Sence. 5. de benef. 10. *τὸ πεπραμένον, πάντη καὶ πάντως ἀπόβλητον.* Suid in πεπράσθαι.

3 King. 21. 25.

Rom. 7. 14.

Rom. 6. 12.

John. 16. 11.

Eph. 2. 1.

John 8. 33. Psalm 12. 4.

say? No hard matter to tell you that: Even *Satan*. Your *lips* and your *tongues* are his; your *hearts* and your *hands* his; your *bodies* and your *souls* his; all you have, all you are, wholy and entirely *his*. You have *sold your selves* to him, and *Emptum cedit in jus emptoris*. He hath *bought* you, and his you are, *to have and to hold*: he may now do *what he will* with you, (if[a] God suffer him) and you must abide it. This being the case of us all by reason of *Sin* (till we be restored by *Grace*,) I need say no more to let us see, what *misery* we have pulled upon our selves *by this Sale*.

a *Non minor quod Diabolus istud potuit: sed quod Deus permisit.* Bern. Epist. 141.

6. But there is another thing too in this *Sale*, besides our *Misery*, meet for us to take knowledge of: and that is our high and intollerable *Presumption*, joyned with extreme *injustice* and *unthankfulness*. God made us to do him service: and *his* we are *his Creatures*, *his Servants*. Now then *Quis tu?* What hast thou to do *to judge* saith S. *Paul*: may not I say much more, what hast thou to do *to sell, anothers Servant*? and that *invito*, nay *inconsulto Domino*; without any *Licence of Alienation* from the chief Lord, nay without so much as ever asking *his consent*: If God were pleased to leave us at first *in manu consilii*, and to trust us so far as to commit *the keeping* of our selves to our selves: he had no meaning therein to turn us *loose* neither to quit *his own right* to us and our services. Nay may we not with great reason think that he meant *to oblige us so much* the more unto himself, by making us his *depositaries* in a trust of that nature? As if a *King* should commit to one of his meanest *servants*, the custody of some of his *Royall houses* or *forts*, he should by that very *trust* lay a new obligation upon him of *fealty*, over and above that *common allegiance* which he oweth him as *a Subject*. Now if such *a servant*, so entrusted by the *King* his Master, should then take upon him of his own head without his Masters privity, to contract with *a stranger*, perhaps *a Rebel* or *Enemy*, for the passing over the said *house* or *fort* into his hands: Who would not condemne such a person, for such an act, Of *ingratitude*, *injustice*, *and presumption*, in the highest degree? Yet is our *injustice*, *ingratitude*, *and presumption*, by so much more infinitely heinous then his, in *selling our selves* from God our Lord and Master into the hands of *Satan a Rebell*, and an *Enemy* to God and all goodness: By how much the disparity is infinitely more betwixt the *eternall God* and the greatest of *the sons of Men*, then betwixt *the highest Monarch* in the world, and *the lowest of his Subjects*.

Rom. 14. 4.

7. So much for *the Act*: the other particulars belong to it as circumstances thereof. To *a Sale* they say *three things* are required, *Res*, *Pretium*, and *Consensus*: a *Commodity* to be sold, a *Price* to be paid, and *consent* of Parties. Here they are all. And whereas I told you in the beginning, that in this *Sale* was represented to us Mans *inexcusable baseness and folly*; You shall now plainly

plainly ſee each particle thereof made good, in the *three ſeverall Circumſtances*. In *the commodity* our *Baſeneſs*; that we ſhould ſell away *our very ſelves*: in *the price* our *folly*; that we ſhould do it for *a thing of naught*: in *the Conſent* our *inexcuſeableneſſe* in both; that an act ſo *baſe* and *fooliſh* ſhould yet be our own voluntary *act and deed*. And firſt for *the Commodity*. (*You have ſold your ſelves.*)

8. *Lands, Houſes, Cattell*, and other like poſſeſſions made for mans uſe, are the proper ſubject matter of *trade* and *commerce*; and ſo are fit to paſſe from man to man by *Sales* and other *Contracts*. But that *Man* a Creature of ſuch excellency, ſtamped with *the image of God*, endowed with *a reaſonable Soul*, made capable of *Grace* and *Glory*, ſhould *proſtare in foro*, become marchantable ware, and be chaffered in the markets and fayres: I ſuppoſe had bin a thing never heard of in the world to this houre; had not the overflowings of *Pride*, and *Cruelty*, and *Covetouſneſſe*, waſhed out of the hearts of Men, the very impreſſions both of *Religion* and *Humanity*. It is well, and we are to bleſs God, and under God to thank our *Chriſtian Religion* and pious *Governours* for it; that in theſe times and parts of the world, we ſcarce know what it meaneth. But that it was generally practis'd all the world over in ſome former ages, and is at this day in uſe among *Turks*, and *Pagans*, to ſell men: ancient *Hiſtories*, and modern *Relations* will not ſuffer us to be ignorant. We have mention of ſuch *Sales* even in Scripture; where we read of ſome that *ſold* their own *brother*, as *Jacobs ſons* did *Joſeph*; and of one that ſold his own *Maſter*, as the traitor *Judas* did *Chriſt*. Baſely and wretchedly both: *Envy* made them baſe; and *Covetouſneſſe* him. Only in ſome caſes of *Neceſſity*, as for the preſervation of *Life* or of liberty of *Conſcience* when other means fail, God permitted to his own people to *ſell themſelves* or *Children* into perpetuall bondage: and *Moſes* from him gave *Laws* and *Ordinances* touching that Matter, *Levit.* 25. Gen. 37, 28. Matth. 26. 15,

9. But between the *Sale* in the Text, and all thoſe other, there are *two* main *differences*: Both which do exceedingly aggravate our *baſeneſs*. The firſt that no man could honeſtly *ſell another*, nor would any man willingly *ſell himſelf*, unleſs enforced thereunto by ſome urgent *neceſſity*. But what neceſſity I pray you, that we ſhould *ſell our ſelves* out of Gods and out of our own hands into the hands of *Sin* and *Satan*? Were we not well enough before? *full* enough, and *ſafe* enough? Was our *Maſters ſervice* ſo hard that it might not be abiden? Might we not have lived? *Lived*? Yea and that *happily*, and *freely*, and *plentifully*: and that *for ever* in his ſervice? What was it then? Even as it is with many fickle *ſervants* abroad in the world, that being in *a good ſervice*, cannot tell when they are well, but muſt be ever and anon *flitting*

though many times they change for the worse: so it was only our *Pride and folly*, and a fond conceit we had of bettering our condition thereby, that made us not only without any apparant *necessity*, but even against all good reason and *duty*, thus basely to desert our first service, and to *sell our selves* for bondslaves to *Sin* and *Satan*.

10. The other *difference* maketh the matter yet a great deal worse on our side. For in *selling of slaves*, for so much as *bodily service* was the thing chiefly looked after; therefore as the *body* in respect of *strength*, *health*, *age*, and other abilities was deem'd more or less fit for service, *the price* was commonly proportioned thereafter. Hence by a customary speech among the *Grecians*, [a] slaves were called σώματα, that is, *bodies*: and they that traded in that kind [b] σωματέμποροι, as you would say *merchants of bodies*. And so the word σωμάτων is rendered *Rev.* 18. *Mancipia* or *slaves*. *Epiphanius* giveth us the reason of that use of the word, ἐντεῦθεν ἡ λοιδορία, saith he, &c. because all the command that a man can exercise over his *slaves*, is terminated to the *body*, and cannot reach *the soule*. And *the soule* is the better part of man; and that by so many degrees better, that in comparison thereof *the body* hath been scarce accounted a considerable part. Νὴ ἀνδρωπον, could the Greek Philosopher say, and the Latin Orator. [c] *Mens cujusque is est quisque*. *The soule* is in effect the whole man; [d] *The body* but the shell of him: *the body* but the casket, *the soule* the jewell. It is observeable, that whereas we read *Matth.* 16. (*What shall it profit a man, if he gain the whole world and lose his own soule?*) in stead thereof we have it *Luke* 9. thus (*if he gain the whole world and lose himself?*) So that every mans *soul* is himself; and *the body* but [e] *an appurtenance* of him. Yet such is *our baseness*, that we have thus trucked away *our selves* with *the appurtenances*; that is, both our *soules* and our *bodies*. We detest *Witches* and *Conjurers* (and that worthily) as *wicked* and *base* People; because we suppose them to have made either an expres, or at least wise an implicite *contract with the Devill*. Yet have our rebellions against God put us in the same predicament with them. *Verily Rebellion is as witchcraft*, 1 *Sam.* 15. Ours is so: since by it we have made a *Contract with the Devill*, and *sold our selves* to him souls and all.

11. Yet are *base-minded* people most an end *covetous* enough: they will hardly part with any thing, but they will know for what. *Ecquid erit pretii? What will you give me?* is a ready Question in every mans mouth that offers to *sell*. *Josephs brethren*, though they were desirous to be rid of him, yet would have *somewhat* for him: and *Judas* would not be a Traitor *for nought*. They got *twenty peices of silver* for their *Brother*; and he *thirty* for his *Master*. And those oppressors in *Amos* 2. that sold the needy for a *pair of shooes*,

a σώματα πολλὰ τρέφειν χρή, &c. Anthol. 1. 12.
b σῶμα πεπράπλος. Chrys. 1 Cor. ser. 40.
v Rad.
2 Ret Former. quotid. 26. & Casaub. in Athen. 5. 10. Rev. 18. 13. *Epiphan. in Acorat.* Plato.
c *Cicer. in Somn. Scip.*
d--*corpus quasi vas est, aut aliquod animi receptaculum.* Cic. 1. Tuscul.
e--ὁ σωτὴρ ἡμῶν χάριν τοῦ σώματος περίκειται. Chrys. in Math. ser. 34 Luke, 9. 25.
e--*videt enim*--*appendicem animi esse corpus.* Cicer. apud Nonnium in Appendix.
1 Sam. 15. 23

Gen. 37. 28. Mat. 26. 15. Amos 2. 6.

ſhooes, would be content with a ſmall matter, ſo they might be on the taking hand. *Eſau* had a very ſorry recompenſe, a *morſell of meat* and a meſs of *broth*, for his own *birthright* and his fathers *bleſſing*: yet that was ſomething (*jus pro jure*) and *ſomething* we ſay, *hath ſome ſavour*. But to let all go, and to get nothing for it, this is our ſingular *folly*: in the next Circumſtnace, that of the Price (*Ye have ſold your ſelves for naught.*) Heb. 12. 16.

12. A heavy charge, may ſome ſay! but is there any *truth* in it? or is there indeed any *ſence* in it? Examine that *firſt*. It is well known there can be no *buying* and *ſelling* without the intervention of *a Price*: [a] *Pactio pretii* is by the learned put into *the definition*, and therefore is conceiv'd to be of *the eſſence* of this kind of *contract*. [b] ἀλλ᾽ ἢ ἀργύριον ἢ λάβε ἢ, is the old *formula* for buying and ſelling. So that if there be no *price paid* or to be paid, nothing given or to be given in compenſation or exchange for what is received; it may be *a Contract* of ſome other *ſpecies*, but it can be no *Sale*. It ſeemeth then to be a meer *implicat*, a contradiction in *adjecto*, to ſay that a thing is *ſold*, and yet for *nothing*.

a *Nulla emptio ſine pretio eſſe poteſt.* Juſt. n. 3. inſtit. 24.

b —ἴσῃ νέμεσσα πω ὅδε, λάζεο Anthol. 4. cap. 12. —ἄνα δ᾽ ἄλλυ, ἢ λάμβανε. Suid.

13. But here we have a double help to ſalve it, in either of *the Termes one*. *Firſt*, for the term of *ſelling*: True it is, in ſtrict propriety of ſpeech *buying* and *ſelling* cannot be *without a price*. But *Divine*, (eſpecially *Prophetical*) *expreſſions*, are not ever tyed to ſuch ſtrictneſſes. We read therefore in the Scriptures, both of *buying* and *ſelling*, without a price; Of *buying* without a price, (*come buy wine and milk without money and without ſilver*, Eſay 58.) And of *ſelling* without a price; (*Thou ſelleſt thy people for naught, and takeſt no money for them*, Pſalm 44.) and likewiſe here in the text. Nay more, that ſtrictneſſe of propriety is not alwaies obſerved in other Authors. [a] *Vendendi verbum ad omnem alienationem pertinet*, ſaith a learned Civilian; The word *ſelling* may be extended to *every Contract*, the effect whereof is *an alienation*. And if ſo, then ſhould we have *given* away our ſelves *gratis* (as it is ſaid of ſome, *Epheſ.* 4. that they have *given themſelves over* to laſciviouſneſſe, ἀπέδωκαν is the word there:) yet might we be ſaid to have *ſold our ſelves* in this conſtruction; that is, to have made over our ſelves to *Satan* by an *abſolute alienation*: whereby whatſoever *right* and *intereſt* we had in our *ſelves* before (were it more or leſs, were it any or none) is now *conveyed* unto, and *ſetled* upon him. Eſay 58. 1. Pſalm 44. 12. a Pratei. in lex. juris. Eph. 4. 19.

14. Another help we have in the other Terme, *for nought*. For (to ſay truth) we do receive a *price* ſuch as it is. He is content to allow us *ſomething*; he knoweth we would not elſe bargain. Perhaps ſome little *profit*, or *pleaſure*, or *eaſe*, or *honour*, or *applauſe*, or *revenge*; ſome ſmall trifle or other: which being of very little worth or uſe, and ſo not to be taken for a *valuable conſideration*, may therefore be called *naught or nothing*: not ſimply or *abſolutely nothing*, but *comparatively* and *reſpectively nothing*. Even

as

as in our common speech, when a man would express that he hath sold a thing much *under worth*, the forms are ordinary: *I have even given it away*; *I have parted with it for a song*, *I have sold it for nothing*. And this common usage of the phrase, as it well preserveth *the sense*, so doth it also (that I may stop two gaps with one Bush,) justifie *the truth* of this charge in my Text (*you have sould your selves for nought*) for between *mere nothing*, *and as good as nothing*, the difference is not great, in point of *discretion*.

15. Here then is *our folly* in this sale, that on the one side we shamefully *underprised* what we were *to part with*, and on the other side extremely *overvalued* what we were *to receive* in exchange for it. Renowned is [b] *Glaucus* for his folly in *Homer*, for changing armour with *Diomedes* with such palpable disadvantage, that *Proverbs* came of it. And we laugh't at the sillinesse of the poor *Indians* when the *Portugals* came first among them, for parting with a massy lump of *Gold-ore* for a three halfpenny knife. Yet is our folly farre beyond theirs; they had *something*, yea and in the same kind too; he *braß*, they *iron* for *gold*: that's yet one *metall* for another, though there be great differenne in the worth. But what sottishnesse possessed us, thus to barter away *Cœlum pro cœno*; Heaven for dung, Paradise for an apple, *our selves for nothing*.

a--adeo nihil est cuiq; se vilius. Senec. Epist. 42.

b χρύσεα χαλκείων, ἑκατόμβοι ἐννεαβοίων. Hom. Il. ζ.

16. But flesh and blood is ready to justifie *it's own Act*, (as ever they that are guiltiest of *folly*, are the shyest to own it) and thus will argue it. If we have *sold* our selves to *Satan*; Yet the advantage seemeth to be on our side. We are sure we have got *something from him*, say it be but small, a vanity, *a toy*; yet such a toy as we are pleased withall. But he hath got a verier toy from us, a very *nothing*. For we have but *sold our selves*, and we are but *men*: and what is man, but *like a thing of naught*, Psal. 144. *Lay him in the ballance with vanity* it self, he will prove *the verier vanity* of the two; that will overweigh him, *Psal.* 62. If any man should chance to think better of himself, and take himself *to be something*, there is one will tell him that he mistaketh the matter, and deceiveth himself, for he is *nothing*; *Gal.* 6 Nay *lesse then nothing* saith our Prophet, *Esay*. 40. By all which it should seem we have rather cheated *the Devill*, then he us; and have gotten the better end of him: and are so farre from having parted with *something for nothing*, as we are charged; as that quite contrary we have rather gotten *something for nothing*. Or at least wise, if we have but *vanity* for vanity; we a *thing of naught* from him, he a *thing of naught* from us, (*summum accepit, summum vendidit*,) as it is in the Apothegme; Or in an Epigram I have heard of *two Dunces* and their disputation, (*Attulit ille nihil, retulit ille nihil*;) we are yet *upon even terms*, and that can deserve no great imputation of *folly*.

Psalm. 144. 4. -- 62. 9.

Gal. 6. 3. Esay. 40. 17.

17. Indeed

17. Indeed ſhould we ſpeak of our *bodies* only, theſe *mortall corruptible, vile* bodies (as we find them termed by all thoſe *Epithets*;) or look upon our whole nature, as it is now *embaſed by ſin*; or even taken at the beſt, and ſet in compariſon *againſt God*; (in one of which *three reſpects* it muſt be underſtood, where ever the ſcriptures ſpeak of our *worthleſneſſe* or *nothingneſſe*;) there might then be ſome place for theſe *Allegations*. But take the *whole Man* together, *ſoule* as well as *body*, yea chiefly that; and ſtate him as he was *before he was ſold*, (as ſo we muſt do, if we will give a true judgement of *the fact*,) and compare it but with *other creatures*, (which is but reaſonable;) and then all the allegations aforeſaid are quite beſide the purpoſe. *The Soul* is a moſt rich, indeed an ineſtimable commodity; *Preciosa anima*, ſaith *Solomon* Prov. 6. *the precious Soul*. So he ſaith, but that ſpeech is ſomewhat too generall, he doth not tell us how *precious*. Indeed he doth not; for in truth he could not: it is beyond his, or any mans skill, to give an exact praiſement of it. There is ſomewhat hidden for it *Mic.* 6. But ſuch a contemptible *price*, that it is reſted with *ſcorn*; though it ſeem to ſound loud, (*thouſands of Rams, and ten thouſands of Rivers of Oyle.*) He that alone knew the true worth of a *ſoule*, (both by his *naturall knowledge*, being the eternall wiſdome of God; and by his *experimentall knowledge*, having *bought* ſo many and pai'd a full *price* for them,) our bleſſed Redeemer the Lord *Jeſus*, aſſureth us there, is no ἀλλαγμα. All the *univerſall world* affordeth not *a valuable compenſation for it*, Mat. 16. We will reſt upon his word for this, as well as we may, and ſpare further proof.

18. And then the *inference* will be clear; that there never was in the world any ſuch *folly*, as *ſin* is; any ſuch *fools* as *ſinners* are. Ὄνυξ ἀδάμας ἀνοίας, as he ſaid: and *Solomon* putteth the *ſcorn* upon *the ſinner*, I am not able to ſay how oft. That we ſhould thus *ſell* and truck away theſe *precious ſouls*, of ours, the very exhalations and arrachements (if I may ſo ſpeak) of *the breath of God*; not eſtimable with any other thing, then with *the precious blood of God*; and that for *the whole world* (which had been to our incomparable diſadvantage;) no nor yet for any *great portion* thereof, but for *a very ſmall pittance* of it, whereof we can have no *aſſurance* neither that we ſhall hold it an hour; and which even whilſt we have it, and think to enjoy it *periſheth in the uſing*, and deceiveth our expectations! Which of us, laying the premiſes to heart, can do leſs then beſhrew his own *grievous folly* for ſo doing; and beg pardon for it at the hands of God, as *David* did after he had numbred the people, (*I have ſinned greatly in that I have done, and now I beſeech thee O Lord take away mine iniquity for I have done very fooliſhly.*

Rom. 6. 12. 1 Cor. 15. 50. Phil. 3. 21.

Prov. 6. 27.

Mic. 6. 7.

Mat. 16. 26. a—Ψυχῆς ἀντάξιον, ἢ τῆς ἴσης ἀξιόσον ἀντιμήσις τις ἔστι. Chryſoſt. ad Theodor. Lapſum. ſerm. 1; 6. edit. Savi. 58.

a ἀπεσάνομα χρήματα; &c. Plato. —*divinæ particulam auræ.* Hor. 2 Serm. 2. —Θεία τις μεταβολή. Nazianz. 18. Col. 2. 22.

1 Sam. 24. 10.

19. And

19. And the more cause have we most humbly to beg pardon for our *basenesse* and *folly* herein, by how much less we are any way able to *excuse* either of both: it being our own *voluntary act and deed*. For so is the next particular, (*Ye have sold your selves.*) Naturally, what is *blameworthy*, we had rather *put off* upon any body else, light where it will; then *take it home* to our selves. *Translatio criminis* the shifting of a fault, is by *Rhetoricians* made a branch of their *Art*. We need not go to their schools to learn it: *Nature* and our *mother wit* will prompt us sufficiently thereunto: we brought it *from the womb*, suck'd it from the breasts of our *mother wit*. This *base and foolish act*: whereof we now speak, how loath are we to own it? how do we strive to lay the whole burden and blame of it upon others? or if we cannot hope to get our selves quite off, yet (as men use to do in common *payments* and *taxes*) we plead hard to have *bearers* and *partners*, that may go share with us, and ease us (if not *à toto*, yet) at least wise *à tanto*, and in some part. But it will not be. Still *Perditio tua ex te*: it will fall all upon us at the last, when we have done what we can.

We have but one of these *three ways* to put it off: we cannot imagine it by making it either *Gods act*, who is the originall owner; or *Adams act*, who was our Progenitor; nor *Jesus act*, who is the Purchaser. If any of these will hold, we are well enough. Let us try them all. It should seem *the first will* for is there not Text for it. *How should one of them chase a thousand* (saith Moses) *except their rock had sold them*, Deut. 32. and God was their rock in vs. *David*, Psalm 44. *Thou hast sold thy people for nought*: and sundry times in the book of *Judges* we read how *God sold Israel* sometimes into the hands of one enemy, and sometimes of another. Very right. But none of all this is spoken of *the sale* now in question: it is meant of another manner of *Sale*, which is consequent to this, and presupposeth it. God indeed *selleth* us over to *punishment*, (which is *the sale* meant in those places) but not till we have first *sold our selves over to sin*, which is *the sale* in this place. We first most *unjustly* sell away our *souls*, and their holiest *justly* selleth away our *bodies*, and our *liberty*, and our *peace*, and our *credit*, and the rest.

Let us beware then what soever we do that we do not *charge God wrongfully*, by making him in the least degree *the author* of our sins, or but so much as *a party*, or *an accessary* to our follies, either *directly*, or *indirectly*. Himself disclaimeth it utterly, and casteth it all upon us. *Esay* 50. *Which of my Creditors is it to whom I have sold you?* if it were my ideot-debt only, tell me *when*, and *where*, and *to whom*? But it is not so: why do you lay it to my charge? *Behold, for your iniquities have you sold your selves.* It was meerly *your own* doing: and if you suffer for it, blame *your selves*, and not me.

22. *Hac*

a. V. Cic. 1 ad Herenn. Quintil. 4. &c.

Gen. 3.

Ose. 13. 9.

Deut. 32. Psal. 44. Judg. &c.

22. *Hâc non ſucceſſit:* We muſt try another way, and ſee if we can leave it upon *Adam*. For did not *he ſell us* many a fair year before we were *in rerum naturâ?* And if *the Father* ſell away the inheritance from his *unborn childe*, how can he do withall? and if he cannot help it, why ſhould he be blamed for it? Muſt our *teeth be ſet on edge* with the grapes our grand-father ate, and not we? It muſt be confeſt, the *firſt Sale* was his *perſonal act*, by which he paſſed away both himſelf and all his poſterity; and ſo were we *venditi antequam editi*, ſold a long while before we were born. And that *Sale* is ſtill of force againſt us, (I mean that of *Original ſin* till it be annull'd by *baptiſm*,) in as much as being virtually *in his loins*, when he made that *contract*, we are preſumed to have given our *virtual conſent* thereunto. But there is another part of *the ſale* which lieth moſt againſt us, whereto our *own actual conſent* hath paſſed in *confirmation*, and for the further ratification, of *our fore-fathers act*: when for ſatisfaction of ſome ungodly *luſt* or other, we condeſcended by committing ſin in our *own perſons*, to ſtrengthen *Satans* title to us, whatever it was, as much as lay in us. Like the *unthrifty heir* of ſome *unthrifty father*, who when he cometh at age, for a little ſpending money in hand, is ready to do any *further act* that ſhall be required of him, for the confirmation of *his fathers act*, who had long before *ſold away* the lands from him. Whatever then we may impute of *the former*, I mean of *original guilt* to *Adam*: yet we muſt take *the later*, I mean *our actual tranſgreſſions*, wholly and ſolely to *our own ſelves*.

23. Nor can we *thirdly*, lay the blame upon *Satan*, or his inſtruments; which is our laſt and commoneſt refuge. *Serpens deceſſit* was *Eves* plea; and ſhe pleadeth but truth: for the Serpent had indeed *beguiled* her; S. *Paul* hath ſaid it after her twice over. *Eſau* after he had ſold his birth-right *his own ſelf*, yet accuſed *his brother* for ſupplanting him. *Aaron* for making the Calf, and *Saul* for ſparing the Cattle; both contrary to God's expreſs command, yet both lay it upon *the people*. Others have done the like, and ſtill do, and will do to the worlds end. But alas! theſe *fig-leaves* are too thin to hide our *nakedneſs*: all theſe *excuſes* are inſufficient to diſcharge us from being *the authors* of our own *deſtruction*. Say *Satan* be a cunning *theater*, (as he is no leſs!) who ſhould have look'd to that? had not God endowed us with *underſtanding* to diſcern his moſt ſubtile ſnares, and with *liberty of will* to decline them? Say he do *tempt* us perpetually; and by moſt ſlie inſinuations ſeek to get within us, and to *ſteal* away our hearts; That is the utmoſt he can do: *a tempter* he is: and that a ſhrewd one; ὁ πειράζων (he hath his name from it;) yet he is but *a tempter*, he cannot enforce us to any thing: without *our conſent*: and God hath given us *power*, and God hath given us *charge* too, *not to conſent*. Say ungodly men (who are his agents) ceaſe not by plauſible *perſwaſions*, *importunities*,

Gen. 3. 13.
2 Cor. 11. 3.
1 Tim. 2. 14.
Exod. 32. 22.
1 Sam 15. 21.
Matth. 4. 1.

tunities, and all *the engagements* they can pretend, to solicit and entice us to evil: Yet, if we resolve and hold, *not to consent*, they cannot hurt us. *My son, if sinners entice thee, consent thou not*, Prov. 1. 10. Say they lay many a cursed *example* before us, as *Jacob* did pilled rods in the sheep-troughs; or cast *stones of offence* in our way! Have we not a *rule* to walk by, by which we ought to guide our selves, and not by the *examples* of men? And whereto serve *our eyes* in our heads, but to look to *our feet*, that we may so order *our steps*, as not to *dash our foot against a stone?*

a *Qui suo, sicut alieno impulsu, cadere potest, alieno a sq. suo cadere non potest.* Bern. serm. 85. Gen. 30. 37. — 8

24. Certainly no man can take harm but from himself. *Let no man then when he is tempted* and yieldeth, *say he is tempted of God: for God tempteth no man*, saith S. *James*; that is, doth not so much as endeavour to do it. Nay I may adde further, Let no man when he is *tempted*, say he is *tempted of Satan*. That is, let him not think to *excuse* himself by that: For even *Satan* tempteth no man in that sense and *cum effectu*. Though he *endeavour* it all he can; yet it cannot *take effect*, unless we *will*. S. *James* therefore concludeth positively, that every mans *temptation*, if it take effect, is meerly from his *own lust*. It is then *our own act and deed*, that we are Satan's Vassals; Disclaim it we cannot: and what so ever *misery* or *mischief* entueth thereupon, we ought not to *impute* to any other then *our selves* alone. He could never have laid any *claim* to us, if we had not *consented* to the bargain, and yielded *to sell our selves*.

Jam. 1. 13.

b *Infirmus hostis est, qui non potest vincere nisi volentem.* Epist. Incerti ad Demetriad. cap. 25. — 14.

25. Of *the Sale* hitherto, I come now to *the Redemption*, the more *Evangelical*, and comfortable part of *the Text*. And as in *the Sale* we have seen mans *inexcuseable baseness* and *folly* in the several circumstances: so we may now behold Gods admirable *power* and *grace* in this *Redemption*. His *Power*, that he doth it so *effectually*, The thing shall be done, (*Ye shall be Redeemed.*) His *Grace*, that he doth it so *freely*, without any mony of ours. (*Ye shall be Redeemed without mony.*)

26. First the work to be *effectually* done. It is here spoken in the future (*Ye shall be Redeemed*;) not only, nor perhaps so much, because it was a *prophesie* of a thing then to come, which now since *Christs coming* in the flesh is *actually* accomplished: but also, and especially, to give us to understand that when God is pleased to *Redeem* us, all *the powers* on earth, and in hell, cannot, shall not, *hinder* it. By the Levitical Law, if a man had *sold himself* for a bondslave, his *brother*, or some other neer friend might *redeem him*: or if ever God should make him able, he might *redeem himself*. If this had been all our hope, we might have waited till our eyes had sunk in their holes, and yet the work never the nearer to be done: for never would man have been found able, either *to Redeem* his own soul, or *to make agreement* for his brother's. It would *cost more to redeem their souls*, then any man had to lay down:

Levit. 25. 26.

Psal. 49. 8.

so

so that of neceſſity *he muſt let that alone for ever.* But when the Son of God himſelf ſetteth in, and is content to be made of God to us *Redemption*: the pleaſure of the Lord *ſhall proſper in his hand*, and the work ſhall go on wondrous happily and ſucceſsfully. 1 Cor. 1. 30. Eſay 53. 10.

27. His *Power*, *his Love*, and *his Right*, do all aſſure thereof. Firſt his *Power*. Our *Redeemer is ſtrong and mighty*, even the Lord of hoſts. And he had need be ſo: for he that hath us in poſſeſſion is ſtrong and mighty; *Vir fortis armatus* in the Parable, *Luke* 11th. He buckleth his armour about him, and ſtandeth upon his guard with a reſolution to maintain what he hath *purchaſed*, and to hold *poſſeſſion* if he can. But then when *a ſtronger* than he cometh upon him, and overcometh him, breaketh into his houſe, bindeth him, and having *bruiſed his head* taketh away from him *his armour* wherein he truſted (the *Law*, *Sin*, *Death*, *and Hell*:) there is no remedy but he *muſt yield* per-force what he cannot *hold*, and ſuffer his houſe to be ranſack'd, and his goods and poſſeſſions to be carried away. *Greater is he that is in you* (ſaith S. *John*;) that is, Chriſt: *than he that is in the world*; that is, the Devil. Chriſt came into the world on purpoſe to *deſtroy the works of the Devil*: and he did achieve what he came for; he hath *deſtroyed* them. And amongſt his other works he hath deſtroyed *this purchaſe* alſo; wrung *the evidences* out of his hand, even *the hand-writing that was againſt us*; and having blotted, defaced, and cancell'd it, *took it out of the way, nailing it to his Croſs*. Luk. 11. 21. —22. Gen. 3. 15. 1 Joh. 4. 6. 1 Joh. 3. 8. Col. 2. 14.

28. Such was his *Power*: his *Love ſecondly* not leſs; which made him as *willing* as he was *able*, to undertake this work of our redemption. *In his love and in his pity he redeemed them.* Eſay 63. 9. There is ſuch a *heighth*, and *depth*, and *length*, and *bredth* in that Love; ſuch a *&c.* in every dimenſion of it, as none but an infinite underſtanding can fathom. *Sic deus dilexit*: *So God loved the world*; But how much that *ſo* containeth, no tongue or wit of man can reach. Nothing expreſſeth it better to the life, then the work it ſelf doth. That the *Word* ſhould be made *Fleſh*; that the *holy One of God* ſhould be made *ſin*; that *God bleſſed for ever* ſhould be made *a curſe*; that *the Lord of life and glory* ſhould ſuffer *an inglorious death*, and pour out his own moſt *precious blood*, to ranſom ſuch *worthleſs*, *thankleſs*, *graceleſs* Traitors, as we were, that had ſo deſperately made *our ſelves away*; and that into the hands of his deadlieſt *enemy*, and that upon ſuch *poor* and unworthy *conditions*! *O altitudo!* Love incomprehenſible: It ſwalloweth up the ſenſe and underſtanding of *Men* and *Angels*; fitter to be admired and adored with ſilence, then blemiſhed with any our weak expreſſions. Eph. 3. 18. Joh. 3. 16. Joh. 1. 14. 2 Cor. 5. 21. Gal. 3. 13.

29. I leave it therefore, and go on to the next, his *Right*. When *de facto* we *ſold our ſelves* to Satan, we had *de jure*, no power, or *right* at all ſo to do, being we were *not our own*: and ſo in

truth *the title* is nought, and *the sale* void: Yet it is [a] good *against us* however; we may not plead *the invalidity* of it: for so much as in reason no man ought to make advantage of *his own act*. Our act then *barreth us*: But yet it cannot *bar the right owner* from challenging *his own* wheresoever he *finds* it. And therefore we may be well assured God will not suffer *the Devil*, who is but *mala fidei possessor*, an intruder and a cheater, quietly to enjoy what is *Gods* and not *his*: but he will eject him (we have that word, *Joh.* 12, 21. *Ejicietur, now is the Prince of this world cast out*) and recover out of his *possession* that which he hath *no right* at all to hold.

30. Sundry *inferences* we might raise hence, if we had time. I may not insist: yet I cannot but touch at *three duties* which we owe to God for this *Redemption*; because they answer so fitly, to these *three* last mentioned *assurances*. We owe him *Affiance*, in respect of his *Power*; in requital of his *Love*, *Thankfulness*; and in regard of his *Right*, *Service*. First, the consideration of his *Power* in our *Redemption*, may put a great deal of *comfort and confidence* into us: that, having now *redeemed us*, if we do but cleave fast to him, and revolt not again, he will *protect us* from Sin and Satan, and all other enemies and pretenders whatsoever. *O Israel fear not, for I have redeemed thee*, Esay 43. If then *the Devil* shall seek by any of his wiles or suggestions at any time to get us over to him again, (as he is an unwearied *sollicitor*, and will not lose his claim by *discontinuance*.) Let us then look to that *Cornu salutis*, *that horn of salvation*, that God hath raised up for us in Christ our Redeemer; and flie thither for succour as *to the horns of the Altar*, (saying with David Psalm 119. *I am thine, oh save me:*) and we shall be safe. In all inward *temptations*, in all outward *distresses*, at the hour of *death*, and in the day of *judgement*, we may with great security commit the keeping of our souls to him, both as a *faithful Creator*, and as a *powerful Redeemer*: saying once more with *David*, (*Into thy hands I commend my spirit, for thou hast redeemed me, O Lord thou God of truth,*) Psalm 31, 6.

31. *Secondly*, the consideration of *his love* in our *Redemption*, should quicken us to a *thankful* acknowledgement of his great and undeserved *goodness* towards us. *Let them give thanks whom the Lord hath redeemed, and delivered from the hand of the enemy*, Psal. 107. Let all *men*, let all *creatures* do it: but let them especially. If *the blessings* of corn and wine and oyl, of health and peace and plenty, of *deliverance* from sicknesses, pestilencies, famines, and other calamities, can so affect us, as to provoke at least some overly and superficial forms of *thanksgiving* from us: how *carnal* are our minds, and our thoughts *earthly*, if the contemplation of the depth of [a] *the riches of Gods mercy*, poured out upon us in this great work of *our Redemption*, do not even ravish our hearts with an ardent desire to pour them out unto him again in *hymns* and *Psalms* and songs of

a *Diaboli in hominem jus, etsi non justè acquisitum, justè tamen permissum.* Bern. Epist. 190.

Esay 43. 1.

Luke 1. 69.

Psal. 119. 94.

Psal. 107. 2.

a—*justè homo addictus, sed misericorditèr liberatus*, Bernard. Epist. 190.

of *thankſgiving* with a *Benedictus* in our mouths, (*Bleſſed be the Lord God of* Iſrael, *for he hath viſited and redeemed his people.*) Luke 1. 68.

32. *Thirdly*, the conſideration of his *Right* ſhould bind us to do him *ſervice*. We were *his before*, for he *made us*; and we ought him *ſervice* for that. But now we are *his* more then before, and by *a new title*; for he hath *bought us* and paid for us: and we owe him *more ſervice* for that. The Apoſtle therefore urgeth it as a matter of great equity: *your are not your own* but *his*; therefore you are not to *ſatiſfie* your ſelves by doing *your own luſts*, but to *glorifie him* by doing *his will*. When *Chriſt redeemed* us by his bloud, his purpoſe was to *redeem us unto God*, (Rev. 5. 9.) and not to our ſelves: and *to redeem us from our vain converſation* (1 Pet. 1. 18.) and not to it. And he therefore *delivered us* out of the hands of our enemies, that we might the more freely and ſecurely and *without fear ſerve him in holineſs and righteouſneſs all the dayes of our lives*, Luk. 1. which being both our *bounden duty*, and the thing withall ſo very *reaſonable*; we have the more to anſwer for, if we do not make a conſcience of it to perform it accordingly. He hath done *his part*, (and that which he was no way bound unto) *in redeeming us*; and he hath done it to purpoſe, done it *effectually*: Let it be our care to do *our part* (for which there lie ſo many *obligations* upon us) *in ſerving him*: and let us alſo do it to purpoſe, do it *really*, and *throughly* and *conſtantly*. 1 Cor. 6. 19, 20. Luke 1. 74.

33. Thus is our *Redemption* done *effectually*: it is alſo done *freely*; which is the only point now remaining. *Not for price, nor reward*, Eſay 45. 13. but freely and *without money* here in the Text. Nor need we here fear another contradiction. For the meaning is not, that there was *no price* paid at all; but that there was none paid *by us*: we *laid out nothing* toward this great *purchaſe*, there went none of our money to it. But otherwiſe, that there was a *price* paid, the Scriptures are clear: *You are bought with a price*, ſaith S. *Paul*, 1 Cor. 6. and he ſaith it over again, *Chap.* 7. He that paid it calleth it λύτρον, *a ranſome*, that is as much as to ſay *a price of redemption*: and his Apoſtle ſomewhat more; ἀντίλυτρον, which implyeth a juſt and *ſatisfactory price*, full as much as the thing can be worth. Yet not paid to *Satan*, in whoſe poſſeſſion we were; for we have found already, that he was but *an uſurper*, and his title naught. He had but bought *of us*; and we by *our ſale* could convey unto him no more *right* then we had our ſelves: which was juſt none at all. Our *Redeemer* therefore would not enter into any *capitulation* with him, or offer to him any Terms of *compoſition*: But thought good rather in purſuance of *his own right* to uſe *his power*. And ſo he vindicated us from him by main ſtrength: *With his own right hand, and with his holy arm he got himſelf the victory*, and us liberty, without any *price* or *ranſome* paid him. 1 Cor. 6. 20. —7. 23. Mat. 20. 28. 1 Tim. 2. 6. Pſal. 98. 1.

34. But

34. But then unto Almighty God *his Father*, and *our Lord*, under whose *heavy Curse* we lay, and whose *just vengeance* would not be appeased towards us for our grievous presumption without a condign *satisfaction*: to him, I say, there was *a price* paid by *our Redeemer*, and that the greatest that ever was paid for any purchase since the world began. 1 Pet. 18. *Not silver and gold*, saith S. *Peter*, which being *corruptible things* are not valuable against our immortal and incorruptible souls; But even *himself*, in whom are Col. 2. 3. *absconditi thesauri*, amassed and hidden *all the treasures of the wisdom* of God, and even the whole *riches* of his grace; treasure enough to *redeem a whole world of* sinners. Take it *collectively*, or *distributively*; *singula generum*, or *genera singulorum*; this way or that way, or which way you will: in Christ there is Psal. 130. 7. *copiosa redemptio*, redemption plenty and enough for all if they will but accept it. Take all mankinde singly one by one; Gal. 2. 20. 1 Tim. 2. 6. *He gave himself for me*, saith S. *Paul* in one place. Take them altogether in the lump; *He gave himself a ransome for all*; in another.

35 Now for a man to *give himself*, what is it else, but to give *his soul*, (for that is *himself*, as we heard before,) and *his life*, for *vita in animâ*, the life is in the soul: and these he gave. He gave up *his soul* (*when thou shalt make his soul an offering for sin*, Esay 53. 10.) and he laid down Mat. 10. 28. *his life* (*the Son of man came to give his life a ransom for many*, Mat. 10.) More then this *in love* he could not give; Joh. 15. 13. for what greater love, *then to lay down ones life*. And less then this *in justice* he might not give: for Rom. 6. 23. *Death* by the Law being *the wages of sin*, there could be no *Redemption from death* so as to *satisfie the Law*, without *the death of the Redeemer*.

36. Yea, and it must be a *bloody death* too: for Heb. 9. 22. *anima in sanguine*, the life is in the blood, and *without shedding of blood there can be no remission*, no redemption. All those *bloody sacrifices* of bulls and goats and lambs in the Old Testament: all those frequent *sprinklings of blood*, upon the door posts, upon *the book*, upon *the people*, upon *the tabernacle*, and upon all the *vessels* of ministry; and all Heb. 9. 22. those *legal purifications* in which blood was used, (as *almost all things* —12. 24. *are by the Law purged with blood*, *Heb.* 9.) they were all but so many *types* and *shadows*, prefiguring this *blood of sprinkling*; which *speaketh* so many good things for us, *pacifieth* the fierce anger of God towards us, *purgeth* us from all sins, and *redeemeth* us from Col. 1. 20. hell and damnation. I mean the meritorious *blood of the Cross*, the most precious blood of Christ, *as of a lamb without blemish*. 1 Pet. 1. 18.

37. But can there be worth enough, may some say, in the *blood of a Lamb*, of one single Lamb, to be a *valuable compensation* for the sins of the whole world? *First*, this was *agnus singularis*, a Esay 53. 6. lamb of special note; not such another in the whole flock. *All we like sheep have gone astray*: but so did this *lamb* never. All of us like

like the encreaſe of *Labans flock*, ſpeckled or ring-ſtreaked, but this Lamb ἄμωμος if *Momus* himſelf were ſet to ſearch, he could not yet finde the leaſt *ſpot or blemiſh*. A cunninger ſearcher then he hath pried narrowly into every corner of his life; who if there had been any thing amiſs, would have been ſure to have ſpied it and proclaimed it, but could finde nothing. *The Prince of this world cometh and hath nothing in me.* That is ſomething; his *Innocency*. But if that be not enough, (for *the Angels* are alſo *innocent*,) behold then more. He is *ſecondly*. *Agnus Dei, the Lamb of God*; that is, the Lamb which God hath appointed and ſet apart for this ſervice by ſpecial deſignation: ſo as either this party muſt do it, or none. There *is no other name given under heaven*, no nor *in heaven* neither, nor *above*, by which we can be redeemed. *Him*, and him alone, *hath God the Father ſealed*: and by vertue of that *ſeal* authoriſed and enabled to undertake this great work. Or if you have not yet enough, (for it may be ſaid, what if it had been the pleaſure of God to have *ſealed* one of *the Angels*?) Behold then *thirdly* that which is beyond all exception, and leaveth no place for cavil or ſcruple: He is *Agnus Deus*. This lamb is God, the ſon of God, *very God of very God*: and ſo *the blood of this Lamb* is the very *blood of God*. *Act.* 20. And it is *this dignity of his Nature* eſpecially, (and not *his innocency* only, no nor yet his *incarnation* too, without this,) that ſetteth ſuch a huge value upon his *blood*, that it is an *infinite price*, of *infinite merit*, able to ſatisfie an *infinite juſtice*, and to appeaſe an *infinite wrath*.

1 Pet. 1 19.

Joh. 14. 30.

Joh. 1. 29.

Act. 4. 12. Joh. 6. 27.

Act. 20. 28.

38. You will now confeſs I doubt not, that this *Redemption* was not *gratis*, came not for nothing, in reſpect of *him*: it coſt him full dear, even his deareſt lives-blood. But then in reſpect of us, it was a moſt free and *gracious redemption*. It was *no charge to us*; we diſburſed not a mite, not a doyt towards it: Which is the very true reaſon why it is ſaid in the Text, *Ye ſhall be redeemed without money*. This work then is meerly an act of *grace*, not a fruit *of merit*: grace, *abundant grace* on his part; no merit, not *the leaſt merit* at all on ours. And well it is for us, that we have to do with ſo *gracious* a God. Go to *an officer*, and who can promiſe to himſelf any ordinary *favour* from him without *a fee*? Go into *the ſhops*, and what can ye take up without either *money*, *credit*, or *ſecurity* for it? *Si nihil attuleris*: bring nothing, and have nothing. Only when we have to do with God, *Poverty* is no impediment, but rather *an advantage* to us. πλουτεῖ ἐυαγγελίζονται. This *Goſpel* belongeth to none, but *the poor* only. The tidings of *a Redeemer*, moſt bleſſed and welcome news to thoſe that are ſenſible of their own *poverty*, and take it as of *Grace*. But who ſo thinketh *his own penny good ſilver*, and will be putting in and bidding for it; will ſtand upon his terms as *David* did with *Araunah*, and will *pay* for it, or he will not have it. Let that man beware leſt *his*

Mat. 11. 5.

2 Sam. 24. 24.

mony

Acts 8 20, 21. *mony and he periſh together*, and leſt he get *neither part nor fellowſhip* in this buſineſs.

39. Yet this I muſt tell you withall, there is ſomething to be done on our part, for *the applying* of this *gracious redemption* wrought by Chriſt to our own ſouls, for their preſent *comfort* and future *ſalvation*. Tit 2. 12. We muſt *repent* from dead works, *believe* the Goſpel, and endeavour to *live godly, righteouſly, and ſoberly in this preſent world*. *The grace* of God is proclaimed, and (as it were) *expoſed to ſale* in the preaching of the Goſpell: there is *an offer* made us of it there, Eſay 55. 1. and we are earneſtly invited to buy it, (*Ho every one that thirſteth, come to the waters and buy.*) But he that cometh to buy, muſt bring his *manupretium* with him, or he were as good keep away. He that cometh to this market without *a price in his hand* (and the price is *faith, repentance*, and *godlineſs*) it is a ſign *he hath no heart*, and he Prov. 17. 16. is no better then *a fool*, ſaith *Solomon*, Prov. 17. But ſtill we muſt remember, that this is but *conditio, non cauſa: a condition* which he requireth to be performed *on our part*, not any juſt *cauſe* of the performance *on his part*. And he requireth it rather as *a teſtimony* of our willingneſs to embrace ſo fair *an offer*, then as a *valuable conſideration* in any proportion at all to the worth of *the thing* offered. What we bring, if it be tendred *kindly* and as it ought, in *ſincerity* and *humility*, he kindly accepteth of it. But if we bring it either in *Pride*; or would have it taken for better then we know it is, which Luke 1. 53. is our *hypocriſie*: we quite marr our own *market*, and ſhall be *ſent away empty*.

40. The ſum of all is this, and I have done. Let us take *the whole ſhame* of our inexcuſeable *baſeneſs* and *folly* in this *Sale* to our ſelves; and let us give to God *the whole glory* of his admirable *power* and *grace* in our *Redemption*. *Non tibi, Domine, non tibi*; not unto thee, O Lord, not unto thee, but unto us be all *the ſhame*, that had thus wretchedly *ſold our ſelves for nought*: *Non nobis, Domine, non nobis*; not unto us, O Lord, not unto us, but unto thy Name be all *the glory*, that thou haſt thus graciouſly *redeemed us without money*. Amen. So be it.

AD AULAM.

Sermon VIII.

THEOBALDS, July 1638.

Rom. 15. 5.

Now the God of Patience and Consolation grant you to be like minded one towards another, according to Christ Jesus.

1. SAint *Paul* had much laboured in the whole former Chapter, and in the beginning of this, to make up that *breach*, which (by the mutuall *judgings* of *the Weak*, and *despisings* of *the Strong*) had been long kept *open* in the then Church of *Christ* at *Rome*: and was likely, if not timely prevented, to grow wider and wider, to the great *dishonour* of God, *disservice* of his Church, and *discomfort* of every good man. He had plied them with variety of *Arguments* and *Perswasions*; spent a great deal of holy *Logick* and *Rhetorick* upon them: and now to set all that home, and to *drive the naile* (as it were) *to the head*, that so he might at length

manum de tabula, he concludeth his diſcourſe about that argument, with this *votive Prayer* or Benediction, [*Now the God of Patience and Conſolation grant you to be like minded one towards another according to Chriſt Jeſus: That ye may with one mind, and with one mouth glorifie God, even the Father of our Lord Jeſus Chriſt.*

2. Wherein we may obſerve firſt, *the formality* of the Prayer, in thoſe firſt words [*Now the God of Patience and Conſolation grant you*:] And then *the matter* or ſubſtance of it, in the reſt. Wherein we have expreſſed, with their ſeverall *amplifications*; firſt *the Thing* deſired, (*their Unity*,) in the remainder of the fifth verſe: ſecondly, *the End*, for which it is deſired [*Gods glory*] in the ſixth verſe. But *that* I ſhall not have time at this preſent to enter upon. Confining our ſelves therefore to *the fifth verſe* only, and therein, beginning with *the formality of the Prayer*, obſerve firſt, *the connexion* of this period with the precedent diſcourſe, in the particle δὲ, *Now*, or *But*, [ὁ δὲ θεὸς, *Now the God*, &c. Secondly, *the Party*,) whoſe help is implored, and from whom the bleſſing muſt come; even God [θεὸς δῴη, *God grant*.) Thirdly, *the ſpeciall Attributes*, whereby that party is here deſcribed: [θεὸς ὁ ὑπομονῆς, &c. *The God of Patience and Conſolation.*

3. Of the Connexion firſt. Ὁ δὲ θεὸς, *Now God grant*. In effect, as if he had ſaid. I have *endeavoured* what in me lay to bring you to be of *one mind* and of *one heart*. I have *planted* unity among you by my *Doctrine*, and *watered* it with my *Exhortations*: uſing the beſt *reaſons* and *perſwaſions* I could deviſe for that end. What now remaineth, but that I ſecond my *labours* with my *prayers*? and commend what I have *planted* and *watered* to his bleſſing, who alone is able to *give the increaſe*? I have ſhewen you what you are to do: ὁ δὲ θεὸς, *Now the God of Patience and Conſolation grant it* may be done.

4. The Apoſtle ſaw it needfull he ſhould *pray for* the people of God, as well as *inſtruct* them: and therefore he ſealeth up the word of *Exhortation* with a word of *Benediction*. He had *ſpoken, written, expoſtulated, diſputed, reproved, beſought*, and what ever elſe was to be done in the way of *Teaching*: but he knew there was yet ſomething more to be done, to make the work compleat; leaſt elſe he ſhould have run in vain, *either labour in vain*. That therefore he might not give out *in extremo actu*; nor having brought his *building* to ſome perfection, then to let it ſtand at a ſtay, and ſo decay and drop down, for want of laying on *the roof*: he turneth himſelf from *them* to *God*, is inſtant with *him* another while, as hitherto he had been with *them*; in hope that ſome good effect might follow. A courſe not unuſuall with him (*velut emblemate vermiculato*) to *embelliſh* his Epiſtles upon fit occaſions with *ſupplications, prayers, interceſſions, and givings of thanks*: breaking off the courſe of his ſpeech, and that now and then ſomewhat *abruptly* (witneſs

Lucius apud Cic. 3. de. orat.

2 Cor. 9. 10. and some other places,) to lace in a *Prayer*, a *Blessing*, a *thanksgiving*.

5. Preachers by his example, to *pray* for the people, as well as to *instruct* them: So should their labours bring more *comfort* to themselves, more *profit* to their hearers. *The Kingdom of Heaven must suffer violence*, and our people will not ordinarily be brought unto it without some *force*: But let me tell you, it is not so much the violence of *the Pulpit*, that doth the deed, (it were many times better, if there appeared less *violence* there) as the violence of *the Closet*. Not they only, but all *Governors* and *Superiors*, in every other *kinde*: indeed generally *all Christians* whatsoever, (in their *proportion*) to make use of this *Example*. Think none of you, you have sufficiently *discharged your parts* towards those that are under your *charge*, if you have *instructed* them in what they are to do, *admonished* them to do thereafter, *reproved*, or *corrected* them when they have done amiss, *encouraged* or *rewarded* them when they have done well: so long as your faithfull and fervent *prayers* for them have been wanting. In vain shall you *wrestle* with their stubbornesses, and other corruptions, though you put to all your strength, and *wrestle with great wrestlings* (as *Rachel* said upon the birth of *Nephtali*,) so long as you do but *wrestle* with them only: for so long you wrestle but with *flesh and blood*; and alas, what great matters can thereof be done? Then, or not at all, shall you *wrestle* to purpose, when you enter the lists with *the Father of spirits* himself, as *Jacob* did: *wrestling* with him by your *importunate prayers*, and not giving him over, till you have wrung a *blessing* from him, either for your selves, or them, or both. For when you have done what you can, *the blessing* must come from him, or it will never come. Which is the *next point*.

6. *God grant.* As for himself, the Apostle well knew, by all those convincing *Reasons*, and winning *Insinuations* he had used he could but work upon *the outward sense*, and by the sense represent fit motives to their *understandings*: it was God only that could bow and frame *the heart* to Peace and Unity. You may *wish* peace, and do your good wills to *perswade* unto peace; and you ought to do it: but unless God set in with you, it will not take effect. *Non persuadebis, etiamsi perstaseris. God shall perswade Japhet to dwell in the tents of Sem.* Gen. 9. *Noahs perswasions* will not do it, nor *Sems*, though they should speak with the tongues of men and Angels: but let *God perswade Japhet*, and *Japhet* will be perswaded. He is not only *a lover of Concord*, (for such by his grace are we also;) but *the author of peace* likewise. A thing so *proper* and peculiar to him alone, that he sundry times taketh his *style* and denomination from it: *The God of Peace. The very God of Peace*, &c.

7. For alas! without him, what can be expected from us, whose dispositions, by reason of that *pride* that aboundeth in us,

Mat. 11. 12.

Gen. 30. 8.

Heb. 12. 9.

Gen. 9. 27.

Rom. 15. 33. 1 Thes. 5. 23. 2 Thes. 2. 16.

are naturally turbulent and self-willed. *The heart of man* is a sowre piece of clay: wondrous *stubborn* and *churlish*, and not to be kindly wrought upon, but by an *Almighty power*. What man is able to take down his *own pride* sufficiently? (many a good man hath more ado with this one *viper*, then with all his other *corruptions* besides.) But how much less then is any man able to beat down and subdue *the pride* of another mans spirit? Only God *with the strength of his arm* is able to throw down every *exalting thought*; and to lay the *highest* mountains level with the *lower* flats. He can infuse *a spirit* into us, to eat out by degrees that cankered *proud flesh*, that breedeth us all these vexations. He can make us so vile in our own eyes: that, whereas we are naturally prone to esteem better of *our selves* then of *all other men*, we shall *through lowlinesse of minde esteem every other man better then our selves*.

Non sicut alii, Luke 18. 11.

Phil. 2. 3.

8. But in the mean time never marvail to see so many *scandals* and *divisions* every where in the world; (distractions and wranglings in *the Church*, factions and convulsions in *Common-wealths*, sidings and censurings in your *Towns*, jarrings and partakings even in your private *families*:) so long as there is *pride* and *self-love* in every mans *own bosome*, or indeed any other *lust* unsubdued. For all these *wars and fightings* without, what other are they then *the scum of the pot* that boyls within? *the ebullitions* of those *lusts* that *war in our members*? and the dictates of corrupt nature? Saint *Paul* saith, *There must be heresies*: even as we use to say, *That that will be must be*. His meaning is, *there will be heresies*: there is no help for it: *the wit* of man cannot hinder it. Nay it were well, if *the wit* of man did not sometimes further it. *Ingenios malo publico*, is none of the best commendations: yet such as it is, there are too many, that deserve it but too well: That imploy their *wit*, *learning*, *eloquence*, *power*, and *parts*, (by the right use whereof they might do God and his Church excellent service) to raise *strifes*, foment *quarrels*, and blow the coal of *contention* to make it blaze afresh, when it lay in the ashes, well nigh out. Our comfort is, the time will come, (but look not for it whilest this world lasteth;) when *the Son of man will cause to be gathered out of his Kingdome* πάντα τὰ σκάνδαλα, all things that minister occasion of stumbling or contention. But in the mean time *Sinite crescere* must have place. We must be content to want that *peace*, which we *desire*, but cannot have without God; till he be pleased to *grant* it: and *possess our selves in patience*, if still something or other be amiss, whereof we can see as yet no great likelihood that it will be better.

1 Cor. 11. 19.

Matth. 13. 41.

—30

Luke. 21. 19.

9. By which *Patience* yet I mean nothing less, then either in private men *a stoical apathie*, a dull *flegmatick stupidity*, that is not sensible of the want of so great a blessing; or much less in publick persons or governours a reckless *slothfull connivance*, whereby to suffer men to run wilde into all kind of irregularitie without restraint.

ſtraint. But ſuch a well tempered *Chriſtian Patience*, as neither murmureth at *the want*, nor deſpaireth of *a ſupply*; but out of the ſence of *want*, is diligent to ſeek *ſupply*. Praying with the Church, *Da domine, Give peace in our time O Lord*: and endeavouring (τὸ ἐφ' ἡμῶν) ſo far as is *poßible*, and to the uttermoſt of our power, to *have peace* with, and to *make peace* among, all men. Rom. 12. 18. For Almighty God uſeth not to caſt away his choiſeſt *bleßings* upon thoſe men, that think them not well worthy their beſt both *Prayers* and *Pains*. He alone can frame mens hearts to *unity* and *peace*: but we are vain and unreaſonable, if we expect he ſhould do it for our ſakes, ſo long as we continue, either *ſilent* without ſeeking to him for it by our *Prayers* or *ſluggiſh*, without employing our beſt *endeavours* about it to our powers.

10. But why is this God, (to whom we are thus to make our addreſſes, that he would be pleaſed to *grant us this like-mindedneß*, and to *give* unto us and to *all his people the bleßing of peace*,) here ſtiled *the God of patience and Conſolation*? The enquiries are many. Why firſt, *the God of Patience*? And ſecondly, why *the God of Conſolation*? taking the two *Atributes* apart, either by it ſelf. Then taking them both together: First for *the choice*; why theſe two rather then any other? Secondly for *the Conjunction*; why theſe two together? Thirdly for *the order*; why *Patience* firſt, and before *Conſolation*. Five in all: ſomewhat of each.

11. The former Title is, *the God of patience*. Which may be underſtood, either *Formaliter*, or *Cauſaliter*: either *ſubjectively* or *effectively*, as they uſe to diſtinguiſh. Or if theſe *School-termes* be too obſcure; then in *plain terms* thus: either of *Gods* patience, or *ours*. That is to ſay; either of that *patience* which God *uſeth toward us*, or of that *patience* which God by his grace and holy Spirit *worketh in us*. Of *Gods patience* and long-ſuffering to us-ward, beſides pregnant teſtimony of *Scripture*, we have daily and plentiful *experience*. How ſlowly he proceedeth to *vengeance*, being ſo unworthily *provoked*: how he beareth with our *infirmities*, (Infirmities? ey and *Negligences* too; yea and yet higher our very *Preſumptions* and *Rebellions*;) how he *ſpreadeth out his hand all the day* Eſay 65. 2. *long*, waiting day after day, year after year, for our converſion and amendment, that he may have mercy upon us. And even thus underſtood (*Subjectivè*) the Text would bear a fair conſtruction, and not altogether impertinent to *the Apoſtles ſcope*. It might at leaſt intimate to us this, that finding *ſo much patience* from him, it would well become us alſo to ſhew *ſome patience* to our brethren. But yet I conceive it more proper here, to underſtand it *effective*: of that *Patience*, which is indeed *from God*, as the *Cauſe*; but yet *in us*, as the *Subject*. Even as a little after (*verſe* 13.) he is called *the God of Hope*: becauſe it is he that *maketh us to abound in Hope*, as the reaſon is there expreſſed. And as here in the Text he is ſtiled *the*

God

God of Consolation; for no other reason, but that it is he that putteth *comfort* and chearfulness into our hearts.

12. It giveth us clearly to see what we are *of our selves* and without God: nothing but heat and *impatience*; ready to vex our *selves*, and to fly in the faces of *our brethren*, for every trifle. *You have need of Patience*, saith the Apostle, *Heb.* 10. We have indeed: God help us. 1. We live here in a vale of misery, where we meet with a thousand *petty crosses* and vexations (*quotidianarum molestiarum minutiæ*) in the common road of our lives; poor things in themselves, and at rationally considered very trifles and *vanity*; yet able to bring *vexation* upon our impatient *spirits*: we had need of *patience to digest* them. 2. We are beset, surrounded with a world of *temptations*, assaulting us within and without, and on every side, and on every turn: we had need of *Patience* to *withstand* them. 3. We are exposed to manifold *injuries, obloquies*, and *sufferings*, many times *without cause*; it may be sometimes *for a good cause*: we had need of *patience* to *bear them*. 4. We have many rich and precious *promises* made us in the word; of *grace*, of *glory*, of *outward* things; of some of which we find as yet but slender *performance*, and of other some (: but that we are sure *the anchor of our hope* is so well fixt, that it cannot faile) no visible probability of their *future performance*: we had need of *patience* to *expect* them. 5. We have many good *duties* required to be done of us in our *Christian callings*, and in our *particular vocations*; for the honour of God, and the service of our brethren: we had need of *patience* to go *through* with them. 6. We have to converse with *men* of different spirits and tempers: some *hasty*, fiery, and furious, others *slow*, sullen, and sluggish; some *unruly*, some *ignorant*, some *proud* and scornfull, some *peevish* and obstinate, some toyish, fickle and *humorous*; all subject to *passions* and *infirmities* in one kinde or other: we had need of *patience* to *frame* our conversations to *the weaknesses* of our brethren, and to *tolerate* what we cannot remedy: that by helping to *bear each others burdens*, we may so *fulfil the Law of Christ*.

H.b. 10. 36.

Gal. 6. 2.

13. Great *need* we have of *Patience* (you see: and my Text letteth us see, where we have to serve *our need*) God is *the God of patience*: in him, and from him it is to be had, but not elsewhere. When ever then we find our selves ready to *fret* at any cross occurrent, to *cringe* every misery, to *rage* at every light provocation, to *droope* at the delay of any promise, to *slugge* in our own performances, to *skorn* at the infirmities of others: take we notice first of the *impatience* of our own spirits, and condemn it; then hie we to the fountain of grace, there beg for *patience* and meekenesse, and he that is *the God of patience* will not deny it us. That is the former Title, *The God of Patience*.

14. The

14. The other is, *The God of Conſolation.* And the reaſon is (for this can be underſtood no otherwiſe then *effective*) becauſe *ſound comfort* is from God alone. *I, even I, am he that comforteth you* ſaith he himſelf, *Eſay* 51. *Thy rod, and thy ſtaffe they comfort me*, ſaith *David*, *Pſal.* 23. And the Prophets often, *The Lord ſhall comfort Sion.* The Holy Ghoſt is therefore called as by his proper name, ὁ παράκλητος, *The Comforter.* Ey perhaps, as *one* among many others; or (allowing the *Greek Article* his Emphaſis) as *the chiefeſt* of all the reſt: which hindereth not but there may be *other Comforters* beſides, though haply of leſs excellency. If there were no more in it but ſo, and the whole allegation ſhould be granted: it ſhould be enough in wiſdome to make us overlooke all them, that we might partake of *his comforts*, as *the beſt.* But in truth the Scriptures ſo ſpeak of God, not as *the chiefeſt*, but as *the only Comforter*: admitting no partnerſhip in this prerogative. *Bleſſed be God*, &c. *The Father of mercies, and the God of Conſolation.*

Eſay. 51. 12. Pſal. 23. 4. Eſay 51. 3. zach. 1. 17. &c. Joh. 14. 16. 15. 26. &c.

2 Cor. 1. 3.

15. May we not then *ſeek for comfort*, may ſome ſay: nay, do we not ſometimes *find comfort* in friends, riches, reputation, and ſuch other *regular pleaſures* and delights, as *the creatures* afford? Verily *under God* we may, alwaies, and do ſometimes reap comfort from *the creatures*: But thoſe *Comforts* iſſue ſtill from him, as from *the firſt* and *only* ſufficient *cauſe.* Who is pleaſed to make uſe *of his Creatures* as his inſtruments, either for *comfort*, *correction*, or *deſtruction*, as ſeemeth good in his own eyes. When "they do ſupply us with any *comfort*, it is but as the *conduit-pipes*, "which ſerve the offices in a great houſe with *water*; which yet "*ſpringeth* not from them, but is only by them *conveyed* thither "from *the fountain* or ſpring-head. Set them once *againſt God*, or do but take them *without God*: you may as ſoone ſqueeze water out of a *flint ſtone*, or ſuck nouriſhment out of a *dry breſt*, as gain a drop of *comfort* from any of *the Creatures.* Thoſe ſuppoſed *comforts*, that men ſeek for, or think they have ſometimes *found in the Creatures*, are but titular and *imaginary*, not ſubſtantiall and *real* comforts. And ſuch, how ever we eſteem of them *onward*, they will appear to be *at the laſt*: for they will certainly fail us in the *evil day*, when our ſoules ſhall ſtand moſt of all in need of *comfort.* The Conſolations of God are firſt *Pure*; they run clear, without *mud* or *mixture*: ſecondly *Full*, ſatiating the appetites of the ſoule and leaving no *vacuities*: thirdly *permanent*, ſuch as (unleſs by our default) no creature in the world can *hinder* or *deprive* us of. In every of which *three reſpects*, all *worldly comforts*, as they come but from *the Creatures*, fall infinitely ſhort: as might eaſily be ſhewen had we but time to compare them.

16. It is hard to ſay the whiles, whether is greater, our *Miſery*, or *Madneſs*, who forſake the Lord, the clear *fountain of living*

Jer. 2. 13. *living waters, to dig to our ſelves broken pits, that hold no water* in the mean time but *puddle*, and but *a very little* of that neither, and yet cannot hold that *long* neither. What fondneſs is in us, to lay out our money for that *which is not bread*, and our labour for *that which ſatisfieth not*? to wear out our *bodies* with *travel*, and torture our *ſouls* with *cares*, in the purſuit of theſe *muddy*, *narrow*, and *fleeting* comforts? when we may have *Nectar* and *Ambroſia*, the delicacies of *the bread* of life; and of *the water* of life *gratis* and without price. Only if we will but *open our mouths* to crave it, and *open our hands* to receive it, from him, who is ſo well ſtored of it, and is withall ſo willing to impart it with all freedom and bounty, even *the Father of Mercies, and the God of Conſolation*.

Eſay 55. 2.

—1.

17. Thus farre of the *two Titles* ſeverally: let us now put them together, and ſee what we can make out of them. *The God of patience and Conſolation.* Where every mans firſt demand will be, why the Apoſtle ſhould chuſe to enſtile Almighty God from theſe two, of *Patience* and of *Conſolation*, rather then from ſome other of thoſe *Attributes*, which occur (perhaps) more frequently in holy writ: as God of *Wiſdom*, of *Power*, of *Mercy*, of *Peace*, of *Hope*, &c. What ever other *inducements* the Apoſtle might have for ſo doing; *two* are apparent: and let them ſatisfie us. *The one*; the late mentioning of theſe two things in the next former verſe [*That we through patience and comfort of the Scriptures might have hope.*] Having once *named* them both together there: it was neither incongruous nor inelegant, to *repeat* them again both together here. 2. *The other*; the fitneſs of theſe *Titles*, and their ſutableneſs unto *the matter* of the Prayer. For the moſt part you ſhall finde in thoſe *forms of prayer* that are left us regiſtred in the book of God, ſuch *Titles* and *Attributes* given to God in *the prefaces* of thoſe *prayers*, as do beſt ſort with *the principall matter* contained therein: Which courſe *the Church* alſo hath obſerved in her *Liturgies*. The Apoſtle then, being to pray for *Unity*, might well make mention of *Patience* and *Conſolation*: of *Patience*, as a ſpeciall *help* thereunto; and of *Conſolation*, as a ſpeciall *fruit* and effect thereof. As if he had ſaid; If you could have patience, you would ſoon grow to be *of one mind*: and if you were once come to that, you ſhould find a great deal of *comfort in it* ὁ θεὸς τῆς ὑπομονῆς, *The God* therefore *of Patience and Conſolation grant* it may be ſo with you.

18. Firſt, *Patience* is a ſpeciall *help to Unity*. For what is it but *the pride* and heat of mens ſpirits, that both *ſetteth* contentions a foot at the firſt, and afterwards *keepeth* them afoot. *Only by pride cummeth contention*, ſaith *Solomon*, Prov. 13. So long as men are *impatient* of the leaſt *contradiction*, cannot brook to have their *opinions* gainſaid, their *adviſes* rejected, their apparant *exceſſes* reproved; will not paſs by *the ſmalleſt frailties* in their brother without ſome *clamour*, or *ſcorn*, or *cenſure*; but rather break out upon every

Prov. 13. 10.

every slight occasion into *words* or *actions* of fury and distemper: it cannot be hoped, there should be that blessed *Unity* among brethren, which our Apostle here wisheth for; and every good man heartily desireth. No! *Patience* is the true *peace-maker*. It is the *soft answer* that *breaketh wrath*: (cross and thwarting language rather strengtheneth it.) As *a flint* is sooner *broken* with a gentle stroke upon *a feather-bed*, then stricken with all the might against a hard *coggle*. *Better is the end of a thing*, (*Solomon* again) *then the beginning: and the patient in spirit is better then the proud in spirit. The proud in spirit* belike; he is the *boutefeu*; he is the man that *beginneth* the fray: but *the patient in spirit* is the man that must end it, if ever it be well ended; and that sure is *the better work*, and the greater honour to him that doth it.

Quastulacunque adeò est occasio, sufficit iræ. Juven. sat. 13.

a Prov. 15. 1. —ἀλλὰ τὸ πρὶν γ' ἐπίσχον κραδίην πεπύκασι μαλακοῖσιν. Homer. Iliad. a. Eccl. 7. 8.

19. And as *Patience* is a special *help* to unity: so is *Comfort* a special fruit and *Effect* thereof. S. *Paul* therefore conjureth the *Philippians*, by all the hope they had of *comfort* in God, to be *at one* among themselves. Εἴτις παράκλησις, ἐν Χριστῷ. *If there be any consolation in Christ, if any comfort of love* —— *Fulfil ye my joy, that ye be like-minded, &c.* Ecce quam bonum, David in *Psalm* 133. *Behold how good and pleasant a thing it is, brethren to dwell together in unity.* Utile dulci: in saying *both*, he saith *all*. *Good and pleasant*: that is, both *profitable* (like the *dew* upon the mountains, that maketh the grass spring;) and *comfortable* (as the smell of a *precious ointment*.) And what can the heart of man desire more? This for *the Choice*.

Phil. 2. 1, 2.

Psal. 133. 1. &c.

20. For *the Conjunction* then; it may be demanded *secondly*, why the Apostle should *joyn* these two together, *Patience* and *Consolation*; there seeming to be no great affinity between them. They are things that differ *toto genere*: for *Patience* is a *Grace*, or Vertue; and *Consolation a Blessing*, or Reward. Is it not, think you, to instruct us, that true *Patience* shall never go without *Consolation*? He that will have *Patience* onward, shall be sure to have comfort at the last: God will crown the grace of *Patience* with the blessing of *Consolation*, *The patient abiding of the meek shall not perish for ever*, *Psal.* 9.: S. *James* would have us set before our eyes *the Prophets* and *Saints* for a general example *of suffering affliction and of patience*: and he commendeth to us one *particular example* there as by way of instance, namely that of *Job*. [*You have heard*, saith he, *of the patience of Job, and have seen the end of the Lord: that the Lord is pitiful and of tender mercy.*] *Job* held out in his *patience* under great trials *unto the last*: and God out of pity and in his tender mercy towards him heaped *comforts* upon him *at the last* in great abundance. "It would "be well worthy our most serious meditation, to consider, both "what (by Gods grace) *he did*, and how (by Gods mercy) *he sped*. His *example* in the one would be a good *pattern* for us

Psal. 9. 18. Jam. 5. 10. —11.

" of *Patience*: and his *reward* in the other a good *encouragement*
" for *Conſolation*. This we may bide upon as a moſt certain
" truth; that if we do *our part*, God will not fail on *his*. Be
" we firſt *ſure*, that we have *Patience*; (we muſt look to that, for
" that is *our part*, though not ſolely, for we cannot have it without
" him, as was already ſaid:) but I ſay, be we firſt ſure of that,
" and then we may be *confident*, we ſhall have *comfort* ſooner
" or later, in ſome kinde or other; (truſt God with that,) for
" that is *ſolely his part*, and he will take order for it without our
" further care.

21. Laſtly, for the *Order*. It may be demanded, why the Apoſtle joyning both together [*The God of Patience and Conſolation*] giveth *Patience* the precedency: of *Patience* firſt, and then of *Conſolation*. Is not that alſo to teach us, that as it is a vain and *cauſeleſs fear*, if a man have *patience*, to doubt whether he ſhall have *comfort*, yea or no; ſo on the contrary it is a vain and *groundleſs hope*, if a man want *patience*, to preſume that yet he ſhall have *comfort* howſoever? Certainly, no *Patience*, no *Conſolation*. It is the Devils *method*, to ſet the fairer ſide forwards, and to ſerve in *the beſt wine* firſt, and then after, that which is *worſe*. He will not much put us upon the trial of our *Patience* at the firſt, but rather tilt us on along with ſemblances and promiſes of I know not what *comforts* and *contentments*: but when once he hath us *faſt*, then he turneth in *woe* and *miſery* upon us to overwhelm us, as a deluge. But God in his diſpenſations commonly uſeth a quite contrary *method*, and dealeth *roughlieſt* with us at the firſt. We hear of little other from him, then *ſelf-denial*, *hatred* from the world, taking up *the Croſs*, and ſuffering *perſecution*, exerciſe enough for all *the patience* we can get: But then, if we hold out ſtoutly to the end, at laſt cometh *joy* and *comfort* flowing in upon us both ſeaſonably and plentifully, like a river. *You have need of patience*, ſaith the Apoſtle, *that after you have done the will of God, you may receive the promiſe*. *Patience* firſt, in *doing* (ey and *ſuffering* too) according to the will of God; and then *after* that, (but not *before*,) the enjoying of *the Promiſe*. Would you know then, whether *the Conſolations of God* belong unto you, yea or no? In ſhort: if you can have *patience*, never *doubt* of it: if you will not have *patience*, never *hope* for it.

Heb. 10. 36.

22. Thus much concerning *the formality of the Prayer* in thoſe former words of the verſe [*Now the God of Patience, and of Conſolation grant you*.] Proceed we now to the *Matter* thereof in the remainder of the verſe [*To be like-minded one towards another according to Chriſt Jeſus*.] Where *the particulars* are *three*. Firſt, *the thing* it ſelf, or grace prayed for; which is *Unity*, or Like-mindedneſs [*To be like-minded*:] Secondly and Thirdly, two *Conditions* or Qualifications thereof: the one in reſpect of *the Perſons*, [*One towards another*,]

another,] the other in reſpect of *the manner*, [*According to Chriſt Jeſus.*] Of which in their order.

23. *The thing* firſt, [*To be like-minded*] τὸ αὐτὸ φρονεῖν in the Greek. A phraſe of ſpeech, although (to my remembrance) not found elſewhere in holy Scripture, yet often uſed by *S. Paul* in his Epiſtles: to *the Romans*, to *the Corinthians*, and eſpecially to *the Philippians* more then once or twice. I ſpare the quotations for brevity ſake. *S. Peters* compound word cometh neereſt it, ὁμόφρονες [*Finally, be ye all of one minde*] 1 *Pet.* 3. Now theſe words, both the noune φρὴν or φρένες *the minde*, and the verb φρονεῖν *to minde* this or that, or to be thus or ſo *minded*: although often uſed with ſpecial reference, ſometimes to the underſtanding or *judgement*; ſometimes to the inward diſpoſition of the heart, *will and affections*; and ſometimes to the manifeſting of that inward diſpoſition, by *the outward carriage* and behaviour: yet are they alſo not ſeldom taken at large for *the whole ſoul* and all the powers thereof, together with all *the motions* and *operations* of any or each of them, whether in the *apprehenſive*, *appetitive*, *or executive* part. And I ſee nothing to the contrary, but that it may very well be taken in that *largeſt extent* in this place. And then the thing ſo earneſtly begged at the hand of God, is, that he would ſo frame the hearts of theſe *Romanes* one towards another, as that there might be an *univerſal accord* amongſt them ſo far as was poſſible, both in their *opinions*, *affections*, and *converſations*. [*Now the God of patience and conſolation grant you to be like-minded*.]

Rom. 12. 16. 2 Cor. 13. 11. Phil. 2. 2, 3. 16. 4. 2. 1 Pet. 3. 8

24. *Like-minded*, firſt in *Opinion* and judgement. It is a thing much to be *deſired*, and by all good means to be *endeavoured*, that (according to our Churches prayer) God would *give to all Nations unity, peace, and concord*: but eſpecially that *all they that do confeſs his holy name, may* alſo *agree in the truth of his holy word*; or leaſt wiſe in the main and moſt ſubſtantial truths. *I beſeech you brethren*, ſaith S. Paul, *by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions among you; but that ye be perfectly joyned together in the ſame minde, and in the ſame judgement.* That is the firſt, Like-mindedneſs in *judgement*.

1 Cor. 1. 10.

25. *Like-minded* ſecondly in heart and *affection*. Mens *underſtandings* are not all of one *ſize* and *temper*: and even they that have *the largeſt* and *the cleareſt* underſtandings, yet *know but in part*, and are therefore ſubject to *errors* and *miſ-apprehenſions*. And therefore it cannot be hoped there ſhould be ſuch a conſonancy and uniformity of *judgement* amongſt all men, no not amongſt *wiſe* and *godly* men; but that in many things, yea and thoſe ſometimes *of great importance*, they may and will *diſſent* one from another unto the worlds end. But then good heed would be taken leſt by the cunning of *Satan*, (who is very forward and expert to

1 Cor. 13. 9.

work upon such advantages) *difference* in *judgement* should in process of time first [a] *estrange* by little and little, and at length quite *alienate* our *affections* one from another. It is one thing to *dissent* from, another to be at *discord* with, our brethren. *Ita dissensi ab illo* (saith *Tully* concerning himself and *Cato*) *ut in disjunctione sententiæ, conjuncti tamen amicitia manseremus*. It is probable *the whole multitude* of them that believed were, (but we are not sure, they were, and it is possible they might not be,) *all of one opinion* in every point, even in those first and primitive times: but S. *Luke* telleth us for certain, that they were *all of one heart*.

a—τὰ σύμψυχον τῷ ἑτέρῳ δόξῃ λύσαντες. Nazianz. orat. 25.

Acts 4. 32.

20. *Like-minded* thirdly, in a fair and peaceable *outward conversation*. For albeit through *humane frailty*, and amid so many *scandals* as are, and must be in the world (ἀνένδεκτον μὴ εἶναι) there be not evermore that *hearty* entire *affection*, that ought to be between Christian men; especially when they stand divided one from another *in opinion*: yet should they all bear this *mind*, and so be at least thus far *like-minded*, as to resolve to forbear all *scornful* and *insolent* speeches and behaviour, of and towards one another; without *jeering*, without *censuring*, without *provoking*, without causeless *vexing* one another, or disturbing the publick *peace of the Church*. For *the servant of God must not strive, but be gentle unto all men, and patient*. So *gentle and patient*, that he must study to win *them that oppose themselves*; not by reviling, but *instructing* them; and that not in a loud and lofty strain, (unless when there is left no other remedy;) but *first*, (and if that will serve the turn, *only*) in love and *with meekness*. Our conversation, where it cannot be all out so *free* and *familiar*, should yet be *fair* and *amiable*. Gods holy *truth* we must stand for, I grant, if it be *opposed*, to the utmost of our strength: neither may we betray any part thereof by our *silence* or *softness*, for any mans pleasure or displeasure; where we may help it, and where *the defence* of it appeareth to be prudentially necessary. Yet even in that case ought we so to *maintain the truth* of God, as not to *despise the persons* of men. We are to *follow the truth in love*: which is then best done, when holding us close *to the truth*, we are ready yet *in love* to our brethren to do them all *the rights*, and to perform unto all those *respects*, which (without confirming them in their *errours*) may any way fall due unto them.

Luke 17. 1.

2 Tim. 2. 24. 25.

Eph. 4. 15.

27. It is a perfect and a blessed *Unity*, when all *the three* meet together; unity of *true Doctrine*, unity of *loving affection*, and unity of *peacable conversation*: and this perfection ought to be both in our *aims*, and in our *endeavours*. But if (through our own *weakness*, or the *waywardness* of others) we cannot attain to the full perfection of *the whole*, having faithfully endeavoured it *pulchrum est in secundis tertiisve*, it will be some commendation and comfort to us, to have attained so much as we could. Ἐν δὲ ἁρμόσαιμεν

Cicer. in orat.

(*Phil.*

(Phil. 3.) *Nevertheleſs whereunto we have attained, let us mind the ſame thing.* Phil. 3. 16.

28. To *quicken* us hereunto (the duty being ſo *needful*, and we withall ſo *dull*:) theſe few things following would be taken into conſideration. *Conſider firſt*, that by our Chriſtian calling we are all made up into *one myſtical body*, σύσσωμα: and that by ſuch a *reall*, (though *myſterious*) *concorporation*, as that we become thereby ὁ καθ' εἷς, as all of us *members of Chriſt*, ſo every one of us *one anothers members*. Now *the ſympathy* and *ſupply*, that is between the members of *the natural body* for their mutual comfort and the good of *the whole*, the Apoſtle elegantly ſetteth forth, and applieth it very fully to the *myſtical body* of the Church, in 1 *Cor.* 12. at large. It were a thing prodigiouſly unnatural, and to every mans apprehenſion the effect of *a phrenſie*, at the leaſt, to ſee *one member* of the body fall a beating or tearing *another*. No! if any *one member*, (be it never ſo mean and deſpicable,) be in *anguiſh*, the reſt are *ſenſible* of it. No tearms of *betterneſs* are then ſtood upon, (*I am better* then thou; or I then thou;) no terms of *defiance* heard, (*I have no need* of thee, nor I of thee:) But they are all ready to contribute their ſeveral *ſupplies*, according to their ſeveral *abilities* and *meaſures*, to give eaſe and relief to *the grieved part*; ἵνα μὴ ᾖ σχίσμα, as the reaſon is given at *ver.* 25. there, that ſo there might be no rent, *no ſchiſm*, no diviſion or diſ-union of parts *in the body*. Phil. 3. 16. Eph. 3. 6. Rom. 12. 5.

29. *Conſider ſecondly*, That by our condition we are all *fellow-brethren*, and *fellow-ſervants* in the ſame family; of *the houſhold of faith* all: and theſe are *obliging relations*. We ought therefore ſo to behave our ſelves *in the houſe of God, which is the Church of the living God*, as becometh *fellow-brethren* that are deſcended from *the ſame Father*, and *fellow-ſervants* that live under *the ſame Maſter*. We all wear *one livery*: having all *put on Chriſt*, by ſolemn profeſſion at our *holy Baptiſm*. We are fed at one table *eating the ſame ſpiritual meat, and drinking the ſame ſpiritual drink*, in the *holy Communion*. Every thing that belongeth to this houſe breatheth union. *One body, one ſpirit, one calling, one hope, one Lord, one Faith, one Baptiſm, one God and Father of all*: as the Apoſtle urgeth it, *Eph.* 4. concluding hence, that therefore we ought to be *at one* among our ſelves, *endeavouring to keep the unity of the ſpirit in the bond of peace*. Any of us would think it a very *diſorderly houſe*, and ill-governed; if coming in by chance we ſhould find *the children* and *ſervants* all together by the ears, though but once. How much more then, if we ſhould obſerve them to be ever and anon *ſnarling* and *quarrelling* one with another, and *beating* and *kicking* one another. *Joſeph* thought he need ſay no more to his *brethren* to prevent their *falling out by the way* in their return home-ward, then to remind them of this, that they were all *one mans children*. And *Abraham* to procure an ever- Gal. 6. 10. 1 Tim. 3. 15. Gal. 4. 27. 1 Cor. 10. 3, 4. Eph. 4. 3.—6. Gen. 45. 24. Gen. 13. 8.

everlasting *amnesty* and utter cessation thenceforth of all *debate* between himself and his *nephew Lot* and their servants; made use of this one argument, as the most prevalent of all other for that end, that they were *Brethren*. *Ecce quàm bonum* (I cannot but repeat it once more) *Behold how good and joyful a thing it is, brethren to dwell together in unity*. Psal. 133. 1.

30. *Consider thirdly*, how peace and *unity* forwardeth the work of God for *the building up* of his Church; which faction and division on the other side obstructeth, so as nothing more. When all *the workmen* intend the main business, each in his place and office performing his *appointed task* with chearfulness and good agreement: *the work* goeth on, and *the building* gets up apace. But where one man draweth *one* way, and another *another* way; one will have things done after *this* fashion, another after *that*; when one *maketh*, and another *marreth*; now one *setteth up*, by and by cometh another and *plucketh all down* again, how is it possible, whilest things go thus, that ever *the building* should be brought to any *perfection*, or *handsomness*. The Apostle well understood what he said, when in the fore-going Chapter he joyned *Peace* and *Edification* together, τὰ τῆς εἰρήνης, καὶ τὰ τῆς οἰκοδομῆς, *Let us follow after the things that make for peace, and things wherewith we may edifie one another*. Where the hearts and tongues of *the builders* are divided: the *building* will either come to nothing, or prove but a *Babel* of confusion. *For where envying and strife is, there is confusion, and every evil work*. Strife, you see, maketh *ill work*: it *buildeth* up nothing, unless it be the walls of *Babel*. It is *peace* and *concord*, that *buildeth* up the walls of *Jerusalem*: which, as it hath its name from *Peace*, so hath it its beauty also and perfection from *Peace*. And then, but not before, shall *Jerusalem be built as a City that is at unity in it self*; when they that *build Jerusalem* are *at unity* first among themselves. Rom. 14. 19. Jam. 3. 16. Psal. 122. 3.

31. *Consider fourthly*, what heartning is given, and what advantage to *the enemy* abroad, whilest there are fractions and distractions at home. *Per discordias civiles externi tollunt animos*, said the Historian once of *old Rome*. And it was the complaint of our country man *Gildas*, uttered long since with much grief concerning the state of *this Island*, then embroyled in civil warrs; *Fortis ad civilia bella, infirma ad retundenda hostium tela*. That by how much more her valour and strength was spent upon *her self*, in the managing of intestine and *domestick broils*: the more she laid her self open to the incursions and out-rages of *forreign enemies*. The common Enemies to the truth of *Religion*, are chiefly *Atheism*, and *Superstition*: *Atheism* opposing it in *the forefront*, and *Superstition* on *both hands*. If either of which at any time get ground of us, (as whilest we wrangle, God knoweth what they may do:) we may thank our own *contentions* for it most. We may cherish causeless Livi. Gild. de excid. Brit.

cauſeleſs *jealouſies*, and frame *chimera's* of other matters and cauſes out of our *fancies* or *fears*. But the very truth is, there is no ſuch *ſcandal* to enemies of all ſorts, as are our *home-differences*, and chiefly thoſe (which maketh it the ſadder buſineſs) that are about *indifferent things*. Alas, whereto ſerveth all this ado about *geſtures*, and *veſtures*, and other outward *rites* and *formalities*: that for ſuch things as theſe are (things in their own nature *indifferent*, and never intended to be otherwiſe *impoſed*, then as matters of *circumſtance* and *order*) men ſhould clamour againſt *the times*, deſert their *miniſterial functions* and charges, fly out of their own country as out of *Babylon*, ſtand at open defiance againſt *lawful authority*, and ſharpen their wits and tongues and pens, with ſo much *petulancy* (that I ſay not *virulency*,) as ſome have done, to maintain their ſtiffeneſs and obſtinacy therein? I ſay, whereto ſerveth all this, but to give *ſcandal* to the Enemies of our *Church* and *Religion*?

32. *Scandal* firſt, *to the Atheiſt*. Who till all men be of *one religion*, and agreed in every point thereof too, (which I doubt will never be whileſt the world laſteth:) thinketh it the *beſt wiſdom*, to be of *none*; and maketh it his *beſt paſtime* to jeer at *all*. *Great ſcandal* alſo ſecondly to *the Romaniſt*. Who is not a little confirmed in his opinion of *the Catholikeneſs of the Roman faith*; when he heareth ſo many of the things, which have been and ſtill are retained in *the Church of England* in common with *the Church of Rome*; as they were tranſmitted both to them and us in a continued line of ſucceſſion, from our godly and *Orthodox forefathers*, who lived in the ages next after *Chriſt and his Apoſtles*, to be now inveighed againſt and decryed as *Popiſh* and *Superſtitious*. And when he ſeeth men pretending to *piety*, *purity*, and *reformation* more then others, not contenting themſelves with thoſe juſt exceptions that had been formerly taken by *the Church of England* and her *regular* children, againſt ſome erroneous *Doctrines* and forms of *worſhip* taught and practiſed in *the Church of Rome*, and endeavoured to be duely and by her *ſole authority* impoſed upon *other Churches*; to be ſo far tranſported with a *ſpirit of contradiction*, as that they care not, ſo as they may but run farr enough *from Rome*, whither or how farr they run, although they ſhould run themſelves (as too oft they do) quite beyond the bounds of *Truth*, *Allegiance*, common *reaſon*, and even common *humanity* too.

33. But eſpecially and thirdly, *great Scandal* to thoſe of *the ſeparation*. Who muſt needs think very jollily of themſelves, and their own *ſingular way*, when they ſhall finde thoſe very *grounds* whereon they have raiſed their *Schiſm*, to be ſo ſtoutly pleaded for by ſome, who are yet content to hold a kind of *communion* with us. Truly I could with it were ſufficiently conſidered by thoſe whom it ſo nearly concerneth, (for my own part, I muſt confeſs, I could never be able to comprehend it) with what ſatisfaction

to

to *the conſcience* any man can hold *thoſe principles*, without the maintenance whereof there can be nothing colourably pretended for *inconformity* in point of *Ceremony* and *Church-government*; and yet not admit of *ſuch concluſions* naturally iſſuing thence, as will neceſſarily enforce an utter *ſeparation*. *Væ mundo*, ſaith our Saviour, *Woe unto the world becauſe of offences*. It is one of the great *trials*, wherewith it is the good pleaſure of God to exerciſe *the faith* and *patience* of his ſervants whileſt they live on the earth; that there will be *diviſions* and *offences*: and they muſt abide it. But *væ homini* though: without repentance *wo to the man*, by whom the occaſion cometh. Much have they to anſwer for the while, that cannot keep themſelves *quiet*, when they ought and might; but by reſtleſs provocations *trouble* both themſelves and others: to the great prejudice and grief of *their brethren*, but advantage and rejoycing of *the common Enemy*.

Mat. 18. 7.

34. Thus much for *the Thing* it ſelf, *Like-mindedneſs*: The conditions or *Qualifications* follow. The former whereof concerneth *the Perſons*: ἐν ἀλλήλοις [*one toward another*.] It noteth ſuch an agreement, as is both *Univerſal*, and *Mutual*. Univerſal firſt. I doubt not, but in the then *Roman Church*, at the time when this Epiſtle was written, *the ſtrong* agreed well enough among themſelves, and were all *alike-minded*, and ſo *the weak* among themſelves, all *alike-minded* too. They all minded to *deſpiſe* theſe: theſe all minded to *judg* them. But that *agreement* was with thoſe only of their *own party*; and ſo *a partial agreement*: which tended rather to the holding up of *a faction*, then to the making up of *an Union*. It was *an univerſal agreement*, the Apoſtle deſired and prayed for, that *the ſtrong* would be more *compaſſionate* to the Weak, and *the weak* more *charitable* toward the Strong; both *Weak* and *Strong* more *patient* and *moderate*, and more reſpective either of other in all brotherly *mutual condeſcenſions*.

35. It is our fault too moſt an end. We are *partial* to thoſe on that [a] ſide we take to, beyond all reaſon: ready to *juſtifie* thoſe enterpriſes of theirs that look very *ſuſpiciouſly*; and to *excuſe* or at leaſt to *extenuate* their moſt *palpable exceſſes*; and as ready on the other ſide to *miſconſtrue* the moſt juſtifiable actions of *the adverſe part*, but to *aggravate* to the utmoſt their ſmalleſt and moſt pardonable *aberrations*. Thus do we ſometimes both at once, (either of which alone is *an abomination* to the Lord) *juſtifie the guilty, and condemn the innocent*. Whileſt *partial affections* corrupt our *judgments*, and will not ſuffer us to look upon *the actions* of our brethren, with an equal and indifferent eye. But let us beware of it by all means: for ſo long as we give our ſelves to be carryed away with *partialities* and *prejudices*, we ſhall never rightly perform our *duties* either to God or man. That therefore *the agreement* may be as it ought to be: we muſt reſolve to be *patient* (not towards ſome, but) *towards all men*, 1 Theſ. 5. to be *gentle* (not unto ſome,

a πᾶσι πάντα συγχωρεῖσθαι ἑτοίμως, ὑπὲρ ἑρᾶς τῶ συμβαίνειν. Nazi. orat. 14

Prov. 17. 15.

1 Theſ. 5. 24.

ſome, but) *unto all men*, 2 Tim. 2. to ſhew *all meekneſs* (not to ſome, but) *to all men*, Titus 3. 2. The concord ſhould be *Univerſal*.

2 Tim. 2. 24. Tit. 3. 2.

36. It ſhould likewiſe be *Mutual*. Ἐν ἀλλήλοις importeth that alſo: [a] *either part* being ready for charity ſake to *contemperate* and *accommodate* themſelves to *other*, ſo farre as reaſon requireth. But herein alſo, as in the former, mens corrupt *partiality* bewraieth it ſelfextremely. *The ſtrong Romans* like enough could diſcern *a cenſorious ſpirit* in the weaker ones; and *the weak ones* perhaps as eaſily *a diſdainful ſpirit* in them. But neither of both (it is to be doubted) were willing enough to look into the *other end of the wallet*, and to examine throughly their *own ſpirits*. We uſe to ſay, *If every man would mend one, all would be well*. Ey would? How cometh it to paſs then, that all hath not been *well* even long ago? For where is the man, that is not ready to *mend one*? *One*, ſaid I? yea *ten*; yea *a hundred*! why, here it is: every man would be *mending one*; but not *the right one*. He would be *mending his brother*: but he will not *mend himſelf*. *Ut nemo in ſeſe tentat deſcendere!* O ſaith *the ſtrong*, we ſhould ſoon agree; but that he is ſo *cenſorious*: and yet himſelf *ſleuteth* as freely as ever he did. We ſhould hit it very well, ſaith *the weak*, were not he ſo *ſcornful*: and yet himſelf *judgeth* as deeply as ever he did. Oh the *falſneſs* and *hypocriſie* of mens hearts blinded with *ſelf-love*! how it abuſeth them with *ſtrong deluſions*, and ſo filleth the world with *diviſions* and *offences*.

a Ἀλλ' ἤτοι μὲν πυὶ ὑπειξόμεθ' ἀλλήλοισι, Σὺ μὲν ἐγὼ, σὺ δ' ἐμοί. Homer. Iliad. Δ.

—*id manticæ quod intergo.*

37. For this, our bleſſed Saviour, who hath beſt diſcovered the *malady*, hath alſo preſcribed the beſt *remedy*. The *diſeaſe* is *Hypocriſie*. The *Symptomes* are. *One*, to be *cat-eyed outward*; in readily eſpying ſomewhat, (the ſmalleſt *moat* cannot eſcape) in *a brothers eye*; *another*, to be *bat-eyed inward*; in not perceiving (be it never ſo great) *a beam* in a mans *own eye*: *a third*, a forwardneſs to *be tampering* with his *brothers eye*, and offering his ſervice to help him out with *the moat* there, before he think a thought of doing any thing towards the clearing of his *own eye*. The *Remedy* is, to begin at home: do but put the things into their *right order*; and the buſineſs is done. *Tu converſus, confirma fratres.* Strengthen thy brethren what thou canſt: it is a good office, and would not be neglected. But there is ſomething *more needful* to be done *then that*; and to be done firſt and *before that*; and which if it be firſt done thou wilt be able to do that much the better (*then ſhalt thou ſee clearly*) and that is to *reform thy ſelf*: beſure firſt thy ſelf *be converted*, and then in Gods name deal with thy *weak brother* as thou ſeeſt cauſe, and *ſtrengthen* him.

Luke 16. 41. —42.

—22. 33.

—τὸ δὲ βλέψεις. Luke 6. 42.

38. Let them that are ſo forward to cenſure the actions of *others*, eſpecially of their *Superiours*, and are ever and anon complaining how ill things are carryed *above*; but never take notice of

their own *frauds*, and *oppreſſions*, and *ſacriledges*, and *inſolencies*, and *peeviſhneſſes*, and other enormities: let them turn their eye *homeward* another while, obſerve how their *own pulſes* beat, and go learn what that is, *Thou hypocrite, caſt out firſt the beam out of thine own eye.* We deal not like *Chriſtians*, no nor like *reaſonable* men, if we expect all men ſhould come to *our bent* in every thing; and we our ſelves not relent from our own *ſtiffneſs* in the leaſt matter for their ſakes. Believe it, we ſhall never grow to *Chriſtian Unanimity* in any tolerable meaſure, ſo long as every man ſeeks but to *pleaſe himſelf* only, in following his own liking; and is not deſirous withall (according to our Apoſtles exhortation, *ver.* 2.) to *pleaſe his neighbour* alſo, by *condeſcending* to his deſires, where it may be *for his good*, in any thing that is not either *unlawful*, or *unreaſonable*. The inclinations to *agreement* ſhould be *mutual*, that ſo we might be *like-minded* εἰς ἀλλήλους.

Luke 6. 42.

49. And then all this muſt be κατὰ Χριστὸν Ἰησοῦν; which is the other *qualification* in the Text, and now only remaineth to be ſpoken of. *According to Chriſt Jeſus.* Which laſt clauſe is capable of *a double interpretation*: pertinent to the ſcope of *the Text*, and uſeful for our direction in point of *practiſe*, both; and therfore neither of both to be rejected. Some underſtand it, as *a Limitation* of that *Unity*, which was prayed for in the former words: and not unfitly. For leſt it ſhould be conceived, that all the Apoſtle deſired in their behalf was, that they ſhould be *like-minded one towards another*: howſoever he might intend by the addition of this clauſe to ſhew, that it was not ſuch *an Unity* as he deſired, unleſs it were according to *Truth* and *Godlineſs* in Chriſt Jeſus. There may be *an agreement in falſo*; when men hold together for the maintenance of one and the ſame *Common Error*. Such as is the agreement of *Hereticks*, of *Schiſmaticks*, of *Sectaries*, among themſelves. And there may be *an agreement in malo*; when men combine together in a confederacy for the compaſſing of ſome *miſchievous deſign*: as did thoſe *forty and odde*, that bound themſelves with a curſe *to deſtroy Paul*. Such is the agreement of [a] *Theeves*, of *Cheaters*, of *Rebels*, among themſelves. Such [b] *agreements* as theſe, no man *ought* to pray for: indeed no man *need* to pray for. The wiſdom of *the fleſh*, and cunning of *the Devil*, will bring men on faſt enough to thoſe curſed *agreements*, without which *he* and *his* know well enough *his kingdom cannot ſtand*. "The ſervants of God have rather bent themſelves evermore by their *prayers* and *endeavours*, to "diſſolve *the glue*, and to break *the confederacies* of the ungodly. "*Deſtroy their tongues, O Lord, and divide them*, is holy *Davids* "prayer, *Pſal.* 55. And S. *Paul* when he ſtood before the *Sanhedrim* at *Jeruſalem*, to take off his malicious accuſers the better, "perceiving both *the Judges* and *by-ſtanders* to be of two different "factions, ſome *Phariſees*, who believed a Reſurrection, and other-"ſome

Act. 23. 12, —13.

a—λῃσταὶ οἱ ἐφοδιάζοντες, ἐπὶ κακίᾳ σωθῆναι ἢ κλοπὴν κοινωνοῦντες, ἢ στάσεως σωμοσίαις. Nazianz. or. 14.

b—*delicta fuere Nexus amicitiæ.* Claudi. l. 2. in Ruffin.

Mat. 12. 26.

Pſal. 55. 9.

Act. 23. 6.

"ſome *Sadduces*, who denyed it; did very wiſely to caſt a bone "among them: When by proclaiming himſelf *a Phariſee*, and "profeſſing his belief of *the reſurrection*, he raiſed ſuch *a diſſenſion* —7. "between *the two factions*, that the whole *multitude was divided*; —10. "inſomuch as the chief Captain was fain to uſe force to get *Paul* "from amid the uprore, and to *carry him away*: by which means "all their intended proceedings againſt him were ſtopt for that "time.

40. But *the Unity*, that is to be prayed for, and to be laboured for in the *Chriſtian Church*, is a *Chriſtian Unity*: that is to ſay, a happy concord in walking lovingly together in the ſame path of *Truth* and *Godlineſs*. The word of Chriſt is *the word of truth*: and Col. 1. 5. the myſtery of Chriſt, *the myſtery of Godlineſs*. Whatſoever there- 1 Tim. 3. 16. fore is contrary to either of theſe, (*Truth*, or *Godlineſs*) cannot be κατὰ χριστὸν, *according to Chriſt*; but rather altogether againſt him. Here then we have our bounds ſet us: our *Ne plus ultra*, beyond which if we paſs, we tranſgreſs and are exorbitant. Alas for us the while, when even our *good deſires* may deceive us, if they be *inordinate*; and the love of ſo lovely a thing as *Peace* is, miſ-lead us. The more need have we to look narrowly to our treadings, leſt *the tempter* ſhould have laid a ſnare for us in a way wherein we ſuſpected it not, and ſo ſurpriſe us ere we be aware. *Uſque ad aras*: The *Altar-ſtone*, that is the *meer-ſtone*. All bonds of *friendſhip*, all *offices of neighbourhood*, muſt give way, when *the honour* of God and his *truth* lie at the ſtake. If *peace* will be had upon *fair terms*, or indeed upon *any terms* (*ſalvis veritate & pietate*) without impeachment of either of theſe; it ought to be embraced. But if it will not come but upon harder conditions; better let it goe: A man may buy *gold* too dear. *Follow peace with all men*; Heb. 12. 14. *and holineſs, without which no man ſhall ſee the Lord*. The gender of the article there ſheweth the meaning: not ἣ χωρὶς, *without which Peace*; but ὃ χωρὶς *without which holineſs* no man ſhall ſee the Lord. *Without peace* ſome man may, having faithfully *endeavoured* it, though he cannot obtain it, (for that is not his fault:) but *without holineſs* (which if any man want, it is through his own fault only,) no man ſhall *ſee the Lord*. Our *like-mindedneſs* then muſt be *according to Chriſt Jeſus* in this firſt ſenſe; that is, ſo far forth as may ſtand with *Chriſtian truth* and *godlineſs*.

41. But very many *Expoſitors* do rather underſtand the phraſe in another ſenſe. *According to Chriſt*; that is, according to *the example of Chriſt*: which ſeemeth to have been the judgement of our laſt *Tranſlators*, who have therefore ſo put it in *the margent* of your Bibles. *His Example* the Apoſtle had reſerved unto the laſt place, as one of the weightieſt and moſt effectual *arguments* in this buſi- Verſe 3. neſs: producing it a little *before the Text*, and repeating it again a —7. little *after the Text*. So as *this Prayer* may ſeem (according to this

interpretation) to be an illuſtration of that *argument*, which was drawn from *Chriſts Example:* as if he had ſaid, Chriſt ſought not *himſelf*, but *us*. He laid aſide his own *glory*, deveſted himſelf of *Majeſty* and Excellency, that he might *condeſcend* to our *baſeneſs*, and
—7. bear our *infirmities*: he did not *deſpiſe* us, but *received* us with all meekneſs and compaſſion. Let not us therefore ſeek every man to
—1. *pleaſe himſelf*, in going his *own way*, and ſetting up his *own will*; neither let us *deſpiſe* any mans weakneſs: but rather, treading in the
—2. ſteps of our bleſſed *Lord Jeſus*, *let every one* of us ſtrive *to pleaſe his*
—1. *neighbour for his good unto edification*; bearing with *the infirmities* of
—7. our weaker brethren, and *receiving one another* into our inwardeſt boſomes and bowels, *even as Chriſt alſo received us to the glory of God.*

42. If *the examples* of *the ſervants* of Chriſt ought not to be lightly ſet by, how much more ought *the Example* of the *Maſter* himſelf to ſway with every *good Chriſtian?* In 1 *Cor.* 10. S. *Paul* having delivered *an exhortation* in general, the ſame in effect with that we are now in hand withall, *ver.* 24. (*Let no man ſeek his own, but every man anothers wealth:*) he doth after propoſe to their imitation in that point *his own* particular practiſe and example in *the laſt verſe* of the Chapter, [*Even as I pleaſe all men in all things*, ſaith he, *not ſeeking mine own profit, but the profit of many, that they may be ſaved:*] But then, leſt he might be thought to cry up *himſelf*, and that we might know how unſafe a thing it were to reſt barely upon *his*, or any *other mans example:* in the very next following words, the firſt words of *the next Chapter*, he leadeth them higher, and to a *more perfect example*, even that of Chriſt [*Be ye followers of me*, ſaith he, *as I alſo am of Chriſt.*] As if he had ſaid, Although *my example*, who am as nothing, be little conſiderable in it ſelf: yet wherein *my example* is guided by *the example of Chriſt*, you may not deſpiſe it. The *original record* only is authentical, and not *the tranſcript:* yet may *a tranſcript* be creditable, when it is ſigned and atteſted with a *Concordat cum originali* under the hand of a *publick notary*, or other ſworn officer: I do not therefore lay mine own example *upon you*, as a *Rule*; I only ſet it *before you*, as a help or *Encouragement:* that you may the more cheerfully follow *the Example of Chriſt*, when you ſhall ſee *men*, *ſubject to the ſame ſinful infirmities* with your ſelves, by the grace of God to have done the ſame before you. *My example* only ſheweth the thing to be *feiſable:* it is *Chriſts Example* only, that can render it *warrantable*. *Be ye* therefore *followers of me, even as I alſo am of Chriſt.*

43. Here juſt occaſion is offered me, (but I may not take it, becauſe of the time) *firſt* and more generally of a very profitable *Enquiry*, in what things and how far forth we are aſtricted to follow *the example of Chriſt*. And then *ſecondly* and more particularly, what eſpecial directions to take from *his example*, for the ordering of

of our carriage towards *our brethren*, in order to the more ready attaining of this Chriſtian unamity and *like-mindedneſs one towards another*, of which we have hitherto ſpoken. But I remit you over for both, to what our Apoſtle hath written *Phil.* 2. in the whole fore-part of the Chapter. The whole paſſage is very well worthy the pondering: and *his diſcourſe* therein may ſerve as a *Commentary* upon a good part of *this Text*. I therefore commend it to your *private meditation*; and you, and what you have heard, to the *good bleſſing* of Almighty God: and that with *S. Pauls votive prayer* or *benediction* here; (for I know not where to fetch a better.)

Now the God of Patience and Conſolation grant you to be like-minded one towards another, according to Chriſt Jeſus. That you may with one minde and one mouth glorifie God, even the Father of our Lord Jeſus Chriſt. To whom &c.

A D

AD AULAM.

Sermon IX.

BARWICK, July 1639.

1 Tim. 3. 16.

And without all Controverſie great is the myſterie of Godlineſs, ——

1. THe *Ordination* of Biſhops, Prieſts, and Deacons, being one of the principal acts of the *Epiſcopal power*: our Apoſtle therefore inſtructeth *Timothy*, (whom he had ordained [a] *Biſhop of Epheſus*, the famous Metropolis of that part of *Aſia*) ſomewhat fully, what he was to do in that ſo weighty an affair. What manner of *perſons* and how qualified he ſhould aſſume *in partem curæ*, to aſſiſt him in his *paſtoral charge*, for the ſervice of *Gods Church* and the propagation of *the Goſpel*. Which having done at large from the beginning of *the Chapter* unto the end of *ver.* 13. he rendereth a reaſon at *verſe* 14. why he had inſiſted ſo long upon that argument:

[a] See Hieron. in Catal. Cap. 11. Euſeb. 3. hiſt. Eccl. cap. 4. Concil. Chalced. Act. 11.

argument: even, leſt *the Church of God* (in his abſence) ſhould be deſtitute of ſufficient help for the work of *the Goſpel*. At *Epheſus* the hand of God *had opened a wide dore* (1 *Cor.* 16.) but withall *Satan* (as his manner is) had ſtirred up *many adverſaries*; and ſome of them very *wilde* ones, more like ſavage *beaſts*, then men: θηριομάχησα is the word for it, 1 *Cor.* 15. It was at *Epheſus*, that he *fought with beaſts* in the ſhape of men. Witneſs *Demetrius* the Silver-ſmith; and that *Bellua multorum capitum*, the madd giddy multitude in a tumultuous aſſembly, all in an uprore, and no man well wiſt for what. *Act.* 19. Here was work enough to be done. *The door* muſt be held open, to *let converts in*: but it muſt be well mann'd and maintain'd too, to *keep adverſaries out*. All this not to be done, but with many hands: *The harveſt* being great, *the labourers* had no need be few.

1 Cor. 16. 9.

1 Cor. 15. 32.

Act. 19. 32.

2. The only thing, that might perhaps make *Timothy* put off *Ordination* ſomewhat the longer, might be the expectation of *the Apoſtles* coming; to whom he might think fit to reſerve that honour: as to one able (by reaſon of his *Apoſtolick ſpirit*) to make choice of *meet perſons* for the *Churches* ſervice with better certainty then himſelf could do. The Apoſtle therefore telleth him for that, That true it is, he had *an earneſt deſire of* a long time, and ſtill had *a full purpoſe* (if God would) to be with him *ere long*: Yet becauſe of the uncertainty of *future events*; that was not a thing for him to rely upon ſo, as in expectance thereof to *delay* the doing of any ſervice needful for *the Church* of Chriſt. For who could tell how it might pleaſe God to *diſpoſe* of him? Or whether the neceſſities of *other Churches* might not require his perſonal *preſence* and *pains* rather elſewhere? He would not therefore he ſhould *ſtay* for him: but go in hand with it himſelf with all convenient *care* and *ſpeed*. All this appeareth in the 2 verſes next before the Text; [*Theſe things wrote I unto thee, hoping to come unto thee ſhortly. But if I tarry long, that yet thou mayeſt know how to behave thy ſelf in the houſe of God, which is the Church of the living God, the pillar and ground of Truth.*

Verſe 14. and chap. 4. 13.

3. This ſeemeth to be *the Scope* and *Contexture* of the whole foregoing part of *the Chapter*, and then immediately fall in the words of *the Text*, [*And without all controverſie, great is the myſtery of Godlineſs, &c.*] Which ſeem to have but a very ſlender *dependance* upon the foregoing *diſcourſe*: and indeed no more they have. For the Apoſtle having in the end of the *fifteenth verſe*, (and that but incidentally neither) mentioned the word *Truth*: he thereupon taketh occaſion in this *ſixteenth verſe*, a little and briefly to touch upon the Nature and Subſtance of that holy *Truth*. The whole verſe containeth *Evangelii Encomium, & Compendium*: A brief deſcription of *the Nature* in the former part: and a brief ſummary of *the Doctrine of the Goſpel* in ſome remarkable heads thereof, in the latter part of the verſe.

4. With

4. With that later I ſhall not now meddle. In that former part, we may obſerve *Quid*, *Quantum*, and *Quale*. First, *Quid*: what is Chriſtianity Μυστήριον. It is *a myſtery*. But there are *greater*, and there are *leſſer Myſteries*: *Quantum* therefore? Of the bigger ſort ſure. Μυστήριον μέγα, *a great Myſtery*: ὁμολογουμένως μέγα, by all confeſſions, and without all contradiction or controverſie *Great*. But *the greater* the worſe, if it be not *good* as well as *great*. *Quale* therefore? What a kinde of Myſtery is it Μυστήριον εὐσεβείας, It is a Myſtery *of Piety or Godlineſs*. CHRISTIANITY IS THE GREAT MYSTERY OF GODLINESS: That is *the Total*. Now to *the Parts*: and firſt of the *Quid*; The Goſpel *a Myſtery*. But then firſt, What is a *Myſtery*? for the *Quid Nominis*: and then why the Goſpel *a Myſtery*? for the *Quid Rei*. The *Word* firſt, then the *Thing*.

5. For *the Word* Μυστήριον, I finde ſundry conceipts ready collected to my hand by [a] learned men, out of the writings of *the Greek Fathers*, and out of the Commentaries of *Grammarians* and *Criticks* both ancient and modern; whereof I ſpare the recital, becauſe it would neither much conduce to my preſent purpoſe, nor profit the preſent auditory. The word is clearly of *a Greek original*: from μύω, or μύζω, to ſhut the eye or mouth. Of all the *myſterious rites* uſed among the Heathen, the *Eleuſiani ſacra* were the moſt ceremonious and *myſterious*: in ſo much as that, when in their writings, the word μυστήρια is uſed by it ſelf without any farther ſpecification, it is ordinarily conceived to be meant of thoſe *Eleuſinian myſteries*. Theſe none might be *preſent* at, but they that were ſolemnly *initiated* thereunto: who upon their firſt admiſſion, (which yet was but to the outer and *leſſer myſteries*,) were called μύσται. And if after a ſufficient time of *probation*, (a twelvemoneth was the leaſt,) they were adjudged meet to be admitted to *the greater* and more ſecret *myſteries*, they were then called ἐπόπται: Whereto there ſeemeth to be ſome [b] *alluſion* (as there is frequently to ſundry other cuſtomes and uſages of *the Heathens*) even in the holy *Scriptures* themſelves. But whether they were admitted to their *leſſer* or the *greater myſteries*, ſtrait order was evermore taken with them, by *Oaths*, *Penalties* and otherwiſe, as ſtrong as could be deviſed; that they ſhould by no means *reveal* any of the paſſages or *rites* thereunto belonging, to thoſe that were ἀμύητοι, and *not initiated*: whom in that reſpect they counted *prophane*. To do otherwiſe, was reputed ſo heinous a crime, that nothing could be imagined in their ſuperſtition more *irreligious* and *piacular* then that.

Quis Cereris ritus audet vulgare profanis?

He knew not where to finde a man, that durſt preſume ſo to do.

a v. *Caſaubon. exercit.* 16. 43. *Martin. Lexic. philol. verb. Myſterium.*

b — ἀλλ' ἐπόπται γενηθέντες. 2 Pet. 1. 16.

Hor. 3. Carm. 2. *Vetabo qui Cereris ſacrum Vulgarit arcana, ſub iiſdem Sit trabibus* — He would be loath to lodge under the ſame *roof*, or to put to Sea in the ſame *veſſel*, with him that were guilty of ſuch an high provocation, as the divulging abroad of the *ſacred myſteries*: leſt ſome vengeance from the offended Deities ſhould overtake *them* for their impiety, (and *him* for company,) to their deſtruction. It was in very deed *the Devils* cunning, one of *the depths of Satan*, and one of the moſt advantagious *myſteries* of his arts, by that *ſecrecy* to hold up a reverend and religious eſteem of *thoſe myſteries*, which were ſo repleat with all *filthy* and *impious* abominations: that, if they ſhould have been made known to the world, it muſt needs have expoſed their *whole religion*, to *the contempt* of the vulgar, and to *the deteſtation* of the wiſer ſort.

6. Such and no better, were thoſe *myſteria ſacra* among *the Heathens*: whence the word *Myſtery* had its birth and riſe. Both *the Name* and *Thing* being ſo vilely *abuſed* by them: it yet pleaſed the holy Spirit of God to make choice of that *Word*, whereby uſually in *the New Teſtament* to expreſs that holy *Doctrine of Truth and Salvation*, which is revealed to us in *the Goſpel* of grace. By the warrant of whoſe example, *the ancient Church*, both *Greek* and *Latine*, took the liberty (as what hindereth but they might?) to make uſe of ſundry *words* and *phraſes*, fetcht from the very dregs of *Paganiſm*, for the better explication of ſundry points of *the Chriſtian Faith*; and to ſignifie their notions of ſundry things of *Eccleſiaſtical uſage* to the people. The *Greek Church* hath conſtantly uſed this word μυστηριον; a Heatheniſh ſuperſtitious word: and *the Latine Church* in like manner the word *Sacramentum*, a Heathen military word: to ſignifie thereby *the holy Sacraments* of the Chriſtian Church. I note it the rather; and I have therefore ſtood upon it a little longer, then was otherwiſe needfull: to let you know that the godly and learned *Chriſtians* of thoſe *Primitive* times, were not ſo fondly ſhy and ſcrupulous, (as ſome of ours are) as to boggle at; much leſs ſo raſhly *ſupercilious* (I might ſay, and *ſuperſtitious* too) as to cry down and condemn for *evil*, and even *eo nomine* utterly *unlawful*, the uſe of all ſuch whether *names* or *things*, as were *invented*, or have been *abuſed*, by *Heathens* or *Idolaters*.

7. But this by the way. I return to the word Μυστηριον. Which, being rarely found in the *Greek verſion* of the *Old Teſtament*, (indeed not at all, ſo far as my ſearch ſerveth me, ſave only ſome few times in *Daniel*,) is frequently uſed in *the New*: and that for the moſt part to ſignifie, (for now I come to the *Quid Rei*) either the whole *Doctrine of the Goſpel*, or ſome ſpecial branches thereof, or *the diſpenſations of Gods providence* for the time or manner of reveiling it. *To you it is given to know the myſteries of the kingdom of God*, Mat. 13. *We ſpeak the wiſdom of God in a myſtery*, 1 Cor. 2. So

Dan. 2. 18. & 4. 9.

Mat. 13. 11. 1 Cor. 2. 7.

the

the Gospel is called *the mystery of Christ*, Col. 4. *mystery of Faith* in this chapter at the ninth verse; and here in the Text, *The Mystery of Godliness*. Col. 4. 3.

8. But why *a Mystery*? That I shall now shew you. *First*, when we see something, *good* or bad, *done* plainly before our eyes, yet cannot imagine *to what end* or purpose it should tend, nor can guess what should be *the design* or *intention* of the doer: that we use to call *a Mystery*. The Counsels of Princes and affairs of State (*Ragioni di stato*, as the Italians call it) when they are purposely carryed in a cloud of *secrecy*, that *the reasons* and *ends* of the actions may be hidden from the eyes of men, are therefore called the *Mysteries of State*: and upon the same ground sundry *manual crafts* are called *Mysteries*: for that there belong to the exercise of them some *secrets*, which they that have not been train'd up therein cannot so well *understand*, and they that have been train'd up therein, could like well that none but themselves should *understand*. In a worser sense also it is not seldom used. If some crafty companion, with whom we have had little dealings formerly, should begin of a sodain to apply himself to us in a more then ordinary manner, with great shews and proffers of kindness, and we know no particular reason why he should so do; we presently conclude in our thoughts, that sure there is some *mystery*, or other in it; that is, that he hath some *secret ends*, some *design* upon us, which we understand not. *Josephus* writing of *Antipater* the son of *Herod*, who was a most wicked mischievous person, but withall *a notable dissembler*; very cunning and close, and one that could carry matters marvelous smoothly and fairly to the outward appearance, so that the most *intelligent* and *cautious* men could not escape, but he would sometimes reach beyond them to their destruction: he saith of him, and his whole course of life, that it was [a] μυστηριον κακίας, nothing but a very *mystery of wickedness*. *Arcana Imperii.*

[a] τὸν Ἀντίπατρου βίον ἐκ ἂν ἁμάρτοι τις εἰπὼν κακίας μυστήριον. *Joseph. de bell. Judaic. lib. 1.*

9. In this notion, (in the better sense of it,) may the great work of our *Redemption* by Jesus Christ, which is the very pith and marrow of *the Gospel*, be called *a Mystery*. Who that should have seen a childe *of a span long*, to be born in an *Inne*, of a mean *parentage*, coursely swadled up, and cradled in *a manger*: and then afterwards to be brought up under *a Carpenter*, and to live in a poor and *low condition*, scarce worth a room where to rest *his head*; and after all that to be *bought and sold*, *buffeted*, *spit on*, *reviled*, *tortured*, *condemned*, and *executed* as *a Malefactor*, with as much ignominy and despightfulness, as the malice of Men and Devils could devise: Who that should have seen all these things, and the whole carriage thereof, could have imagined that upon such *weak hinges* should have moved the greatest act of *Power*, *Wisdom*, and *Goodness*, that ever was, or ever shall be done in the world; that such *contemptible means* should serve to bring about the eternal *good*

will and purpose of God towards mankinde? yet so it was whiles *Judas* was plotting his treason, and *the Jews* contriving Christs death, (he to satisfie his *Covetousness*, and they their *Malice*;) and all those other that had any hand in the business were looking every man but at his own *private ends*: all this while was *this Mystery* working. *Unawares* indeed to them, (and therefore no *thanks* to them for it, nor *benefit* to them from it,) but yet *by the determinate counsel and foreknowledge of God*: who most wisely and powerfully ordered all those *various* and *vitious* motions of the creature, for the effectuating of his own most *glorious* and *gracious* purposes. That is *one Reason*.

Act. 2. 23.

10. *Secondly*, we use to call all such things *Mysteries*, as cannot possibly come to our *knowledge*, unless they be some way or other *revealed* unto us: whether they have or have not, otherwise any great *difficulty* in them. *Nebuchadnezzars* dream is so called [a] *a Mystery*, Dan. 2. And S. *Paul* in one place speaking of *the conversion of the Jews*, calleth it a *Mystery*, (*I would not Brethren, that you should be ignorant of this Mystery*, Rom. 11.) and in another place, speaking of *the change* of those that should be found alive at Christs second coming, calleth that *a Mystery* too, (*Behold I shew you a Mystery; we shall not all dye*, &c. 1 Cor. 15.) In this notion also is the Gospel *a Mystery*: it being utterly impossible that any wit of man, by the light of *Nature*, or strength of *humane discourse*, should have been able to have found out *that way* which Almighty God hath appointed for *our salvation*; if it had not pleased him to have made it known to the world by *supernatural revelation*. The wisest *Philosophers*, and learnedst *Rabbies*, nor did nor could ever have dreamt of any such thing; till God *revealed* it to his Church by his *Prophets* and *Apostles*. *This mystery was hid from ages and from generations*, nor did any of *the Princes of this world* know it in any of those *ages* or *generations*; *as it is now made manifest* to us, since *God revealed it to us by his Spirit*, as our Apostle elsewhere speaketh.

a—ἐζήτουν ὑπὲρ τοῦ μυστηρίου τούτου. Dan. 2. 18.

Rom. 11. 25.

1 Cor. 15. 51.

Col. 1. 26.

1 Cor. 2. 8, 10.

11. The *Philosophers* indeed saw (a little *dimly*,) some of those *truths* that are more clearly *revealed* to us in the Scriptures. "They found in all men a great *proclivity* to Evil, and an *indisposition* to Good: but knew nothing at all, either of the *true Causes* "or of the *right remedies* thereof. Some apprehensions also they "had of *a Deity*, of the *Creation of the world*, of a divine *providence*, "of *the immortality* of the soul, of *a final retribution* to be awarded "to all men by a divine justice according to the merit of their "works; and some other *truths*. But those more high and *mysterious* points, especially those two, that of *the Trinity* of persons in the Godhead, and that of *the Incarnation* of the Son of God, (Θεολογία and οἰκονομία, as *the Greek Fathers* use to call them;) together with those appendices of the later, *the Redemption* of the world,

world, *the Justification* of a sinner, *the Resurrection* of the body, and *the beatifical Vision* of God and Christ in the kingdom of Heaven: not the least thought of any of these *deep things of God* ever came within them; God not having *revealed* the same unto them.

12. It is no thanks then to us, that *very children* among us do believe and confess these *high mysterious* points, whereof *Plato* and *Aristotle* and all the other *grand Sophies* among them were ignorant: since we owe our whole *knowledg* herein, not to our own *natural sagacity* or *industry* (wherein they were beyond most of us) but to divine and *supernatural revelation*. For flesh and bloud hath not *revealed them unto us*, but our Father which is in Heaven. We *see* what they *saw not*: not because *our eyes* are better then *theirs*, but because God hath vouchsafed to us *a better light* then he did to them. Which being an act of *special grace* ought therefore to be acknowledged with *special thankfulness*. Our Saviour hath given us the example, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes*, Mat. 11. 25. Matth. 16. 17.

13. Truly much cause we have to bless the holy Name of God, that he hath given us to be born of *Christian parents*, and to be bred up in the bosome of *the Christian Church*: where we have been *initiated* into these *sacred mysteries*; being catechised and instructed in the doctrine of *the Gospel* out of the holy Scriptures, even *from our very childhood*, as *Timothy* was. But we are wretchedly *unthankful* to so good a God, and extremely *unworthy* of so great a blessing: if we murmur against *our Governours*, and clamour against *the Times*, because every thing is not *point-vise* just as we would have it, or as we have *fancied* to our selves it should be. Whereas, were our hearts truly *thankful*, although things should be really and *in truth* even ten times worse, then now they are but *in their conceit* only: yet so long as we may enjoy *the Gospel* in any (though never so scant a) *measure*, and with any (though never so hard) *conditions*, we should account it a benefit and mercy invaluable. Παῦτο χάρισμα, so S. *Paul* esteemed it, the very *riches of the grace of God*: for he writeth, [*According to the riches of his grace, wherein he hath abounded towards us, in all wisdome and prudence, having made known to us the mysterie of his will*, Eph. 1.] If he had not *made it known* to us, we had never *known* it: And that is *the Second Reason* why a *Mystery*. ἀπὸ βρέφους. 2 Tim. 3. 15. Eph. 1. 7—9.

14. There is yet a *Third*: even because we are not able perfectly *to comprehend it*, now it is *revealed*. And this Reason will fetch in the *Quantum* too. For herein especially it is that *this mysterie* doth so far transcend all other *mysteries*. Μέγα ὁμολογημένως μυστήριον: *a great*, marvellous *great Mysterie*. In the search whereof *Reason* finding it self at a loss, is forced to give it over in the plain field, and to cry out, *O altitudo!* as being unable to reach the unfathomed

fathomed depth thereof. We *believe* and *know*, and that with fulneſs of aſſurance, that all theſe things are ſo *as they are revealed* in the holy *Scriptures*; becauſe the mouth of God (who is *Truth* it ſelf, and *cannot lie*) hath ſpoken them: and our own *Reaſon* upon this ground teacheth us to ſubmit our ſelves and it to *the obedience of Faith*, for the τὸ ὅτι that ſo it is. But then for the τὸ πῶς, (*Nicodemus* his queſtion, *How can theſe things be?*) it is no more poſſible for our weak underſtandings to *comprehend* that, then it is for the eyes of *bats* or *owles* to look ſtedfaſtly upon the body of *the Sun*, when he ſhineth forth in his greateſt ſtrength. The very *Angels*, thoſe holy and heavenly ſpirits, have *a deſire* (ſaith S. *Peter*, it is but *a deſire*, not any perfect *ability*; and that but παρακύψαι neither,) to *peep a little* into thoſe *incomprehenſible myſteries*, and then *cover* their faces with their wings, and *peep* again, and *cover* again: as being not able to endure the fulneſs of that *glorious luſtre* that ſhineth therein.

Joh. 3.

1 Pet. 1. 10

15. God hath *revealed* himſelf and his good pleaſure towards us in his *holy Word* ſufficiently to *ſave our ſouls*; if we will *believe*: but not to *ſolve all our doubts*, if we will *diſpute*. The *Scriptures* being written *for our ſakes*; it was needful they ſhould be fitted to *our capacities*: and therefore *the myſteries* contained therein are ſet forth by ſuch *reſemblances* as we are capable of; but fall ſhort of the nature and excellency of *the things* themſelves. The beſt knowledge we can have of them here, is but *per ſpeculum*, and *in ænigmate* 1 Cor. 13. as it were *in a glaſs*, and by way of *riddle*: darkly both. God teacheth us by *the Eye* in his *Creatures*. That is *per ſpeculum*, as it were by *a glaſs*; and that but *a divine one* neither: wherein we may read τὰ γνωστὰ τοῦ θεοῦ, ſome of *the inviſible things of God*; but written in *ſmall* and out-worn *characters*, ſcarce legible by us. He teacheth us alſo by *the Ear*, in the preaching of his *holy Word*: but that *in ænigmate*, altogether by *riddles*, dark riddles. That there ſhould be *three diſtinct perſons* in one eſſence, and *two diſtinct natures* in one perſon; That virginity ſhould conceive, *Eternity* be born, *Immortality* dye, and *Mortality* riſe from death to life; That there ſhould be *a finite* and *mortal God*, or an *infinite* and *Immortal man*: What are all theſe, and many other more of like intricacy, but ſo many *riddles*?

1 Cor. 13. 12.

Rom. 1. 19, 23.

16. In all which (that I may from the premiſes inferr ſomething of *Uſe*) we ſhould but *cum ratione inſanire*, ſhould we go about to make *our Reaſon* the meaſure of *our Faith*. We may as well think to graſpe *the earth* in our fiſts, or to empty *the ſea* with a pitcher; as to comprehend theſe *heavenly myſteries* within our narrow underſtandings. *Puteus altus*; the well is deep, and *our buckets* (for want of cordage) will not reach near *the bottom*. We have uſe of *our Reaſon* (and they are unreaſonable, that would deny

deny us the uſe of it) in *Religion*, as well as in other things. And that not only in *Agendis*, in matters of *duty* and *morality*, wherein it is of a more neceſſary and conſtant uſe, as *the ſtandard* to regulate our judgements in moſt caſes: but even *in Credendis* too, in ſuch points as are more properly *of Faith*, in matters *doctrinal* and *dogmatical*. But then ſhe muſt be imployed, only as *an handmaid* to Faith; and learn to know her diſtance, *Conferre*, and *Inferre*; thoſe are her proper tasks: to *conferr* one Scripture with another; and to *inferr* concluſions and deduce inſtructions thence by clear *Logical diſcourſe*. Let her keep within theſe *bounds*; and ſhe may do very good *ſervice*. But we marr all if we ſuffer *the handmaid* to bear too great a ſway, to grow petulant, and to perk above *the Miſtreſs*.

17. It hath been the bane of *the Church*, and the original of the moſt, and the moſt pernicious, *errors* and *hereſies* in all ages: that men not contenting themſelves with *the ſimplicity* of believing, have doated too much upon their own *fancies*; and made *Reaſon* the ſole *ſtandard*, whereby to meaſure both the *Principles* and *Concluſions* of Faith. It is the very fundamental errour of *the Socinians* at this day. No leſs abſurdly, then as if a man ſhould take upon him without *Mathematical inſtruments* to take the juſt *dimenſions* of *the heavenly bodies*, and to pronounce of *altitudes*, *magnitudes*, *diſtances*, *aſpects*, and other appearances, only by the ſcantling of *the Eye*. Nor leſs dangerouſly, then as if a Smith (it is S. *Chryſoſtomes* compariſon) ſhould lay by *his tongs*, and take the iron hot from the forge to work it upon the anvil, with *his bare hands*. *Myſteries* are not to be meaſured by *Reaſon*. That is the firſt *Inſtruction*. Chryſ. in 1 Cor. λογ. ϛ.

18. The next is, That foraſmuch as there are in *the myſtery* of *Chriſtianity* ſo many things *incomprehenſible*; it would be ſafe for us (for the avoiding of *Errors* and *Contentions*, and conſequently in order to thoſe two moſt precious things, *Truth* and *Peace*,) to contain our ſelves within the bounds of *ſobriety*, without wading too farr into abſtruſe, curious and uſeleſs ſpeculations. The moſt *neceſſary Truths*, and ſuch as ſufficed to bring our fore-fathers (in *the Primitive* and *ſucceeding* times) to heaven, are ſo *clearly revealed* in Scripture, and have been ſo univerſally and conſtantly conſented unto by *the Chriſtian Church* in a continued ſucceſſion of times; as that to doubt of them muſt needs argue a ſpirit of *pride* and *ſingularity* at leaſt, if not alſo of *Strife* and *Contradiction*. But in things *leſs evident* (and therefore alſo *leſs neceſſary*,) no man ought to be either *too ſtiffe* in his own *private opinion*, or *too peremptory* in judging thoſe that are *otherwiſe minded*. But as every man would deſire to be left to *his own liberty of judgement* in ſuch things: ſo ſhould he be willing to leave other men to *their liberty* alſo: at leaſt, ſo long as they keep themſelves quiet, without raiſing *quarrels*, or diſturbing

disturbing *the peace of the Church* thereabouts.

19. As for example. Concerning the Entrance and Propagation of *Original sin*; the Nature, Orders, and Offices of *Angels*; The Time, Place, and Antecedents of *the last judgement*; The consistency both of Gods *immutable decrees* with the *contingency* of second causes, and of the efficacy of *Gods grace*, with the freedom of *Mans will*, &c. In which and other like difficult points, they that have travelled farthest, with desire to satisfie their own *curiosity*, have either dasht upon *pernicious Errors*, or involved themselves in *inextricable difficulties*; or by Gods mercy (which is the happiest losse from such fruitless studies,) have been thereby brought to a deeper sense of their *own ignorance*, and an higher admiration of the infinite *majesty* and *wisdom* of our great God, who hath set *his counsels* so high above our reach, made *his wayes* so impossible for us to find out. That is *our second Instruction*.

20. There is yet another, arising from the consideration of *the greatness* of this *Mystery*. That therefore no man ought to take offence at *the discrepancy of opinions*, that is in the Churches of Christ amongst *Divines*, in matters of *Religion*. There are men in the world, (who think themselves no babes neither) so deeply possest with a spirit of *Atheism*; that though they will be *of any Religion* (in shew) to serve *their turns* and comply with *the Times*: yet they are resolved to be (indeed) *of none*, till all men be agreed of *one*: which yet never was, nor is ever like to be. A resolution no less desperate for *the soul*, if not rather much more; then it would be for *the body*, if a man should vow he would never *eat*, till all *the Clocks* in the City should strike *Twelve* together. If we look into the large volumes that have been written by *Philosophers*, *Lawyers*, and *Physitians*: we shall finde the greatest part of them spent in *disputations*, and in the *reciting* and *confuting* of one anothers *opinions*. And we allow them so to do, without prejudice to their *respective professions*: albeit they be conversant about things measurable by *Sense*, or *Reason*. Only in *Divinity*, great offence is taken at the multitude of *Controversies*: wherein yet *difference of opinions* is by so much more tolerable then in *other sciences*; by how much *the things* about which we are conversant are of a more sublime, *mysterious*, and incomprehensible nature, then are those of *other Sciences*.

21. Truly it would make a religious heart bleed, to consider the many and great *distractions* that are all over the *Christian world* at this day. The lamentable effects whereof, scarce any part of *Christendome* but feeleth more or less: either in open *warrs*, or dangerous *seditions*, or (at the best) in uncharitable *censures* and ungrounded *jealousies*. Yet *the infinite variety* of mens dispositions, inclinations and aimes considered; together with the *great obscurity* that is in the things of God, and *the strength of corruption* that is in us: it is to be acknowledged the admirable work of God, that

that theſe *diſtractions* are not even much more, and greater, and wider then they are; and that amid ſo *many ſects* as are in the world, there ſhould be yet ſuch an *univerſall concurrence* of judgement as there is, in the main *fundamentall points* of the *Chriſtian Faith*. And if we were ſo wiſe, as we might and ſhould be, to make the right uſe of it: it would not ſtumble us awhit in the beliefe of our *Religion*, that *Chriſtians differ* ſo much as they do *in many things*; but rather mightily confirm us in the aſſurances thereof, that they *agree ſo well* as they do almoſt *in any thing*. And it may be a great *comfort* to every well-meaning ſoule, that the *ſimple belief* of thoſe *certain truths*, whereon all parties are in a manner *agreed*, may be and (ordinarily) is ſufficient for *the ſalvation* of all them, who are ſincerely carefull (according to that meaſure of *light* and *meanes* that God hath vouchſafed them) to *actuate their Faith* with *piety*, *charity*, and *good works*: ſo making this *great myſtery* to become unto them, (as it is in its ſelf) *Myſterium pietatis*, *a Myſtery of Godlineſſe*. Which is the laſt point propoſed; the *Quale*, to which I now paſs.

22. As *the corrupt doctrine* of *Antichriſt* is not only a doctrine of *Error*, but of *Impiety* too; called therefore μυστήριον ἀνομίας *The miſtery of Iniquity* 2 Theſ. 2. So *the wholeſome* doctrine of *Chriſt*, is not only a doctrine of truth, but of *Piety* too; and is therefore termed here μυστήριον εὐσεβείας, *The Myſtery of Godlineſſe*. Which εὐσέβεια or *Godlineſſe*; ſince there appeareth not any great neceſſity in the Context to reſtrain it to that more peculiar ſenſe, wherein both the *Greek* and *Engliſh* word are ſometimes uſed; namely, to ſignifie the right manner of *Gods worſhip* according to his word, in oppoſition to all *idolatrous*, *ſuperſtitious* or *falſe worſhips* practiſed among the *Heathens*: I am the rather enclined to underſtand it here, as many interpreters have done, in the fuller latitude, as it comprehendeth *the whole duty of a Chriſtian man*, which he ſtandeth bound by the command of God in *his Law*, or of Chriſt in *his Goſpell*, to perform. 2 Theſ. 7. 2.

23. *Verum* and *Bonum*, We know, are neer of kin the one to the other: And *the ſpirit of God*, who is both the author and the revealer of *this myſtery*; as he is *the ſpirit of truth* Joh. 14. ſo is he alſo *the ſpirit of holineſſe* Rom. 1. And it is part of his work, to *ſanctifie the heart* with grace, as well as to *enlighten the mind* with knowledge. Our Apoſtle therefore ſometimes mentioneth *Truth* and *Godlineſſe* together: teaching us thereby, that we ſhould take them both into our care together. *If any man conſent not to the words of our Lord Jeſus Chriſt, and to the doctrine which is after Godlineſſe*, 1 Tim. 6. And Tit. 1.---*according to the Faith of Gods elect and acknowledging of the Truth which is after Godlineſs*. And here in expreſs termes, *The myſtery of Godlineſs*. And that moſt rightly: whether we conſider it in the *Scope*, *Parts*, or *Conſervation* of it. Joh. 14. 17. Rom. 1. 4. 1 Tim. 6. 3. Tit. 1. 1.

24. *First*, the generall *Scope* and aime of *Christianity* is, by *the mercy* of God founded on *the merits* of Christ, to bring men on through *Faith* and *Godlineſſe* to Salvation. It was not in the purpoſe of God in publiſhing *the Goſpell*, and thereby freeing us from the perſonall *obligation*, *rigour*, and *curſe of the Law*, ſo to turn us looſe and lawleſs, to do whatſoever ſhould ſeem *good in our own eyes*, follow our own *crooked wils*, or gratifie any *corrupt luſts*: but to oblige us rather the faſter by theſe *new benefits*, and to incite us the more effectually by *Evangelicall promiſes*, to the earneſt ſtudy and purſuit of *Godlineſſ*. The *Goſpell*, though upon quite different grounds, bindeth us yet to our *good behaviour* in every reſpect as deep as ever *the Law* did, if not in ſome reſpects deeper: allowing no *liberty* to the fleſh for the fulfilling of *the luſts* thereof in any thing, but exacting entire *ſanctity* and *purity*, both of *inward affection*, and *outward converſation* in all thoſe that embrace it. *The grace of God*, appearing in the revelation of *this myſterie*, as it bringeth along with it an offer of *ſalvation to all men*: ſo it *teacheth all men*, that have any real purpoſe to lay hold on ſo gracious an offer, *to deny ungodlineſs and worldly luſts, and to live righteouſly and ſoberly and godlily in this preſent world.*

Rom. 12. 1. 2. Cor. 7. 1. &c.

Tit. 2. 11. 12.

25. It is not to be wondred at, if all *falſe Religions* give allowance to ſome *ungodlineſs* or other: when *the very Gods* whom they worſhip give ſuch encouragements thereunto by their lewd *example*. The *Gods of the Pagans* were renowned for nothing ſo much, moſt of them, as for *their vices*. *Mars* a bloudy God; *Bacchus* a drunken God; *Mercury* a cheating God; and ſo proportionably in their ſeverall kinds all the reſt. Their great *capitall God Jupiter*, guilty of almoſt all the *capitall vices*. And where *the Gods* are *naught*, who can imagine *the Religion* ſhould be *good*. Their very *myſteria ſacra* (as they called them) were ſo full of all wickedneſs and filthy abhominations (as was already in part touched) but is fully diſcovered by *Clemens Alexandrinus*, *Lactantius*, *Arnobius*, *Tertullian*, and other of the Ancients of our Religion,) that it was the wiſeſt point in all their *religion*, to take ſuch ſtrict order as they did, for the keeping of them *ſecret*.

a —*dare mori o, exemplo divinitatis, excuſatam licentiam.* Senec. de brevit. vic. c. 16. *Exprimunt in pudicam venerem, adulterum Martem, fovem illum ſuum non magis regna quam vitiis principem.* Cyprian. Epiſt. 2.

26. But it is the honour and prerogative of the *Chriſtian Religion*, that it alone alloweth of *no wickedneſs*: But as God himſelf is *holy*, ſo he requireth an *holy worſhip*, and *holy worſhippers*. He exacteth *the mortification* of all evil luſts: and *the ſanctification* of the whole man, *body*, *ſoul*, *and ſpirit*, and that in each of theſe *throughout*. Every one that nameth himſelf from *the name of Chriſt*, doth *ipſo facto* by the very taking of that bleſſed *name* upon him, and daring to ſtile himſelf *Chriſtian*, virtually binde himſelf *to depart from all iniquity*: nor ſo only, but to endeavour alſo (after the *example of him*, whoſe *name* otherwiſe he unworthily uſurpeth,) to be *juſt*, *mercifull*, *temperate*, *humble*, *meek*, *patient*, *charitable*;

1 Theſ. 5. 23.

ὁ ὀνομάζων τὸ ὄνομα Χριστοῦ.

2. Tim 12. 9.

to

to get *the habits*, and to exercise *the acts*, of these and all other *holy graces* and *vertues*. Nay more; *the Gospel* imposeth upon us some *morall strictnesses*, which *the Stoicks* themselves or whoever else were the most rigid Masters of *morality*, never so much as thought of. Nay yet more; it exalteth *the Moral Law* of God himself given by *Moses* to the people of *Israel* to a *higher pitch*, then they (at least as they commonly understood *the Law*) took themselves thereby *obliged* unto. That a man should forsake all his *dearest friends*, yea and deny his *own dearest self too*, for *Christs* sake; and yet for *Christs* sake at the same time love his *deadliest enemies*: That he should *take up his Cross*, and (if need were) *lay down his life*, not only for his *great Master*, but even for the meanest of his *fellow-servants* too. That he should exult with *joy*, and abound in *hope*, in the midst of *tribulations*, of *persecutions*, of *death* it self! Surely *the Mystery* that driveth at all this, must needs be [illegible] in the highest degree. *The great mystery of godlinesse*. That for *the scope*.

Luk. 18. 19.
Mat. 16. 24.
Mat. 5. 44.
1 Joh. 3. 16.

27. Look now *secondly* at *the parts* and parcels, the severall pieces (as it were) whereof *this mystery* is made up; those mentioned in this verse, and the rest; and you shall find, that from *each of them severally*, but how much more then from *them altogether jointly*, may be deduced sundry strong *motives* and perswasives unto Godlinesse. Take *the severall parts* of this Mystery; *the Incarnation, Nativity, Circumcision, Baptisme, Temptation, Preaching, Life, Death, Buriall, Resurrection, Assension, Intercession*, and *Second coming* of Christ. Or take (if I may so call them) *the formal parts* thereof: our eternal *Election* before the world was; our *Vocation* by the preaching of the Gospell, our *Justification* by Faith in the merits of Christ, our *Sanctification* by the Spirit of grace the speciall promises we have, and hopes of *future glory*, and the rest. It would be too long to vouch *texts* for each particular; but this I say of them all in generall: there is not one *linke* in either of those two *golden chains*, which doth not straightly tye up our *hands, tongues, and hearts*, from doing evill; draw us up effectually unto God and Christ; and strongly oblige us to shew forth *the power of his Grace* upon our *soules*, by expressing *the power of Godlinesse* in our *lives* and *conversations*. That for *the parts*.

28. *Thirdly*, Christian Religion may be called *the mystery of Godlinesse*, in regard of its *Conservation*: because *Godlinesse* is *the best preserver* of *Christianity*. *Roots*, and *plants*, and *herbs*, which lie alone and left to themselves would soon corrupt and putrifie; may, being well *condited* with sugar by a skilfull Confectioner, be *preserved* to continue for many years, and be serviceable all the while. So the best and surest means to preserve *Christianity* in its proper integrity and power, from corrupting into *Atheisme* or *Heresie*, is to season it well with *Grace*, (as we do flesh meats

"with *salt* to keep them sweet;) and to be sure to keep *the Conscience upright. Holding the mysteries of faith in a pure Conscience*, saith our Apostle a little after, at ver. 9. of this Chapter: and in the first Chapter of this Epistle ver. 19. *Holding faith and a good Conscience, which* (later) *some having put away, concerning faith have made shipwrack.* Apostasy *from the faith* springeth most an end from Apostacy *in manners*: And he that hath but a very little care *how he liveth*, "can have no very fast hold of *what he believeth.* For when men "grow once regardless of their *Consciences*, good affections will soon "languish: and then will *noysome lusts* gather strength, and cast up "*mud* into the soule, that *the judgement* cannot *run clear.* Seldome "is *the head* right, where *the heart* is amiss. *A rotten heart* will be ever and anon sending up *evil thoughts* into the mind, as marish and "fenny grounds do *foggy mists* into the aire, that both *darken* and "*corrupt* it. As a mans *taste*, when some malignant humour affecteth *the organ*, favoureth nothing aright, but deemeth *sweet* things "*bitter*, and *sowre* things *pleasant*: So where *avarice, ambition, malice, voluptuousnesse, vain-glory, sedition*, or any other *domineering* "*lust* hath made it self master of *the heart*; it will so blinde and corrupt *the judgement*, that it shall not be able to discern (at any certainty) *good* from *evil*, or *truth* from *falshood.* Wholsome therefore is *S. Peters* advice, *to add unto faith Vertue.* Vertue will not only keep it *in life*, but at such *a height of vigour* also, that it shall not easily either degenerate into *Heresie*, or languish into *Atheisme.*

Esay 5.20.
2 Pet. 1.5.

29. We see now 3. *Reasons*, for which *the Doctrine of Christianity* may be called *The mystery of Godlinesse*; because it *first* exacteth *Godlinesse*, and *secondly* exciteth unto *Godlinesse*; and is *thirdly* best preserved by *Godlinesse.* From these premises, I shall desire (for our neerer instruction) to *infer* but *two things* only: the one, for *the behalf of Doctrine*; the other, for *the bettering of our lives.* For the

1 Joh. 4. 1.

first: *S. John* would not have us over forward *to believe every spirit.* Every spirit, doth he say? Truly it is impossible we should; unless we should believe *flat Contradictions.* Whilest one Spirit saith, It *is*; another spirit saith *It is not*: can a man believe the one, and not disbelieve the other, if he hear both? *Believe not every spirit* then, is as much (in *S. Johns* meaning) as if he had said, Be not too hasty *to believe any spirit* (especially where there appeareth some just cause of *Suspicion*) but *try* it first, whether it be *a true spirit* or *a false.*

1 Thes. 5. 21.

Even as *S. Paul* biddeth us *prove all things*, that having so done, we may *hold fast* what upon triall proveth *good*, and let the rest go.

30. Now holy *Scripture* is certainly that *Lapis Lidius*, that Esay. 8. 20. Test whereby this triall is to be made. *Ad legem, & ad testimonium:* when we have wrangled as long as we can, hitherto we must come at last. But sith *all Sectaries* pretend to Scripture; *Papists, Anabaptists,*

nists, *Disciplinarians*, All; yea *the Devil* himself can vouch *Text*, to drive on a *Temptation*: It were good therefore we knew how to make right application of *Scripture*, for the *Trial of Doctrines*, that we do not mistake a false one for a true one. Many profitable *Rules* for this purpose our Apostle affordeth us in sundry places. One very good one we may gather from the words immediately before the Text, wherein *the Church of God* is said to be *the pillar and ground of truth*. The collection thence is obvious, that it would very much conduce to the guiding of our *judgments* aright, in the examining of *mens doctrines* concerning either *Faith* or *Manners*, wherein *the letter of Scripture* is obscure, or *the meaning* doubtfull; to informe our selves as well as we can, *in credendis*, what the received *sense*; and *in agendis*, what the constant *usage and practise*, of *the Church* (especially in the antient times) hath been concerning those matters: and that to consider what conformity *the Doctrines* under triall hold with *the principles*, upon which that their *sense* or *practise* in the premises was grounded. The *Judgment* and *Practise of the Church*, ought to sway very much with every *sober* and *wise* man: either of which whosoever *neglecteth*, or but *slighteth* (as too many do, upon a very poor pretense, that the *mystery of iniquity* began to work betimes) runneth a great hazard of falling into many errors and *Absurdities*. If *he do not*; he may *thank* his *good fortune*, more then his *fore-cast*: and *if he do*; he may thank none but *himself*, for neglecting so good *a guide*.

31. But this now-mentioned *Rule*, although it be of excellent use, if it be rightly *understood*, and prudently *applyed*, and therefore growing so *near the Text*, I could not wholly baulk it; without some notice taken of it: it being *not within the Text*, I press it no farther; but come to another, that springeth out of the *very Text* it self. And it is this, a very good one too, *viz*. That when we are to *try the Doctrines*, we should duely examine them whether they be *according unto Godlinesse*, yea or no. Our Saviours direction for the discovery of *false Prophets Mat.* 7. is to this very purpose; *Ex fructibus, Ye shall know them by their fruits*. Meaneth he it, trow you, of *the fruits* of their *lives* in their outward *conversation*? Verily no: not *only*; no, nor *principally* neither: perhaps not at all. For *Falshood* is commonly set off by *hypocrysie*: ἐν προβάτων ψευδόμενον in the next following verse here. Shews of *sanctity* and *purity*, pretensions of *Religion* and *Reformation*; is *the wool* that *the woolfe* wrappeth about him, when he meaneth to do most *mischief* with least *suspition*. The *Old Serpent* sure is never so silly, as to think his ministers (*the ministers of darknesse*) should be able to draw in a considerable party into their communion, should they appear in their *dismal colours*: therefore he putteth them into a new dresse before he sendeth them abroad; *disguising* and *transforming them as if they were the ministers of righteousnesse and of the light*. Our Saviour therefore

Mat. 7. 16. 20.

2 Cor. 11. 13. --15.

therefore cannot mean *the fruits of their lives* so much, (if at all) as *the fruites of their doctrines*: that is to say, the necessary consequents of their *doctrines*; such *conclusions*, as naturally and by good and evident discourse do issue from their *Doctrines*. "And so understood, it is a very *usefull Rule*; even in *the Affirmative*, (taking in other requisite conditions withall:) but in *the Negative* "taken even alone and by it self, it holdeth *infallibly*. If what is "spoken seem to be *according to Godlinesse*; it is the better to like "onward, and the more likely to be *true*: yet may it possibly be "*false* for all that, and therefore it will be needfull to *try* it farther, "and to make use of other *Criterions* withall. But if what is spoken, upon examination appear to have any repugnancy with *Godlinesse*, in any one branch or duty thereunto belonging: we may be sure the words cannot be *wholesome words*. It can be no *heavenly Doctrine*; that teacheth men to be *earthly*, *sensual*, or *Devilish*: or that tendeth to make men *unjust* in their dealings, *unbarrisable* in their censures, *undutifull* to their superiors; or any other way, *superstitious*, *licentious*, or *prophane*.

32. I note it, not without much rejoycing and gratulation to us of *this Church*. There are, God knoweth, a foot in *the Christian world* Controversies more then a good many: *Decads*, *Centuries*, *Chiliads* of novel Tenents, brought in *in this last age*, (which were never *believed*, many of them scarce ever *heard of*, *in the ancient Church*) by *Sectaries* of all sorts. Now it is our great comfort (blessed be God for it) that *the Doctrine* established in *the Church of England* (I mean *the publick Doctrine*, for that is it we are to hold us to, passing by *private opinions*;) I say *the publick Doctrine of our Church* is such, as is not justly chargeable with any *impiety*, contrarious to any part of that *duty* we owe either to *God* or *Man*. Oh that our *conversations* were as free from exception, as our *Religion* is! Oh that we were sufficiently carefull to preserve the honour and lustre of *the truth* we profess, by the correspondency of *our lives* and actions thereunto!

33. And upon this point we dare boldly *join issue*, with our clamorous adversaries on either hand, *Papists* I mean, and *Disciplinarians*. Who do both, so loudly, (but unjustly) accuse us and our *Religion*: they, as *carnall* and *licentious*; these, as *Popish* and superstitious. As *Eliah* once said to *the Baalites*, that God that *answereth by fire*, *let him be God*: so may we say to either of both: and when we have said it, not fear to put it to a fair trial; *That Church*, whose *Doctrine*, *Confession*, and *worship* is most according to *Godlinesse*, let that be *the Church*. As for our *Accusers*, if there were no more to be instanced in but that one *cursed position about*, wherein (notwithstanding their disagreements otherwise) they both consent; That *lawfull Soveraigns* may be by their *Subjects* resisted, and *Arms taken up* against them, for the cause of *Religion*: it were

1 King. 18. 24.

were enough to make good *the challenge* againſt them both. Which is ſuch a notorious piece of *Ungodlineſſe*, as no man, that either *feareth God or King* as he ought to do, can ſpeak of, or think of, without deteſtation; and is certainly (if either St *Peter* or St *Paul*, thoſe two great Apoſtles, underſtood themſelves) a branch rather of that other *great myſterie* (2 *Theſ.* 2.) *the Myſterie of iniquity*, then of *the great myſterie* here in the Text, *the myſtery of Godlineſſe*. There is not that point in *Popery* beſides, (to my underſtanding) that maketh it ſavour ſo ſtrongly of *Antichriſt*; as this one dangerous and deſperate point of *Jeſuitiſme* doth. Wherein yet thoſe men, that are ever bawling againſt our *Ceremonies* and *Service*, as *Antichriſtian*, do ſo deeply and wretchedly *Symbolize* with them. The Lord be judge between them and us; whether our *Service*, or their *Doctrine*, be the more *Antichriſtian*.

34. I have done with the former *Inference*, for *the triall of Doctrines*: there is another yet behind, for *the bettering of our lives*. For ſith *Chriſtianity is a myſtery of Godlineſs*: it concerneth every *Chriſtian* man, ſo to take *the myſterie* along with him, that he leave not *Godlineſs* behind. That is, whatſoever becommeth of *doubtfull controverſies*; to look well to his *life*, and to make *conſcience* of practiſing that which *without all controverſie* is his *duty*. I know, *Controverſies* muſt be looked into: and it were well, if it were done by them (and by them only) whoſe *gifts* and *callings* ſerve for it. For *truths* muſt be maintained, *errours* muſt be refuted, and *the mouths* of gainſayers muſt be ſtopped. All this muſt be done, it is true: but it it as true, when all this is done, ſtill *the ſhorteſt cut* to heaven is *Faith* and *Godlineſſe*.

35. I know not how better to draw my Sermon towards *a concluſion*, then by obſerving how *the great Preacher* concludeth his, *Eccleſ.* laſt. After he had taken a large and exact ſurvey of all the travels that are done *under the Sun*, and found nothing in them but *Vanity and Vexation of Spirit*: he telleth us at length, that in *multitudes of Books* and much reading, we may ſooner meet with *wearineſſe* then *ſatisfaction*. But, ſaith he, if you will hear the end of all, here it is, *this is the Concluſion of the whole matter*: *Fear God and keep his Commandements*; for this is the *whole buſineſſe of man*, upon which all his care and employment in this world ſhould be ſpent. So I ſay, we may puzzle our ſelves in the purſuit of *knowledge*, dive into *the myſteries* of all *Arts* and *Sciences*, eſpecially ingulph our ſelves deep in the ſtudies of thoſe three higheſt profeſſions of *Phyſick*, *Law*, and *Divinity*: For *Phyſick*, ſearch into the writings of *Hippocrates*, *Galen* and the Methodiſts, of *Avicen* and the empericks, of *Paracelſus* and the Chymiſts; or *Law*, wreſtle through the *large bodies* of both *Laws Civill* and *Canon*, with the vaſt Tomes of *Gloſſes*, *Repertories*, *Reſponſes*, and *Commentaries* thereon, and take in *the Reports* and year-books of our *Common-Law* to boot; for *Divinity*, get through

through a course of *Councils*, *Fathers*, *Schoolmen*, *Casuists*, *Expositors*, *Controversers* of all sorts and Sects. When all is done, after much *weariness* to the flesh and (in comparison thereof) little *satisfaction* to the mind (for the more *knowledge* we gain by all this travail, the more we discern our own *Ignorance*, and thereby but encrease our own *sorrow*:) the short of all is this; and when I have said it, I have done. You shall evermore find, try it when you will,

Temperance, the best *Physick*;
Patience, the best *Law*; and
A good Conscience the best *Divinity*.

I have done. Now to God, &c.

AD AULAM.

Sermon X.

WHITE-HALL; at a publick Fast. 8 *July* 1640.

PSALM 119. 75.

I know, O Lord, that thy judgments are right: and that thou of very faithfulnesse hast caused me to be troubled.

IN which words the holy Prophet in *two* several *conclusions* giveth unto God the Glory of those *two* his *great attributes*, that shine forth with so much lustre in all the Works of his providence: his *Justice* and his *Mercy*. The glory of his *Justice* in the former conclusion, *I know O Lord that thy judgments are right*: the glory of his *Mercy* in the latter, *And that thou of very faithfulnesse hast caused me to be troubled*. And to secure us the better of the truth of *both conclusions*, because flesh and bloud will be ready to stumble at *both*: We have his *Scio* prefixed, expressly to *the former* only, but (the speech being *copulative*) intended to *both*. *I know* O Lord that thy judgments are right: and *I know* also that thou

of very faithfulneſſe haſt cauſed me to be troubled. Our order muſt be to begin with *the Concluſions* firſt, as they lie in *the Text*; and after that to proceed to Davids *knowledg* of them, although that ſtand firſt in the order of the words. In the *former Concluſion* we have to conſider of *two things*. Firſt, what theſe *judgments of God* are that *David* here ſpeaketh of, as *the Subject*: and then of *the righteouſneſſe* thereof, as *the Predicate*. I know, O Lord, that *thy judgments* are right.

2. What *Judgments* firſt? There are *judicia oris*, and there are *judicia operis*: the judgments of *Gods mouth*, and the judgements of *Gods hands*. Of the former there is mention at *Verſ.* 13. [*with my lips have I been telling of all the judgments of thy mouth*] And by theſe *Judgments* are meant nothing elſe but the holy *Law* of God, and his whole *written word*; which every where in this Pſalme are indifferently called his *Statutes*, his *Commandements*, his *Precepts*, his *Teſtimonies*, his *Judgments*. And *the Laws of God* are therefore (amongſt other reaſons) called by the name of [a] *Judgments*; becauſe by them we come to have a *right judgment*, whereby to diſcern between *good* and *evil*. We could not otherwiſe with any certainty *judg*, what was meet for us to *do*, and what was needful for us to *ſhun*. *A lege tuâ intellexi*, at verſe 104. *By thy Law have I gotten underſtanding*. St *Paul* confeſſeth *Rom.* 7. that he had never rightly known what *ſin* was, if it had not been for *the Law*: and he inſtanceth in that of *luſt*, which he had not known to be a *ſin*, if the Law had not ſaid, *Thou ſhalt not covet*. And no queſtion but theſe *judgments*, theſe *judicia oris*, are all *right* too: for it were unreaſonable to think, that God ſhould make that *a rule of right* to us; which were it ſelf *not right*. We have both the name, (that of *judgments*;) and the thing too, (that they are *right*) in the 19 *Pſalm*: Where having highly commended the *Law of God*, under the ſeverall appellations of *Law*, *Teſtimonies*, *Statutes*, and *Commandements*, verſe 7. and 8. the Prophet then concludeth under this name of *Judgments* verſe 9. *The judgments of the Lord are true and righteous altogether*.

3. Beſides theſe *Judicia Oris*, which are *Gods Judgments of direction*: there are alſo *Judicia Operis*, which are his *judgments for correction*. And theſe do ever include *aliquid penale*, ſomething inflicted upon us by *Almighty God*, as it were by way of *puniſhment*; ſomething that breedeth us *trouble* or *grief*. The Apoſtle ſaith, *Heb.* 12. that every *chaſtening is grievous*: and ſo it is more or leſs; or elſe it could be to us no *puniſhment*. And theſe again are of *two ſorts*: yet not diſtinguiſhed ſo much by *the things* themſelves that are inflicted, as by *the condition of the perſons* on whom they are inflicted, and eſpecially by *the affection*, and *intention of God* that inflicteth them. For all, whether *publick calamities* that light upon whole *Nations*, *Cities*, or other greater or leſſer *ſocieties* of

[a] κρίματα λέγει τὰς λόγους τὰς διατειλαμένας τῷ ἀποκτέαν τὰ πρακτέα. Juſtin. Martyr reſponſ. ad orthod. qu. 92. Rom. 7. 7.

Heb. 12. 11.

of men (ſuch as are *peſtilences, famine, war, inundations, unſeaſonable weather*, and the like;) or *private afflictions* that light upon particular *families* or *perſons*, (as *ſickneſs, poverty, diſgraces, injuries, death of friends*, and the like:) All theſe, and whatſoever other of either kind, may undergo a *two-fold conſideration*: in either of *both* which, they may not unfitly be termed *the Judgments of God*; though in different reſpects.

4. For either theſe things are ſent by Almighty God in his heavy diſpleaſure, as *plagues* upon his *enemies*, intending therein their *deſtruction*: Such as were thoſe *publick judgments*, upon the *old world*, ſwept away with *the floud*; upon *Sodom* and the other cities, conſumed with *fire from Heaven*; upon *Pharaoh* and his hoſt, overwhelmed in the *red Sea*; upon the *Canaanites*, ſpewed out of *the land* for their abominations; upon *Jeruſalem*, at the final deſtruction thereof by *the Romans*. And thoſe *private judgments* alſo, that befell ſundry *particular perſons*, as *Cain, Abſalon, Senacharib, Herod*, and others. Or elſe they are laid by Almighty God as gentle *corrections* upon his own *children*, in his *fatherly love* towards them, and *for their good*; to chaſtiſe them for their ſtrayings, to bring them to repentance for *their ſins*, to make them more obſervant and careſull of *their duty* thence-forward, to exerciſe *their faith* and *patience* and other *graces*, and the like. Such as were thoſe *diſtreſſes* that befell the whole people of *Iſrael* ſundry times under *Moſes*, and in the days of their *Judges* and *Kings*; and thoſe particular trials and *afflictions* wherewith *Abraham*, and *Joſeph*, and *Job*, and *David*, and *Paul*, and other the holy *Saints* and ſervants of God were exerciſed in their times.

5. Both the one ſort and the other are called *Judgments*: but (as I ſaid) in different *reſpects*, and for different *reaſons*. Thoſe former plagues are called *Gods Judgments*; becauſe they come from God, not as a loving and mercifull *Father*, but as a juſt and ſevere *Judge*: who proceeding according to courſe *of Law* giveth ſentence againſt a malefactor to *cut him off*. And therefore this kind of *judgment* David earneſtly deprecateth, *Pſalm* 143. [*Enter not into judgment with thy ſervant*:] for then neither can I, nor *any fleſh living* be juſtyfied in thy ſight. Theſe latter *corrections* alſo or chaſtenings of our heavenly father are called *Judgments* too, [*When we are judged, we are chaſtened of the Lord*:] but in a quite different notion. Becauſe God proceedeth therein, not with *violence* and *fury*, as men that are *in paſſion* uſe to do: but coolely, and adviſedly, and *with judgment*. And therefore, whereas *David* deprecated Gods *judgment* (as we heard) in that former notion, and as *judgment* is oppoſed to *Favour*: *Jeremy* on the other ſide deſireth *Gods Judgment* in this latter notion, and as it is oppoſed to *Fury* [*Correct me, O Lord! yet in thy judgment, not in thy fury.*] Jer. 10.

Pſal. 143. 2.

1 Cor. 11. 32.

Jer. 10. 24.

6. Now we ſee the ſeveral ſorts of *Gods Judgments*: which of all theſe may we think is here meant? If we ſhould take them all in, *the Concluſion* would hold them, and hold true too. *Judicia oris*, and *judicia operis*; publick and private judgments; thoſe *plagues* wherewith *in fury* he puniſheth *his enemies*, and thoſe *rods* wherewith in *mercy* he correcteth *his children*: moſt certain it is, they are all *right*. But yet I conceive thoſe *judicia oris* not to be ſo properly meant in this place: for the *Exegeſis* in the latter part of the verſe, (wherein what are here called *judgments*, are there expounded by *troubles*) ſeemeth to exclude them, and to confine the Text in the proper intent thereof to theſe *judicia operis* only: but yet to all them of what ſort ſoever; *publick* or *private*, *plagues* or *corrections*. Of all which he pronounceth that they are *Right*: which is the *Predicate* of the Concluſion; and cometh next to be conſidered. *I know, O Lord, that thy judgments are right.*

7. And we may know it too, if we will but care to know either *God* or *Our ſelves*. Firſt for *God*; though we be not [a] able to comprehend *the reaſons* of his diſpenſations, the διότι: yet for τὸ ὅτι, that *the judgments* are *right*, it may ſatisfie us if we do but know that they are *his*. *Tua* will infer *recta* ſtrongly enough: for the Lord, who is *righteous in all his waies*, muſt needs be ſo *in the way of his judgments* too. 1. Mens judgments are ſometimes *not right* through *miſ-informations*, and ſundry other *miſtakings* and *defects*; for which the Laws therefore allow *writs of Errour*, *Appeals*, and other remedies: But as for God, he not only *ſpieth out* the goings but alſo *ſearcheth* into the hearts of all men; he *pondereth* their ſpirits, and by him all their actions are *weighed*. 2. Mens judgments are ſometimes *not right*, becauſe themſelves are *partial* and *unjuſt*; awed with *fear*, blinded with *gifts*, tranſported with *paſſion*, carried away with *favour* or *diſaffection*, or wearied with *importunity*. But as for God, with him is *no reſpect of Perſons*, nor poſſibility of being corrupted. *Abraham* took that for granted, that *the judg of all the world* muſt needs *do right*, Gen. 18. And the Apoſtle rejecteth all ſuſpicion to the contrary with an *Abſit*, (what *ſhall we ſay then? is there unrighteouſneſſe with God? God forbid*, Rom. 9.) 3. Mens judgments are ſometimes *not right*, meerely for *want of zeal* to juſtice: They lay not *the cauſes* of poor men to heart, nor are willing to put themſelves to the pains or trouble of *ſifting a cauſe* to the bottome, nor care much which way it go, ſo as they may but be at reſt, and enjoy their eaſe. But as for God, he is *zealous* of doing *juſtice*: he *loveth* it himſelf; he *requireth* it in others; puniſhing the neglect of it, and *rewarding* the adminiſtration of it in them to whom it belongeth. (*The righteous Lord loveth righteouſneſſe*, Pſal. 11.)

8. And then ſecondly in *our ſelves* we may find (if we will but look) enough to ſatisfie us even for the διότι too, ſo far as is meet for us to expect ſatisfaction. The judgments of God indeed are *Abyſſus*

[a] *--incomprehenſibilis diſpoſitio, & irreprehenſibilis.* Bernard. ſerm. 103.

Pſal. 145. 17. Eſay. 26. 8.

Pſal. 139. 3. Prov. 21. 2.

Rom. 2. 11. Gen. 18. 25.

Rom. 9 14.

Pſal. 11. ult.

abyſſus multa: his waies are in the ſea, and his paths are in the deep waters, and his footſtops are not known; ἀνεξιχνίαστοι: Soon may we *loſe* our ſelves in the ſearch, but never *find* them out. Yet even there; where *the judgments of God are like a great deep*, unfathomable by any finite underſtanding: *his righteouſneſſe* yet *ſtandeth like the high mountains* (as it is in *Pſalm* 36.) viſible to every eye. If any of us ſhall *ſearch* well into his own heart, and *weigh* his own carriage and deſervings: if he ſhall not then find enough in himſelf to *juſtifie God* in all his proceedings; I forbid him not to ſay (which yet I tremble but to rehearſe) that God is *unrighteous*.

Pſal. 77. 19. ἀνεξιχνίαστα, ἀνεξεραύνητα. Rom. 11. 33. Pſal. 36. 6.

9. The holy Saints of God therefore have ever *acquitted him*, by *condemning* themſelves. The Prophet *Jeremy* in the behalf of himſelf and the whole Church of God, (*The Lord is righteous: for I have rebelled againſt his Commandements*, Lam. 1.) So did *Daniel* in that his ſolemn confeſſion, when he *ſet his face* to ſeek the Lord God by prayer and ſupplications, with faſting and ſack-cloth and aſhes, *Dan.* 9. (*O Lord, righteouſneſſe belongeth unto thee; but unto us confuſion of face, as it is this day, to our Kings, to our Princes, and to our fathers, becauſe we have ſinned againſt thee*, verſe 7.) and again after at *verſe* 14. (*Therefore hath the Lord watched upon the evil, and brought it upon us; for the Lord our God is righteous in all his works which he doth: for we obeyed not his voice.*) Yea ſo illuſtrious many times is *the righteouſneſſe* of God in his *judicial proceedings*, that it hath extorted an acknowledgment from men obſtinately wicked. *Pharaoh*, who ſometimes in the pride of his heart had ſaid, *Who is the Lord?* was afterwards by the evidence of the fact it ſelf forced to this confeſſion, *I have ſinned: the Lord is righteous, but I and my people are wicked*, Exod. 9.

Lam. 1. 18.

Exod. 5. 2.

Exod. 9. 27.

10. They are then (at leaſt in that reſpect) worſe then wicked *Pharaoh*, that to juſtifie themſelves, will not ſtick to repine even at *God* himſelf, and his *judgments*; as if *he* were *cruel*, and *they unrighteous*: like the *ſlothful Servant* in the parable, that did his *Maſter* no ſervice at all; and yet as *lazy* as he was, could blame his maſter for being *an hard man*. *Cain*, when he had ſlain his righteous brother, and God had laid *a judgment* upon him for it; complained of *the burden* of it, as if the Lord had dealt hardly with him, in laying *more* upon him *then he was able to bear*: never conſidering *the weight* of the ſin, which *God* in juſtice could *not bear*. *Solomon* noteth it as a fault common among men, when by their own ſinful *folly* they have pulled *miſery* upon themſelves, then to *murmur* againſt God, and complain of his providence: [*The folly of a man perverteth his wayes, and his heart fretteth againſt the Lord*, Prov. 19.] As the *Iſraelites* in their paſſage through the wilderneſs, were ever and anon *murmuring* and *complaining* at ſomewhat or other; either againſt *God*, or (which cometh much to one) againſt *Moſes* and *Aaron*, and that upon every occaſion, and for every trifle: ſo do we

Mat. 25. 24.

Gen. 4. 13.

Prov. 19. 3.

we. Every ſmall *diſgrace, injury, affront*, or *loſſe*, that happeneth to us from the frowardneſs of our *betters*, the unkindneſs of our *neighbours*, the undutifulneſs of our *children*, the unfaithfulneſs of our *ſervants*, the unſucceſsfulneſſe of our *attempts*, or by any other means whatſoever; any ſorry thing, will ſerve to put us quite out of patience: as *Jonas* took pet at *the withering* of the gourd. And as he was ready to juſtyfie his impatience even to God himſelf [*Doeſt thou well to be angry, Jonas?* Ey marry do I; *I do well to be angry even to the death:*] ſo are we ready, in all our murmurings againſt the Lords corrections, to flatter our ſelves as if we did not *complain* without cauſe; eſpecially where we are able to charge thoſe men that trouble us, with *unrighteous dealing*. A B

Jonas 4. 8.

--Verſe 9.

11. This is, I confeſs, *a ſtrong temptation* to fleſh and bloud; and many of *Gods holy ſervants* have had made much ado to overcome it, whileſt they looked a little too much *outward*. But yet we have by the help of God a very *preſent remedy* there againſt, if *blind ſelf-love* will but ſuffer us to be ſo wiſe as to make uſe of it: and that is no more but this, to turn our eye *inward*; and to examine our ſelves, not *how well* we have *dealt* with other men who now *requite* us *ſo ill*; but how we our ſelves have *requited* God, who hath *dealt* ſo graciouſly and bountifully with us. If we thus look back into *our ſelves* and *ſins*, we ſhall ſoon perceive that God is [a] *juſt* even in thoſe things wherein men are *unjuſt*; and that we have moſt righteouſly *deſerved at his hands* to ſuffer all thoſe things, which yet we have no ways *deſerved at their hands* by whom we ſuffer. It will well become us therefore whatſoever *judgments* God ſhall pleaſe at any time to *lay upon us*, or to *threaten us* withal; either *publick* or *private*, either by his own *immediate hand*, or by ſuch *inſtruments* as he ſhal employ; without all *murmurings or diſputings* to ſubmit to his good will and pleaſure, and to *accept the puniſhment of our iniquity*, (as the phraſe is, *Levit. 26.*) by humbling our ſelves, and confeſſing that *the Lord is righteous*: as *Rehoboam* and the Princes of *Judah* did, *2 Chron. 12.* The ſence of *of our own wickedneſſe* in rebelling, and the acknowledgment of *Gods juſtice* in puniſhing, (which are the very firſt acts of true *humiliation*, and the firſt ſteps unto true *repentance*;) we ſhall find by the mercy of God to be of great efficacy, not only for the *averting* of *Gods judgments* after they are come, but alſo (if uſed *timely* enough, and *throughly* enough,) for the *preventing* thereof before they be come. *For if we would judge our ſelves, we ſhould not be judged of the Lord*, 1 Cor. 11. But becauſe we neglect it, (and yet it is a thing that muſt be *done*, or we are *undone*;) God in great love and mercy towards us, ſetteth in for our good; and *doth* it himſelf, rather then it ſhould be left *undone*, and we periſh: even as it there followeth, *When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the world*. And it is that *faithfulneſſe* of God which *David* acknowledgeth in the *latter Concluſion*: whereunto I now paſs. C D E 12. *And*

a--*Etſi proximus exigere forſitan non poſſit ex jure, exigit tamen Deus.* Bernard. ſerm. de. verb. Origenis.

Phil. 2. 14.

Levit. 26. 41, 43.

2 Chron. 12. 6.

1 Cor. 11. 31.

--32.

12. *And that thou of very faithfulneſſe haſt cauſed me to be troubled.* In which words we have theſe three points: *Firſt*, *David* was troubled: *next*, *God* cauſed him to be ſo troubled: *laſt*, and God did ſo out of *very faithfulneſſe*. No great news, when we hear of *David*, to hear of *troubles* withall; (*Lord, remember David and all his troubles*, Pſal. 132.) Conſider him which way you will, in his condition *naturall*, *ſpirituall*, or *civil*; that is, either as *a man*, or as *a godly man*, or as a *King*: and he had his portion of troubles in every of thoſe conditions. Firſt, *troubles* he muſt have as *a man*. *Hæc eſt conditio naſcendi.* Every *mothers child* that cometh into the world, [a] falleth *a childs-part* of thoſe troubles the world affordeth. *Man that is born of a woman*, thoſe *few daies* that he hath to live he ſhall be ſure to have them *full of trouble* howſoever. *In mundo preſſuram*, ſaith our Saviour, *In the world ye ſhall have tribulation.* Never think it can be otherwiſe, ſo long as you live here below in *the vale of miſery*, where at every turn you ſhall meet with nothing but very *vanity and vexation of ſpirit.*

Pſal. 132. 1.

a—ὃν δὲ μοῖρ' ἐσθλὸν ἔχῃς. Pythag. aur. carm.

Job 14. 1.
Joh. 16. 33.
Pſal. 84. 6.
Eccl. 1. 14.

13. Then he was a *Godly man*: and his *troubles* were ſomewhat the more for that too. For *all that will live godly muſt ſuffer perſecution*: and however it is with other men, certainly *many are the troubles of the righteous*. It is the common lot of the true *children* of God, becauſe they have many *outſlyings*, wherewith their holy Father is not well-pleaſed, to come under the *ſcourge* oftner then the *baſtards* do. If they do *amiſſe*, (and *amiſſe* they do) they muſt ſmart for it either *here*, or *hereafter*: Now God meaneth them *no condemnation* hereafter, and therefore he giveth them *the more chaſtening* here.

2 Tim. 3. 12.
Pſal. 34. 19.
Heb. 12. 7, 8.
1 Cor. 11. 32.

14. But was not *David a King*? and would not that exempt him from *troubles*? He was ſo indeed: but I ween his *troubles* were neither the *fewer* nor the *leſſer* for that. There are ſundry paſſages in this *Pſalm*, that induce me to believe (with great probability) that *David* made it, while he lived a *young man* in the Court of *Saul*, long before his coming to *the Crown*. But yet he was even then *unctus in Regem*, anointed and deſigned for the Kingdom; and he met even then with many troubles the more for that very reſpect. And after he came to enjoy *the Crown*, if God had not been *the joy and crown* of his heart, he ſhould have had *little joy* of it: ſo full of *trouble* and unreſt was the greateſt part of his reign. I note it, not with a purpoſe to enter into a ſet diſcourſe how many and great *the troubles* are that attend the *Crowns* and *Scepters* of *Princes*; which eaſily believe to be farre both *more* and *greater*, then we that ſtand below are capable to imagine: but for *two* other *reaſons* a great deal more *uſefull*, and therefore ſo much the more *needfull* to be thought on, both by them and us. It ſhould *firſt* work in all them that ſit *aloft*, and ſo are expoſed to more and ſtronger *blaſts*, the greater care to provide a ſafe reſting place for *their ſouls*: that whenſoever they

Verſ. 9, 99, 100, &c.

they shall meet with *trouble* and *sorrow in the flesh*, (and that they shall be sure to do ofter then they look for) they may *retire* thither there to repose and solace themselves in the goodnesse of their God; saying eftsoones with our Prophet, (*Return unto thy rest, O my soul.*) It was well for him, that he had such a rest *for his soul*: for he had rest little enough otherwise, from continuall troubles and cares in his civill affairs and estate. And it should in all reason *secondly* quicken the hearts of all loyall and well affected *Subjects*, by their *prayers*, *counsels*, *services*, *aids*; and cheerfull *obedience* respectively, rather to afford *Princes* their best assistance, for the comfortable support of that their *weighty* and *troublesome* charg; then out of *ambition*, *discontent*, *popularity*, *envy*, or any other cross or peevish *humor* add unto their *cares*, and create unto them more *troubles*.

Psal. 116. 7.

15. *David*, you see, had troubles; as a *man*, as a *godly man*, as *a King*. But who *caused* them? Sure in those his first times, when (as I conjecture) he wrote this Psalm; *Saul* with his *Princes* and followers was *the chiefest cause* of most of *his troubles*: and afterwards crafty *Ahitophel* *caused* him much *trouble*, and railing *Shimei* some, and seditious *Sheba* not a little; but his rebellious son *Absalon* most of all. He complaineth of *many troublers* raised by the means of that son, in *Psalm* 3. *Domine quam multiplicati! Lord how are they increased that trouble me.* Yet here, you see, he overlooketh them all, and all other *second causes*; and ascribeth his troubles wholly unto *God*. So he did also afterwards in the particular of *Shimei*'s raying; *Let him alone*, saith he to Abishai, *Let him curse on, for God hath bidden him.* Even as *Job* had done before him: when the *Sabeans* and the *Chaldeans* had taken away his cattle and goods, he scarce took notice of *them*, (he knew they were but *instruments*,) but looked at *the hand of God* only, as the chief and *principall cause*, *Dominus abstulit*, *The Lord hath given, and the Lord hath taken away.* Neither did *David* any injury at all to Almighty God in ascribing it to him: for God also himself taketh it all upon himself; *I will raise him evill out of his own house*; *and I will do it before the sun*, 2 Sam. 12.

Psal. 3. 1.

2 Sam. 16. 10

Job 12. 1.

2 Sam. 12. 11, 12.

16. How all those things (wherein *wicked men* serving their own *lusts* only in their *own purpose*, do yet unwittingly *do service to God* Almighty in furthering his wise and holy *designs*) can have their efficiency from *causes* of such *contrary quality*, and looking at such *contrary ends*, to the producing of one and *the same effect*: is a speculation more curious then profitable. It is enough for us to know, that it neither casteth any *blemish* at all upon him, that he maketh *such use* of them; nor giveth any *excuse* at all to them, that they do *such service* to him: but that all this notwithstanding, he shall still have the *whole glory* of his own *wisdome* and *holiness*; and they shal still beat the *whole burthen* of their own *folly* and *wickedness*. But there is another, and that a far better *use* to be made hereof, then to trouble our selves about *a mysterie* that we shall never be able

Ezek. 29. 20; Esay 10. 5. 7. 15.

able in this life to comprehend; and that is this: that ſeeing *all the troubles* that befall us in any *kind* whatſoever, or by what *inſtruments* ſoever, come yet from *the hand of God*; we ſhould not therefore, when at any time we meet with *trouble*, rage againſt *the ſecond cauſes*, or ſeek to venge our teen upon them, as of our ſelves we are very apt to do: but laying our *hands* upon our *hearts* and upon our *mouths*, compoſe our ſelves to a holy *patience* and *ſilence*; conſidering it is *his will and pleaſure* to have it ſo, to whom it is both our *duty* and *wiſdom* wholly to ſubmit.

a *Placeat homini, quicquid Deo placuit.* Senec. Epiſt. 75.

17. We may learn it of holy *Job*. His wife moved his *patience* not a little, by moving him to impatience: *Thou talkeſt like a fooliſh woman*, ſaith he: *ſhall we receive good things at the hand of God, and ſhall we not receive evil alſo?* Or we may learn it of good old *Eli*. When he received a meſſage from the Lord by the mouth of young *Samuel* of a right *heavy judgement* ſhortly to fall upon him and his houſe for his fond indulgence to his ungracious children; he made no more reply, but ſaid only, *It is the Lord: let him do what ſeemeth him good*. Or, to go no further then our Prophet *David*, we may learn it ſufficiently from him, *Pſalm 39. I was dumb*, ſaith he, *and opened not my mouth, Quoniam tu feciſti, for it was thy doing*. This conſideration alone, *Quoniam tu feciſti*, is enough to ſilence all tumultuous thoughts, and to cut off all farther diſputing and debating the matter: that it is God that *cauſeth us to be troubled*. All whoſe *judgments*, are not only done in *righteouſneſs*, as we have hitherto heard: but towards his children alſo out of much *love* and *faithfulneſs*, as we are next to hear, [*I know that of very faithfulneſs thou haſt cauſed me to be troubled.*]

Job 2. 10.

1 Sam. 3. 18.

Pſal. 39. 9.

18. In the former part of the verſe, where he ſpake of the *righteouſneſs* of God, he did it *indefinitely*, without mentioning either himſelf or any other perſon: not particularly, *Thy judgments upon me*; but indefinitely, *I know O Lord, that thy judgements are right*. But now in this latter part of the verſe, where he cometh to ſpeak of *the faithfulneſs* of God, he nameth himſelf; *And that thou of very faithfulneſs haſt cauſed Me to be troubled*. For as earthly Princes muſt do *juſtice* to all men, (for *Juſtice* is ἀλλότριον ἀγαθόν, every man may challenge it, and there muſt be *no reſpect* had, no difference made *of perſons* therein;) but their *favours* they may beſtow upon whom they think good: ſo God will have his *juſtice* to appear in all his dealings with *all men generally*, be they good or bad, that none of them all ſhall be able to ſay he hath done them the leaſt *wrong*; but yet his *tender mercies* and *loving kindneſſes*, thoſe he reſerveth for *the godly* only, who are in *ſpecial favour* with him, and towards whom he beareth *a ſpecial reſpect*. For by *faithfulneſs* here, as in ſundry other places of Scripture, is meant nothing elſe but *the ſpecial love* and *favour* of God towards thoſe that

love and *fear* him, whereby he ordereth and diſpoſeth all things ſo, as may make moſt for their good. A

19. And it is not unfitly ſo called; whether we reſpect the gracious *promiſes*, that God hath made unto them, or thoſe ſundry mutual *relations*, that are between him and them. Firſt, *faithfulneſs* relateth to *a promiſe: (He is faithful that hath promiſed,* Heb. 10.) Heb. 10. 23. Truly God is *a debter* to no man: that he doth for us any thing at all; it is *ex mero motu*, of his own grace and goodneſs meerly; we can challenge nothing at his hands. But yet ſo deſirous is he to manifeſt his *gracious love* to us, that he hath freely bound himſelf, and ſo made himſelf *a voluntary debter* by his promiſes, (for *promiſe is due debt:*) inſomuch as he giveth us *the leave*, and alloweth us *the boldneſs* to remind him of his *promiſes*, to urge him with them, and as it were to *adjure* him by all his truth and *faithfulneſs* to make them good. But what a kind of *promiſe* is this, may ſome ſay; to *promiſe* a man to *trouble* him? It ſeemeth a *threatning* this: not a *promiſe*. If theſe be his *promiſes*, God may keep his *promiſes* to himſelf; we ſhall not be very forward to challenge him or his *faithfulneſs* about them. Yet ſo it is: the afflictions and *troubles* wherewith God in his *love* chaſteneth *his children* for their good, are indeed part of his *promiſe*, and that a gracious part too. In *Mark* 10. you ſhall find *perſecutions*, (and perſecutions are *troubles*) expreſly named there among other things, as a part of the *promiſe* or reward; Mark 10. 30. *(No man that hath left houſe or brethren, &c. for my ſake and the Goſpels, but he ſhall receive an hundred fold now in this time, houſes, and brethren, &c.* with perſecutions, *and in the world to come eternal life.)* There it is expreſt: but where it is not ſo, it muſt ever be underſtood in all *the promiſes* that concern this life. It is a received rule among Divines; that all *temporal promiſes* are to be underſtood *cum exceptione crucis*: that is to ſay, *not abſolutely*, but with this *reſervation*, unleſs the Lord in his holy wiſdom ſhall ſee it good for us to have it otherwiſe. So that if at any time he ſee it good for us to be *troubled*, (as many times he doth; *David* confeſſeth it but four verſes higher, *Bonum mihi quòd humiliaſti, It is good for me that I have been in trouble*;) he doth then in great love to us *cauſe us to be troubled*: and that out of *very faithfulneſs*, and in regard of his *Promiſe*. Pſal. 119. 71. B C D

20. There are alſo ſundry mutual *relations*, wherein God and his people ſtand tied either to other; all which require *faithfulneſs*. He is their *Creator*, and they are *the work* of his hands: and *S. Peter* ſtileth him a *faithful Creator*. 1 Pet. 4. 19. He is their *ſhepheard*, and they *the ſheep* of his paſture: and a *faithful ſhepheard* he is, *a good ſhepheard*, *John* 10. Pſal. 23. 1. John 10. 11. To omit theſe, and ſundry other, as of *Father*, *Maſter*, *Huſband*, and the reſt: take but this one relation only of *friendſhip*; whereto (as every man knoweth) *faithfulneſs* is ſo neceſſary, as nothing can be more. Now as for thoſe that believe God and keep E

his

his Commandements, God entreth into a league and covenant of *friendship* with them: for *Faith* and *Obedience* are those very things that qualifie us for his *friendship*. *Abraham believed God, and it was counted to him for righteousness, and he was called the friend of God.* (James 2.) There is Faith. *Ye are my friends, if ye keep my commandements,* saith our Saviour, *John* 15. There is *Obedience.* Such a league of *friendship* there was betwixt *God* and *David* in his particular, and as strongly tied and confirmed, as any other we read of, the parties *swearing fidelity* either to other. God to him: *The Lord hath made a faithful Oath unto David, and he shall not shrink from it.* And he to God: *I have sworn, and am stedfastly purposed, to keep thy righteous judgements.* The misery is, we hold not touch perfectly with God, but break with him oftentimes through humane *frailty* and *subreption*, and sometimes also in a more desperate and provoking manner, when we sin *presumptuously* and with a *high hand*. *David* himself, notwithstanding his *oath*, and the stedfastness of his *purpose* to perform it, yet held not out, but *failed* sundry times through *infirmity*: but he shrank most shamefully and foully in *the matter of Urias*. But here is our comfort then on the other side; that though we are wavering and loose, *off and on*, and no hold to be taken of us; yet he is *still the same*, he remaineth a fast and constant *friend* to us. Though we sometimes so far forget our selves and our *faithful promise*, as to *deny him*; yet *he continueth faithful, and will not deny himself*: no nor *us* neither, if we will but look to him in any time by true *repentance*, confessing our *unfaithfulness* and asking pardon thereof, and not wholly and finally renounce *the covenant* we made with him. It maketh well for us, that he is not forward to take (no not all *just*) *exceptions* he might: if he should be any whit *extreme, to mark what we do amiss*, not a man of us all should long abide in his *friendship*. It is not *our faithfulness* then to him, but *his faithfulness* to us, that holdeth us in.

But you will say, This is scarce a *friendly part*: will any friend *cause* his friend *to be troubled*; especially having the power in himself to prevent it? As *Absalon* said to *Hushai, Is this thy kindness to thy friend?* Call you this *faithfulness*? Yes indeed: and *very faithfulness* too. For a *true friend* aimeth at his friends *good* in every thing he doth; and in comparison of that, regardeth not at any time the satisfying of any his inordinate or unreasonable *desires*. And therefore he will freely *reprove* him when he seeth him to do otherwise then well: and sometimes *anger* him by doing some things quite contrary to his minde, but yet *for his good*. Yea, and if the inequality and condition of *the persons* be such as will bear it, he will give him also such *punishment* or other *correction*, as shall be needful according to the merit of his fault. And all this he may do *salvâ amicitiâ*, and without breach of *friendship*: nay, he is so far tied by *the rules* of true

a *Inter bonos viros & Deum amicitia est, conciliante virtute.* Senec. de Provid. cap. 1.

James 2. 23.

John 15. 14.

Psalm 32. 11.

Psal. 119. 106.

3 King. 15. 5.

2 Tim. 2. 13.

Psalm 130. 3.

2 Sam. 16. 17.

a *Id pactum est ab illo mundi conditore, — ut salvi essemus, non delicati.* Senec. epist. 119.

friendſhip to do all this, and out of [b] *very faithfulneſs* that he ſhould tranſgreſs thoſe *rules*, and prove *unfaithful*, if he ſhould neglect ſo to do, where the cauſe requireth it. Doth not *a father ſcourge the ſon in whom he delighteth?* and ſometimes give him *ſharp correction*, when the fault deſerveth it? And no *friend* can love his *friend* more dearly and faithfully, then *a father* doth his *childe*. Nay this *chaſtening* is ſo far from being any argument of the Fathers *diſaffection*, that it is rather one of the ſtrongeſt evidences of his *faithful love* towards him: and he ſhould not love him *faithfully* but *fooliſhly*, if he ſhould out of *fond indulgence* let him go on in an evil way without due correction. *He that ſpareth the rod hateth his childe*, ſaith *Solomon*: he meaneth it *interpretative*; that is, he doth his *childe* as much hurt out of his *fond love*, as he could not do him more harm, if he were *his enemies childe* whom he *hateth*. Will not a *mother*, that loveth her *childe* with all tenderneſs, if it have got ſome hurt with a fall *lay on a plaſter* to heal it, though it *ſmart*? and though *the child* cry and ſtruggle againſt it all it can, yet will ſhe *lay it on* for all that, ey and *binde it too* to keep it on: and all out of very love and *faithfulneſs*, becauſe ſhe knoweth it muſt be ſo, or *the childe* will be the worſe for it. I uſe theſe *compariſons* the rather, not only becauſe they are *familiar*, (and the more familiar ever the better if they be fit:) but becauſe the Lord himſelf alſo delighteth to ſet forth his σπλαγχνα and love to us, by the love of *a diſcreet father*, and the affection of *a tender mother*, towards the fruit of their own *loins* and *womb*. And the Apoſtle at large proſecuteth the reſemblance, and that in this very matter whereof we now ſpeak, of our *heavenly Fathers* correcting his children *in love* and *for their good*) moſt accurately and comfortably in *Heb.* 12.

But to return back to the relation of *friendſhip* (from which yet I have not digreſſed: for can we have any better *friends* then our *parents?*) If any of us have *a friend* that is *lethargique* or *lunatique*: will we not put the one from his *drouſie ſeat*, and ſhake him up, and make him ſtir about whether he will or no; and *tie* the other in his bed, *hamper* him with *cords*, ey and with *blows* too if need be, to keep him quiet? though it be death to the one to be *ſtirred*, and to the other to be *tied*. Or if we have ſome near *friend* or *kinſman*, that we wiſh well to, and partly dependeth upon us for his livelyhood, that will not be adviſed by us, but will *flie out* into bad company, *drink*, and *quarrel*, and *game*: will we not pinch him in his *allowance*; refuſe to give him *entertainment*; ſet ſome underhand to *beat* him when he *quarrels* in his drink, or to *cheat* him when he *gameth* too deep; and if he will not be reclaimed otherwiſe, get him *arreſted* and laid up, and then let him lie by it, till *ſhame* and *want* give him ſome better *ſight* and *ſence* of his former follies? Can any man now charge us truly with *unfaithfulneſs* to our friend for ſo doing? Or is it not rather a good proof of

b—*Ego amicum hodie meum concaſtigabo—Iavitus, nimè id invitet ut faciam fides.* Plaut. in Trinumm. 1. 1.

Prov. 3. 12.

Prov. 13. 24.

Pſal. 103. 13. Eſay 49. 15.

of our *love* and *faithfulneſs* to him? Doubtleſs it is. You know the old ſaying, *Non quòd odio habeam, ſed quòd amem*: it hath ſome reaſon in it. For the love and *faithfulneſs of a friend* is not to be meaſured by *the things* done, but by *the affection* and intention of the doer. A thing may be done, that carrieth the ſhew of much *friendſhip* with it, yet with an intent to do the party a miſchief:

Eutrapelus cuicunq; nocere volebat — &c. Hort. 1. Epiſt. 18.

As if he ſhould put his friend upon ſome *employments* he were unmeet for, of purpoſe to *diſgrace* him; or feed him with *money* in a riotous courſe, to get a hanck over *his eſtate*; like *Sauls* friendſhip to *David* in giving him his daughter to wife, *that ſhe might be a ſnare to him*, to put him into the hands of *the Philiſtines*. This is the baſeſt *unfaithfulneſs* of all other, *ſub amici fallere nomen*; and by many degrees worſe then open hoſtility. *Let not their pretious balms break my head: let the righteous rather ſmite me friendly*, ſaith *David*. There may be *ſmiting*, it ſhould ſeem by him, without violation of *friendſhip*. And his wiſe ſon *Solomon* preferreth *the wounds of a friend*, before *the kiſſes of an enemy*. Theſe may be *pleaſanter*, but thoſe will prove *more ſomer*: there is *treachery* in theſe kiſſes, but in thoſe wounds *faithfulneſs*. 1 Sam. 18. 21. Pſal. 141. 5. Prov. 27. 6.

3. You may perceive by what hath been ſaid, that God may *cauſe* his ſervants *to be troubled*, and yet continue his *love* and *faithfulneſs* to them nevertheleſs; yea moreover that he bringeth thoſe *troubles* upon them out of his great *love* and *faithfulneſs* toward them. It ſhould make us the more willing, whether God *inflict* or *threaten*, whether we *feel* or *fear*, any either publick *calamity* or perſonal *affliction*, any thing that is like to breed us any grief or *trouble*, to ſubmit our ſelves to the hand of God, not only with *patience*, becauſe he is *righteous*, but even with *thankfulneſs* too, becauſe he is *faithful* therein. Very meet we ſhould apprehend the *wrath* of God and his *juſt indignation* againſt us when he *ſtriketh*; for he is *righteous*, and will not *correct* us but for our *ſin*. Which ſhould *prick* our *hearts* with *ſorrow*, nay rend them in pieces with through-*contrition*, that we ſhould ſo unworthily provoke ſo gracious a God to puniſh us. But then we muſt ſo apprehend his *wrath*, that we doubt not of his *favour*; nor deſpair of ſtaying his hand, if we will but ſtay the courſe of *our ſins* by godly repentance and reformation: for he is *faithful*, and correcteth us ever *for our good*. Doth he take any pleaſure, think you, in our deſtruction? He hath *ſworn* the contrary; and dare you not believe him? Doubt ye not therefore, but that *humility* and *confidence*, *fear* and *hope*, may conſiſt together: as well as *juſtice* and *mercy* may in God, or *repentance* and *faith* in us. *Preſume* not then to continue in ſin, but *fear his judgements*: for he is *righteous*, and will not acquit *the guilty*. Neither yet *deſpair* Acts 2. 37. Joel 2. 13. Heb. 12. 10. Ezek. 33. 11. Exod. 34. 7.

of

Pſal. 51. 17.

of finding pardon, but *hope in his mercy*: for he is *faithful*, and will not deſpiſe *the penitent*. I forbid no man, but charge him rather, as he meaneth to build his *after-comforts* upon a firm baſe, to lay a good *foundation* of *repentance* and godly ſorrow, by looking firſt upon *Gods juſtice* and his *own ſins*: that he may be caſt down, and *humbled under the mighty hand of God*, before he *preſume* to lay hold of any *actual mercy*.

1 Pet. 5. 6.

But after he hath by this means aſſured *the foundation*; let him then in Gods name *proceed* with his work, and *bring it on* more and more to perfection, by ſweet meditations of the great *love* and gracious *promiſes* of our good God, and his undoubted ſtedfaſtneſs and *faithfulneſs* therein. Never giving it over, till he come to that perfection of art and skill, that he can ſpy *love* even in the very *wrath* of God; *Mel de petra*, ſuck honey out of the *ſtony rock*; gather grapes of *thorns*, and figs of *thiſtles*. Till we attain to this; I ſay not but we may have true *hope*, and *comfort* in God, which by his mercy may bring us to ſalvation: but we have not yet that *fulneſs of joy and peace*, which (becauſe by *Gods grace*, if *our own endeavour* be not wanting, it is attainable in this life) we ſhould preſs hard after; of *rejoycing in tribulation*, and *counting it all joy, when we fall into divers temptations*.

Deus quos amat, indurat, recognoſcit, exercet. Senec. de provid. cap. 4.

Rom. 5. 3. James 1. 2.

24. Somewhat a hard leſſon I grant: yet if we can but learn ſome of *Davids knowledg*, it will be much the eaſier. He ſpeaketh not here you ſee, out of a *vain hope*, becauſe he would fain have it ſo; not out of ſome *uncertain conjecture*, as if perhaps it might be ſo: but out of *certain knowledg*, gotten by diligent and attentive *ſtudy in the Word* of God, and by his *own experience* and obſervation. *I know O Lord, that thy judgments are right, and that thou of very faithfulneſs haſt cauſed me to be troubled*. For the former branch of this knowledg, that concerneth *the righteouſneſs of Gods judgments*; it is a thing ſoon learned: I have ſhewed you the courſe already. There is no more to be done, but to *examine* our own carriage and *deſerving*; and we ſhall finde enough I doubt not to ſatisfie fully in that point: and therefore there need no more be ſaid of it. All the skill is about the later branch; how we may *know* that it is done out of very *love* and *faithfulneſs*, whenſoever God *cauſeth us to be troubled*.

25. For which purpoſe the beſt help I can commend unto you for the preſent is, to obſerve how variouſly Almighty God manifeſteth his *love* and *faithfulneſs* to his children in all their tribulations: eſpecially in *three reſpects*; every one of which marvellouſly ſetteth forth his *gracious goodneſs* towards us. *Firſt*, the *End* that he aimeth at in them: *ſecondly*, the *Proportion* that he holdeth under them: and *thirdly*, the *Iſſues* that he giveth out of them.

26. For *the End* firſt; He aimeth alwayes at *our good*. Our earthly *friends* do not ever ſo: no not our *Parents*, that love us beſt. The Apoſtle telleth us, and experience proveth it, that they *chaſten*

us

A us ſometimes *for their own pleaſure*. He meaneth, that ſometimes when they are diſtempered with *paſſion*, and in an outragious mood, they beat *the poor childe*, either without cauſe, or more then there is cauſe, rather to ſatisfie *their own fury*, then to benefit *the childe*. But he doth it *alwayes for our profit*; ſaith he, *Heb.* 12. If I ſhould enter here into the Common-place *de bono afflictionis*, I ſhould not well know either where to begin, or when to make an end. In the whole courſe of Divinity, I finde not a field of larger ſcope then that is. I ſhall therefore bring you but into one corner of it, and ſhew you, how God *out of very faithfulneſs* ma-
B keth uſe of theſe *troubles*, for the better draining out of ſome of thoſe evil *corruptions*, that would otherwiſe ſo abound in us, like *noyſome humours* in the body, that they would endanger *a plethory* in our ſouls: eſpecially theſe four, *Pride*, *ſecurity*, *worldly-mindedneſſe*, and *Incompaſſion*.

Heb. 12. 10.

a Πάντως πρὸς τὸ κρεῖττον καὶ πλὴν ἰατρείας, καὶ ὁ τεχνικὸς μόνοις δυσχεραίνει. Nazianz. Orat. 3.

27. *Pride* muſt be *firſt*, elſe is it not right. And we have ſtore of that in us. Any toy *puffeth us up* like a bladder, and filleth us *full of our ſelves*. Take the inſtance but in our *knowledg*: A ſorry thing, God knoweth: he that hath moſt, what *he knoweth* is not the thouſandth part of what *he knoweth not*: and yet how ſtrangely are
C ſome *overleavened* with a very ſmall pittance of it? *Scientia inflat*, the Apoſtle might well ſay; *knowledge puffeth up*. So doth *riches*, and *honour*, and *praiſe*, and *valour*, and *beauty*, and *wit*; or indeed any thing. A buſh of *hair* will do it, where it *groweth*; ey and where it *groweth not*. Now *proſperity* cheriſheth this corruption wonderfully, (as *ill humors* abound moſt in *full bodies*; and *ill weeds* grow ranckeſt in a *fat earth*;) and ſetteth a man ſo far *from God*, and *above himſelf*, that he neither well knoweth *the one*, nor *the other*. Our Lord then, when he ſeeth us thus *high ſet*, ſendeth *afflictions* and *troubles*, to take down theſe unkindly *ſwellings*, to prick the
D bladder of our *pride*, and let out ſome of *the winde*: and ſo he bringeth us into ſome [a] better acquaintance with *our ſelves* again. *King Philip* had a cryer to put him daily in remembrance, that he was *but a man*: leſt he ſhould forget it, and think himſelf a little God, as his ſon *Alexander* did ſoon after. But there is no *remembrancer* can do this office better then *afflictions* can. *Put them in fear O Lord, that the heathen may know themſelves to be but men*, Pſal. 9. If *afflictions* were not; would not even that be ſoon forgotten?

1 Cor. 8. 1.

a—*adverſiſque in rebus noſcere qui ſint*. Lucret. lib. 3.

Pſal. 9. 20.

28. *Security* is next. Eaſe and *proſperity* fatteneth the heart, and maketh us drouſie and heavy in Gods ſervice. It caſteth us
E into a ſpiritual *Lethargie*; maketh us *ſettle upon our lees*, and flatter our ſelves, as if we were out of *gun-ſhot*, and no evil could reach us. *Soul take thine eaſe; eat, and drink*; thou haſt proviſion laid up before-hand for many years yet to come. Marvel not to hear *ungodly men* vaunt it ſo in a vapouring manner, (*Pſal.* 10. *Tuſh I ſhall never be removed, there ſhall no harm happen unto me:*) when *holy David*

Jer. 48. 11.

Luke 12. 19.

Pſal. 10. 6.

Pſal. 30. 6. *David* upon ſome little longer continuance of *proſperity* then uſual, did almoſt ſay even as they; he thought his hill ſo ſtrong, that *he ſhould never be removed*, Pſalm. 30. When God ſeeth us thus *ſetling upon our lees*, he thinketh it high time to *pour us from veſſel to veſſel*, to keep us from growing *muſty*. He layeth his hand upon us, and ſhaketh us out of our *dead ſleep*, and by *laying trouble upon our loins* driveth us to ſeek to him for remedy and ſuccour. He dealt ſo with *David*: when in his proſperity he had ſaid, *he ſhould never be removed*, as we heard but now out of *Pſalm* 30. the next news we hear of him is, He was removed: *God, out of very faithfulneſs cauſed him to be troubled*, and he was the better for it. (*Thou didſt turn away thy face from me, and I was troubled: Then cryed I unto thee, O Lord; and gat me to my Lord right humbly*; as it there followeth in that *Pſalm.*) *In the time of my trouble I ſought the Lord*, ſaith he elſewhere: Belike in the time of his eaſe, he either ſought him not, or not ſo carefully. *In their afflictions they will ſeek me diligently*, *Hoſea* 5. but negligently enough out of affliction. *Abſolon* had a mind to ſpeak with *Joab*, but *Joab* had no mind to ſpeak with him. *Abſolon* ſendeth for him, one *meſſenger* after another: ſtill *Joab* cometh not. Well, thinketh *Abſolon*, he will not come, but I will fetch him: and ſo he ſendeth ſome of his people to *fire his corn-fields*; and that fetcheth him: then he cometh running in all haſte, to know what the matter was. So God ſendeth for us *meſſenger* after meſſenger, one *ſermon* after another to bring us in: we little regard it, but ſit it out: and will not *come in*, till he fire our corn, or do us ſome *diſpleaſure*; and that, if any thing, will bring us.

Pſal. 119. 25. 29. *Thirdly*, we are full of worldly-mindedneſs. *Adhæſit pavimento*, as *David* ſpeaketh in this Pſalm; ſo may we ſay, but quite in another ſenſe, *Our ſoul cleaveth to the duſt*. We all complain, *the world is naught*, and ſo it is, God mend it; (*totus in maligno*) nothing but *vanity* and *wickedneſs*: and yet as *bad* as it is, our 1 John 5. 19. hearts hanker after it out of all meaſure. And the more we *proſper* in it, the more we *grow in love* with it: the faſter *riches*, or *honours*, or any of theſe other *vanities* encreaſe, the more *eagerly* do we purſue them, and the more *fondly* ſet our hearts upon them. Only *afflictions* do now and then *take us off* ſomewhat, and a little *embitter* the luſhiouſneſs of them to our taſte. That we have any apprehenſion Eccleſ. 2. 11. at all of *the vanity of the world*, we may thank for it thoſe *vexations of ſpirit*, that are enterwoven therewithal. Loving it as we do, being ſo full of thoſe *vexations* as it is; how abſurdly ſhould we *doat* upon it, if we ſhould meet with nothing in it to *vex* us?

30. *Laſtly*, we are full of *In-compaſſion*. Our brethren that are in diſtreſs, though they be our *fellow-members*, yet have we little *fellow-feeling* of their griefs: but either we *inſult* over them, or *cenſure* them, or at beſt *neglect* them; eſpecially when our ſelves are Amos 5. 4—6. at eaſe. When we *ſtretch* our ſelves upon Ivory beds, *eat* the fat and

A and *drink* the ſweet, and *chaunt* it to the Vyals, live *merry* and *full*; it is great odds *the afflictions of Joſeph* will be but ſlenderly remembred: no more then *Lazarus* was at the rich mans *gates*, where he found no *pity*, but what *the dogs* ſhewed him. But then when it cometh to be *our own caſe*, when we fall into *ſickneſſes*, *diſgraces*, or other *diſtreſſes* our ſelves: Luke 16. 21.

Non ignara mali —— *Virgil.*

Then do our *bowels*, which before were *cruſted* up, begin to *re-*
B *lent* a little towards our poorer brethren; and our own *miſery* maketh us the more *charitable*. Then we *remember thoſe that are in bonds*, (whom we forgat before, as *Pharaohs butler* forgat *Joſeph*,) when we our ſelves are *bound* with them; and *thoſe that are in adverſity*, when we finde and feel that we our ſelves are but *fleſh*. Thus God *out of very faithfulneſs* cauſeth us to be troubled; as *for our good* many other wayes: ſo particularly in purging out thereby ſome of that *Pride*, and *Security*, and *Worldlineſs*, and *Incompaſſion*, (beſides ſundry other corruptions) that abound in us. Heb. 13. 2. Gen. 4. 23.

C 31. That for *the End*. Next God manifeſteth his *faithfulneſs* to his ſervants in their troubles, by *the proportion* he holdeth therein: whether we compare therewith their *deſervings*, their *ſtrength*, or their *comforts*: very meaſurably in all. *Firſt*, our ſufferings are far ſhort of our *deſervings*. He doth ever chaſten us *citra condignum*: (*He dealeth not with us after our ſins, neither rewardeth us after our iniquities*. Pſal. 103.) After what then? even after his own *loving kindneſs*, and fatherly affection towards us: *Even as a father pitieth his own children*, as it there followeth. And how that is, every *father* can tell you: *Pro magnâ culpâ parum ſupplicii ſatis eſt patri*. When we for *drinking in iniquity like water*, had deſerved
D to drink off *the cup of fury* to the bottom, *dregs* and all, he maketh us but *ſip a little* overly of the very *brim*. And when he might in juſtice laſh us *with Scorpions*, he doth but ſcourge us *with ruſhes*. The Lord promiſed his people, *Jer.* 30. that though he *could not* in juſtice, nor *would, leave them altogether unpuniſhed*; yet he would *correct them in meaſure, and not make a full end of them*. And he did indeed according to his *promiſe*: they found his *faithfulneſs* therein, and acknowledged it; (—— *ſeeing that our God hath puniſhed leſs then our iniquities deſerve*, Ezr. 9.) *Jacob* confeſſed that he was *leſs* then the leaſt of Gods *mercies*: and we muſt confeſs, that
E we are *more* then the greateſt of his *corrections*. Pſal. 103. 10. Ibid. verſ. 13. Jer. 30. 11. Ezr. 9. 13. Gen. 32. 10.

32. *Secondly*, he proportioneth our *ſufferings* to our *ſtrength*. As a diſcreet Phyſitian conſidereth, as well as *the malignity* of the diſeaſe, *the ſtrength* of the patient: and preſcribeth for him accordingly, both for *the ingredients*, and *doſe*. *Abraham*, and *Job*, and *David*, and *S. Paul*, the Lord put them to *great trials*: be-

cauſe he had endowed them with *great ſtrength*. But as for moſt of us, God is careful to lay but *common troubles* upon us; becauſe we have no more but *common ſtrength*: as *Jacob* had a good care not to overdrive the *weaker cattel*. If he ſhall hereafter think good to ſend ſuch *a meſſenger of Satan* againſt us, as ſhall *buffet us* with ſtronger blowes; doubtleſs if we be *his friends*, and do but *ſeek to him* for it, he will give us ſuch an addition of *ſtrength* and *grace*, as ſhall be *ſufficient* for our ſafety. The Apoſtle both obſerveth Gods thus dealing with us, and imputeth it alſo to his *faithfulneſs*, 1 Cor. 10. *God is faithful, who will not ſuffer you to be tempted above what you are able*. Either *Cain* ſaid not truly; or if he did, the fault was in himſelf, not in God: when he complained, that *his puniſhment was greater then he could bear*. God is not ſo *hard a Maſter* to us; (for all we are ſo ſlack and untoward in our *ſervice*,) as either to *require* that of us which he will not enable us to *do*, or *lay* that upon us which he will not enable us to *bear*: if we will but lay our *hands* and our *ſhoulders* thereunto, and put out our *ſtrength and endeavours* to the utmoſt.

Gen. 33. 13.
2 Cor. 12. 7, 9.
1 Cor. 10. 13.
Gen. 4. 13.

33. *Thirdly*, he proportioneth us out alſo *comforts* ſutable to our *afflictions*: every whit as *large* as they, and more *effectual*; to *preſerve* us from drooping, and to *ſuſtain our ſouls* in the midſt of our greateſt *ſufferings*. For as *the ſmalleſt temptation* would foil us, if God ſhould with-hold his *grace* from us; but if he vouchſafe us the aſſiſtance of that, we are able to withſtand *the greateſt*: ſo *the leaſt afflictions* would over-whelm our ſpirits, if he ſhould with-hold his *comforts* from us; but if he afford us them, we are able to bear up under *the greateſt*. And God doth afford unto his children in all their diſtreſſes, though not perhaps alwayes ſuch *comforts* as they deſire, yet ever ſuch as he knoweth and they finde to be both *meet* and *ſufficient*. *Spiritual comforts* firſt; and they are the chiefeſt: the teſtimony of a *good Conſcience* from within; and the light of *Gods favourable Countenance* from above. Theſe put more *true joy* into the heart, then the want of *Corne*, or *Wine*, or *Oyl*, or any outward thing, can *ſorrow*; And by theſe our *inner man* is ſo renewed and ſtrengthened, that *yet we faint not*, whatſoever becometh of our *outward man*; no, not though it ſhould *periſh*. *David* had *troubles*, *multitude* of troubles, troubles that touched him at the very *heart*: but the *comforts* of God in his ſoul gave him more *refreſhing*, then all thoſe *troubles* could work him *vexation*. *Pſal.* 94. And S. *Paul* found, that ſtill as his *ſufferings* encreaſed, his *comforts* had withall ſuch *a proportionable riſe*, that where thoſe *abounded*, theſe did rather *ſuperabound*. 2 Cor. 1.

Pſal. 4. 6, 7.
2 Cor. 4. 16.
Pſal. 94. 19.
2 Cor. 1. 5.

34. Theſe *inward comforts* are ſufficient even alone. Yet God knoweth our *frame* ſo well, and ſo far tendereth our *weakneſs*, that he doth alſo afford us ſuch *outward comforts*, as he ſeeth convenient

convenient for us. A *ſmall matter* perhaps *in bulk*, and to the eye; but yet ſuch as by his mercy giveth us *mighty refreſhing*. For as any *little affliction*, ſcarce conſiderable in it ſelf, is yet able to work us *much ſorrow*, if God mean to make *a rod* of it: ſo any otherwiſe *inconſiderable accident*, when God is pleaſed to make a *comfort* of it, is able to *cheer us up* beyond belief. *The coming of Titus* out of *Achaia* into *Macedonia*, ſeemed to be a matter of no great conſequence: yet coming at ſuch a time, and in the nick as it were; S. *Paul* remembreth it as a great *mercy* from God, and a great *comfort* to him, in 2 *Cor.* 7. He was much diſtreſſed it ſeemeth at that time, with *fightings without*, and *fears within*; inſomuch as he was *troubled on every ſide, and his fleſh had no reſt*; at the fifth verſe there. *Nevertheleſs*, ſaith he, *God that comforteth thoſe that are caſt down, comforted us by the coming of Titus*, at ver. 6.

35. *Thirdly*, God manifeſteth his love and *faithfulneſs* to his children in their troubles, by the *iſſues*, that he giveth out of them; *Deliverance*, and *Honour*. Deliverance firſt. That God hath often promiſed, (*Call upon me in the time of trouble, and I will hear thee*; Pſal. 50.) And he hath faithfully performed it; (*Many* or great, *are the troubles of the Righteous, but the Lord delivereth them out of all*, Pſalm 34.) And he delivereth him ſafe and ſound, many times without *the breaking of a bone*, yea ſometimes without ſo much as *the loſs of a hair* of his head. How oft do we hear it repeated in one *Pſalm*, and made good by ſundry inſtances; *So when they cryed unto the Lord in their trouble, he delivered them from their diſtreſs*.

Pſal. 50. 15.

Pſal. 34. 19.
—Ibid. v. 20.

Pſal. 107. 6. 13, 19, 28.

36. Some evidence it is of his *love* and *faithfulneſs*, that he *delivereth* them at all: but much more that he doth it with the addition of *honour*. Yet hath he bound himſelf by his gracious *promiſe* to that alſo: (*He ſhall call upon me, and I will hear him*; *yea I am with him in trouble: I will deliver him and bring him to honour.* Pſalm 91.) As *gold* caſt into the *furnace*, receiveth there a new luſtre, and *ſhineth brighter* when it cometh forth then it did before: ſo are *the Saints* of God more *glorious* after their great *afflictions*; their *graces* ever more *reſplendent*, and many times even their *outward eſtate* alſo more *honourable*. We may ſee in the examples of *Joſeph*, of *Job*, of *David* himſelf, and others (if we had time to produce them,) that of *Pſalm* 113. verified: *He raiſeth the poor out of the duſt, and lifteth the needy out of the mire*, and from the dunghil, *that he may ſet him with Princes, even with the Princes of his people*. But we have an example beyond all example, even our bleſſed Saviour *Jeſus Chriſt*. Never any *ſufferings ſo grievous* as his: never man ſo emptied, and trodden down, and made *a man of ſorrows*, as he: Never any *iſſues ſo honourable* as his, ὑπερύψωσε, *God hath highly exalted him, and given him a name above every name*,

Pſal. 91. 15.

Pſal. 113. 7, 8.

Eſay 53. 3.
Phil. 2. 9.—11.

that at the Name of Jeſus every knee ſhould bow, and every tongue ſhould confeſs to his honour. And what hath befallen him *the head*, concerneth us alſo *his members:* not only by way of *merit*, but by way of *conformity* alſo. *Si compatimur, conregnabimus.* If we be partakers of his *ſufferings*, we ſhall be alſo of his *glory*. God, as *out of very faithfulneſs* he doth cauſe us *to be troubled*, ſo will he out of the very ſame *faithfulneſs* give an honourable iſſue alſo to all *our troubles*; if we cleave unto him by ſteadfaſt *faith* and conſtant *obedience:* poſſibly in this life, if he ſee it uſeful for us; but undoubtedly in the life to come. Whereunto, &c.

2 Tim. 2. 12.

AD

AD AULAM.

Sermon XI.

WHITE-HALL July 5. 1640.

1 Cor. 10. 23.

All things are lawfull for me; But all things are not expedient: All things are lawful for me; But all things edifie not.

1. IN which words the Apoſtle with much holy wiſdom, by ſetting juſt bounds unto our *Chriſtian Liberty*, in the *Power* firſt, and then in the *exerciſe* of that power; excellently preventeth both *the Error* of thoſe that would *ſhrink it in*, and *the Preſumption* of thoſe that would *ſtretch it out*, more then they ought. He *extendeth* our Liberty in *the Power*, but *reſtraineth* it in *the uſe*. Would you know, what a large *power* God hath permitted unto you *in indifferent things*; and what may be done *ex plenitudine poteſtatis*, and without ſcruple of conſcience? For that you have, *Omnia licent. All things are lawful.* But would you know withall with what caution

caution you ought to *uſe that power*; and what at all times is fit to be done *ex intuitu charitatis*, and for the avoiding of offence? You have for that too, *Non omnia expediunt, All things are not expedient, All things edifie not.* If we will ſail by this *Card*, regulate our judgement and practiſe by our Apoſtles *rule* and *example* in the Text: we ſhall neither daſh againſt the Rock of *Superſtition* on the right hand, nor fall into the Gulf of *Profaneneſs* on the left; we ſhall neither *betray* our *Chriſtian Liberty*, nor *abuſe* it. A

2. In the words themſelves are apparently obſervable, concerning that *Liberty*: two things: the *Extenſion* firſt, and then the *Limitation* of it. *The Extenſion* is in the former clauſe: Wherein we have *the Things*, and *the Perſons*. Πάντα μοι, *All things* lawful, and All lawful *for me*. *The Limitation* is in the later clauſes: wherein is declared *firſt*, what it is muſt limit us; and that is the reaſon of *Expediency*; [*But all things are not expedient.*] And *ſecondly*, one ſpecial means whereby to judge of that *Expediency*; which is the uſefulneſs of it unto *Edification*, [*But all things edyfie not.*] I am to begin with *the Extenſion*: of which only at this time; And firſt and chiefly in reſpect of *the things*, Πάντα——*All things are lawful.* B

3. What? *All things?* ſimply and without exception *All?* What meant *John Baptiſt* then to come in with his *Non licet* to *Herod* about his Brothers Wife; [*It is not lawful for thee to have her*, Matth. 14.] Or if *John* were an *auſtere man*, and had too much of *Elias*'s ſpirit in him: Yet how is it, that our *bleſſed Saviour*, the very pattern of *love* and *meekneſs*, when the *Phariſees* put a queſtion to him, Whether it were *lawful* for a man to put away his Wife for every cauſe; reſolveth it in effect, as if he had ſaid, No, it is *not lawful*. S. *Peter* ſaith, the wicked *Sodomites* vexed the righteous ſoul of *Lot* daily with their *unlawful deeds*. And who, (that hearkneth to the holy *Law of God*, or but to the dictates of *natural conſcience*,) will not acknowledge *blaſphemy, idolatry, ſacriledge, perjury, oppreſſion, inceſt, parricide, treaſon, &c.* to be things altogether *unlawful?* And doth S. *Paul* now diſſent ſo farre from the judgment of his *Maſter*, of his *fellow-Apoſtle*, of the *whole world* beſides, as to pronounce of *all* theſe things, that they are *lawful?* C D

Matth. 14. 4.

Mat. 19. 3.—6.

1 Pet. 2. 8.

Here the rule of *Logicians* muſt help; *Signa diſtributiva ſunt intelligenda accommodatè ad ſubjectam materiam.* Notes of *Univerſality* are not ever to be underſtood in that fulneſs of *latitude*, which *the words* ſeem to import; but moſt often with ſuch convenient *reſtrictions*, as [a] *the matter* in hand will require. Now the Apoſtle, by mentioning *Expediency* in the Text, giveth us clearly to underſtand, that by *All things* he intendeth all ſuch things only, whoſe *Expediency* or *Inexpediency* are meet to be taken into conſideration: as much as to ſay, *All indifferent things*, and none other. For things *abſolutely neceſſary*, (although it may truly be ſaid of them, that they alſo are *lawful*;) yet are they quite beſide the Apoſtles intention E

[a] *Memento diſtributionis accommodæ.* Cajet. in 1 Cor. 6.

A tion in this place. Both for that their *lawfulneſs* is not *ad utrumlibet*; it holdeth but the one way only, (for though it be *lawful* to do them, yet is it *not lawful* to leave them undone:) as alſo, becauſe *expedient* or *inexpedient*, done they muſt be howſoever; for I muſt do my bounden *duty*, though all the World ſhould take *offence* thereat. And on the other ſide things *abſolutely forbidden*, ſuch as thoſe before mentioned and ſundry others, are of themſelves *utterly unlawful*, and may not in any caſe be done, ſeem they never ſo *expedient*: for I may not do *any evil*, for *any good* that may enſue thereof. But then there are [b] τὰ μέσα (as they call them) things
B of a *middle nature*, that are neither abſolutely *commanded*, nor abſolutely *forbidden*; but are left to every mans *choice* either to do, or to leave undone, as he ſhall ſee cauſe: *Indifferent things*. Of theſe the Apoſtle ſpeaketh freely, and *univerſally*, and without exception, that they are *all lawful*. [c] Περὶ τῶν ἀδιαφόρων, ſaith S. *Chryſoſtom*; and [d] *de medio genere rerum*, others; and to the ſame effect, moſt Interpreters.

5. Somewhat we have gained towards the better underſtanding of *the Text*; yet not much, unleſs it may withall certainly appear, what things are *Indifferent*, and what not: for all the wrang-
C ling will be about that. For that therefore, (not to hold you with a long diſcourſe, but to come up cloſe to the point,) take it briefly thus. Every *action* or *thing* whatſoever, that cannot by juſt and logical deduction either from *the light* of *Nature*, or from the written *Word of God*, be ſhewen to be either *abſolutely neceſſary*, or *ſimply unlawful*; I ſay, every ſuch action or thing is *in its own nature indifferent*; and conſequently permitted by our gracious Lord God to our free *liberty* and choice, from time to time, either *to do*, or *to leave undone*, either to uſe, or to forbear the uſe, as in godly *wiſdom* and *charity* (according to the juſt exigence of circumſtances) we
D ſhall ſee it *expedient*.

6. Hitherto appertain thoſe ſundry paſſages of our Apoſtle. To the Romans; *I know and am perſwaded that there is nothing unclean of it ſelf*: and again, *All things indeed are pure*. To *Titus*; *To the pure all things are pure*. To theſe *Corinthians* once before, he hath words in part the ſame with theſe of the Text; *All things are lawful for me, but all things are not expedient: All things are lawful for me, but I will not be brought under the power of any*. He repeateth it there twiſe, as he doth alſo here (*All things are lawful*, and again, *All things are lawful*:) no doubt of purpoſe that we ſhould take the
E more notice of it. To *Timothy* laſtly, (for I quote but ſuch places only as have *the note of Univerſality* expreſſed,) *Every creature of God is good, and nothing to be refuſed*.

7. From all which places it is evident, that we have a free and *univerſal liberty* allowed us by our gracious Lord and Maſter to *every Creature* in the World. So as that, whatſoever *natural faculties*

Rom. 3. 8.

b *Quæ in medio ſunt, & à Græcis tùm ἀδιάφορα tùm μέσα appellantur, — per ſeſe ipſa neque honeſta neque turpia.* A. Gel. 2. noct. Attic. 7.

c Chryſoſt. Hom. 17. in 1 Cor.

d Heming.

Rom. 14. 14.

ibid. 20.

Tit. 1. 15.

1 Cor. 6. 12.

1 Tim. 4. 4.

or

or properties he hath endowed any of them withal; or whatsoever *benefit or improvement* we can raise out of any such their faculties or properties by any our *art, skill, or industry*, we may serve our selves of them both for our *necessity* and *comfort*: provided ever, that we keep our selves within the bounds of *sobriety*, *charity*, and other requisite *conditions*. And then it will also follow farther, and no less certainly, (*our selves* being in the number of those creatures,) that we have the like *liberty* to exercise all those several *faculties*, *abilities*, and *endowments* whether of *soul* or *body* or *outward things*, which it hath pleased God to allot us: and consequently to *build*, and *plant*, and *alter*; to *buy* and *sell* and *exchange*; to obey *laws*, to observe *rites* and *fashions* and *customs*, to use *recreations*, and generally to perform all *the actions of common life*, as occasions shall require; still provided, as before, that all *due conditions* be duly observed.

8. Injurious then are all they to true *Christian liberty*, and adversaries to the truth of God, as it is constantly taught by this blessed *Apostle*; who either *impose* any of those things as *necessary*, or else *condemn* any of them as *unlawful*, which it was the gracious pleasure of our good God, to leave *free*, *arbitrary* and *indifferent*. Both extreams are *superstitious*; both derogatory to *the honour* of God, and *the liberty* of his people: both strong *symptomes* of that great *pride* that cleaveth to the spirit of corrupt man, in daring to piece out the holy *Word of God*, by tacking thereunto his *own devices*.

9. Extreamly faulty this way, especially in *the former branch*, in laying a *necessity* where they should not, are they of the *Romish party*. For after that *the Bishops of Rome* had begun by the advantages of the times to lift themselves towards that *superlative height of greatness*, whereto at length they attained; they began withall, for the better support of that *greatness*, to exercise a grievous *tyranny* over *the consciences* of men, by obtruding upon them their own *inventions*, both in points *of faith* and *manners*; and those to be received, believed, and obeyed, [a] *under pain of damnation*: whereby they became *the authors*, and still are *the continuers*, of the widest *schism*, that ever was in the Church of Christ from the very first infancy thereof. The *Anabaptists* also and *Separatists*, by striving to run so far as they can from *Popery*, have run themselves unawares even *as deep* as they, and that *in the very same fault*, (I mean as to the general *of Superstition*;) though quite on *the other hand*, and upon quite *different grounds*: for they offend more in *the latter branch*, in laying an *unlawfulness* where they should not.

10. But I shall not meddle much with either sort, though they are deeply guilty both: because professedly abhorring all *communion* with us, I presume none of them will *hear*; and then what booteth it to *speak*? There be others, who for that they live in the same *visible communion* with us, do even therefore deserve far better

a *Abutuntur suâ potestate, qui quicquid ordinant, volunt id robur habere per obligationem ad pœnam æternam.* Gerson part. 3. de vit. spirit. lect. 4.

A *better reſpect* from us then either of the former; and are alſo even therefore more capable of *better information* from us then they. Who yet by their unneceſſary and unwarrantable *ſtrictneſſe* in ſundry particulars, and by caſting *impurity* upon many things both of *Eccleſiaſticall* and *civil* uſage, which are not in their own nature *unlawful*, though ſome of them (I doubt not) in their practiſe much *abuſed*, have done, and ſtill do, a world of miſchief in the Church of Chriſt. A great deal more, I am verily perſwaded, then themſelves *are aware of*, or then themſelves (I hope) *intend*: but I fear withal a great deal more, then either any of us can *imagine*, or all
B of us can well tell how to *help*. That therefore both they and we may ſee, how needfull a thing it is for every of us to have a *right judgment* concerning *indifferent* things, and their *lawfulneſſe*: I ſhall endeavour to ſhew you, both how *unrighteous* a thing it is in it ſelf, and of how noyſom and *perilous conſequence* many wayes, to *condemn* any thing as *ſimply unlawful*, without very clear evidence to lead us thereunto.

11. *Firſt*, it is a very *unrighteous* thing. For as in civil judicatories, *the Judge* that ſhould make no more ado, but preſently *adjudge* to death all ſuch perſons as ſhould be brought before him, upon light ſurmiſes and ſlender *preſumptions*, without any due *enquiry*
C into *the cauſe*, or expecting *clearer evidence*, muſt needs paſs many an *unjuſt ſentence*, and be in great jeopardy at ſome time or other of ſhedding *innocent blood*: ſo he that is very forward, when *the lawfulneſſe* of any thing is called in queſtion, upon ſome *colourable exceptions* there-againſt ſtraightwaies to cry it down, and to pronounce it *unlawful*; can hardly avoid the falling, oftentimes into *errour*, and ſometimes into *uncharitableneſs*. *Pilate*, though he did *Jeſus* much wrong afterward, yet he did him ſome right onward, when the Jews cried out *Crucifige*, Away with him, *crucifie* him; in
D replying for him τί γὰρ κακὸν, *why what evil hath he done? Doth our law judge a man before it hear him, and know what he doth?* was *Nicodemus* his plea, *John* 7. I wonder then by what *Law* thoſe men proceed, who *judge* ſo deeply, and yet *examine* ſo overly: *ſpeaking evil of thoſe things they know not*, as S. *Jude*; and *anſwering a matter before they hear it*, as *Solomon* ſpeaketh. Which in his judgment is both *folly* and *ſhame* to them: as who ſay, there is neither *wit* nor *honeſty* in it. The Prophet *Eſay* to ſhew the righteouſneſſe and equity of *Chriſt* in the exerciſe of his *kingly office*, deſcribeth it thus, *Eſay* 11.
E *He ſhall not judge after the ſight of his eyes, neither reprove after the hearing of his ears: but with righteouſneſſe ſhall he judge the poor, and reprove with equity*. Implying, that where there is had a juſt regard of *righteouſneſſe* and *equity*, there will be had alſo a due care not to proceed κατ' ὄψιν, according to our *firſt apprehenſion* of things, as they are ſuddenly repreſented to our *eys* or *ears*, without further examination. A fault which our Saviour reproved in the Jews, as an

Matth. 27. 22, 23. John 7. 51.

Jude v. 10. Prov. 18. 13.

Eſay 11. 3 4.

Joh. 7. 24.

unrighteous thing, when they cenſured him as a *ſabbath-breaker* without cauſe; *Judge not according to the outward appearance*, but judge righteous judgment, *Joh.* 7. A

12. All this will eaſily be granted, may ſome ſay, where the caſe is plain. But ſuppoſe when *the Lawfulneſs* of ſomething is called in queſtion, that there be *probable arguments* on both ſides ſo as it is not eaſie to reſolve, whether way rather to incline: is it not, at leaſt wiſe in that caſe, better to *ſuſpect* it may be *unlawful*, then to *preſume* it to be *lawful*? For in doubtfull caſes *via tutior*: it is beſt ever to take *the ſafer way*. Now becauſe there is in moſt men a wondrous aptneſſe to ſtretch their *liberty* to the utmoſt extent, many times even to a *licentiouſneſs*; and ſo there may be more danger in *the enlargement*, then there can be in *the reſtraint* of our *liberty*: it ſeemeth therefore to be *the ſafer errour*, in doubtfull caſes to judge the things *unlawful*, ſay, that ſhould prove an *errour*; rather then to allow them *lawful*, and yet that prove an *errour*. B

13. True it is, that *in hypotheſi* and in point of *practiſe*, and in things not enjoyned by *ſuperiour authority* either *divine* or *humane*; it is the *ſafer way*, (if we have any *doubts* that trouble us,) to *forbear* the doing of them for fear they ſhould prove *unlawful*, rather then to *adventure* to do them, before we be well ſatisfied that they are *lawful*. As for example, If any man ſhould doubt of the lawfulneſs of playing *at Cards*, or of *Dancing* either ſingle or mixt, (although I know no juſt cauſe why any man ſhould doubt of either, ſevered from *the abuſes* and accidental *conſequents*;) yet if any man ſhall think he hath juſt cauſe ſo to do: that man ought by all means to forbear ſuch *playing* or *dancing*, till he can be ſatisfied in his own mind, that he may lawfully uſe the *ſame*. The Apoſtle hath clearly reſolved the caſe, *Rom.* 14. that be *the thing* what it can be *in it ſelf*, yet his very *doubting* maketh it unlawful *to him*, ſo long as he remaineth *doubtful*: becauſe it cannot be *of faith*; and *whatſoever is not of faith is ſin*. Thus far therefore the former allegation may hold good; ſo long as we conſider things but *in hypotheſi*; that is to ſay, only ſo far forth as concerneth our own particular *in point of practiſe*: that in theſe *doubtful caſes*, it is ſafer to be too *ſcrupulous* then too *adventurous*. C D

Rom. 14. 23.

14. But then, if we will ſpeak of things *in theſi* (that is to ſay, taken in their *general nature*, and conſidered *in themſelves*, and as they ſtand deveſted of all *circumſtances*:) and *in point of judgement*, ſo as to give a poſitive and determinate *ſentence* either with them, or againſt them: there I take it the former allegation of *Via tutior*, is ſo far from being of force, that it holdeth rather the clean contrary way. For *in bivio dextra*: in doubtful caſes, it is ſafer erring [a] *the more charitable way*. As *a Judge* upon the bench E

had

a ἐν τοῖς ἀμφιβόλοις κρεῖττον τὸ φιλάνθρωπον. Naz. orat. 25. *Inter diſpares ſententias mitior vincat.* Senec. 1. controv. 5.

had better [b] *acquit ten* malefactors if there be no *full proof* brought against them, then *condemne but one* innocent person upon *meer presumptions*. And this seemeth to be very reasonable. For as in the Courts of *civil Justice*, men are not ordinarily put to *prove* themselves *honest men*, but the proof lyeth on [c] *the accusers* part; and it is sufficient for the *acquitting* of any man *in foro externo*, that there is nothing of moment *proved* against him: (for in the construction of the Law every man is *presumed* to be *an honest man*, till he be *proved* otherwise:) But to *the condemning* of a man there is more requisite then so: bare *Suspicions* are not enough, no nor *strong presumptions* neither; but there must be a clear and *full evidence*, especially if the tryall concern *life*. So in these morall trials also *in foro interno*, when enquiry is made into *the lawfulness* or *unlawfulness* of humane acts in their severall kindes: it is sufficient to *warrant* any act in the kinde to be [d] *lawful*, that there can be nothing produced from *Scripture* or sound *Reason* to prove it *unlawfull*. For so much the words of my Text do manifestly import, *All things are lawfull for me*, But to condem any act as simply and utterly *unlawful in the kind*; remote consequences and weak deductions from *Scripture-Text* should not serve the turn: neither yet reasons of *inconveniency* or *inexpediency*, though carrying with them great shews of probability. But it is requisite that *the unlawfulnesse* thereof should be [e] sufficiently demonstrated, either from expres and undeniable testimony of *Scripture*, or from the clear light of *natural reason*; or at leastwise from some *conclusions*, properly directly, and evidently deduced therefrom. If we *condemne* it before this be done, our *judgment* therein is rash and *unrighteous*.

15. Nor is that all: I told you, besides the *unrighteousnesse* of it in it self, that it is also of very noysome and *perilous consequence* many wayes. Sundry the evill and pernicious *effects* whereof, I desire you to take notice of: being many I shall do little more then name them; howbeit they *well* deserve a larger discovery. And first, it produceth much *Uncharitableness*. For although difference of *judgment* should not alienate our *affections* one from another: yet daily experience sheweth it doth. By reason of that *self-love*, and *envy*, and other corruptions that abound in us; it is rarely seen that those men are of *one heart*, that are of *two mindes*. S. *Paul* found it so with the *Romans* in his time: whilest some condemned that as *unlawful*, which others practised as *lawful*; they *judged* one another, and *despised* one another, perpetually. And I doubt not, but any of us, that is any-whit-like acquainted with the wretched *deceitfulness of mans heart*, may easily conclude how hard a thing it is, (if at all possible,) not to think somewhat hardly of those men, that take *the liberty* to do such "things as we judge *unlawfull*. As for example. If we shall

b *Satius est impunitum relinqui facinus nocentis, quam innocentem condemnari.* l. *absentem.* ff. *de pœnis.*

c *Actori incumbit probatio.*

d *Certe verum est, permissum esse quicquid non prohibetur.* Chamier. 1 panstrat. Cathol. lib. 9. Cap. 20. 11. *Licitia sunt, quæ nullo præcepto Dei prohibentur.* Aug. de. adulter. conjug. ca. 14 *Omnia non prohibita licent.* Cajetan. in 1. Cor. 6.

e ὡς περιττὸν τοῦτο τὸ ἁμάρτημα, ὅτι μὴ καὶ ἄλλας ἐπάγει κακώσεις γίνεται τοῦτο. Chrys. in Genesin hom. 24.

Rom. 14. 2, 3.

Jer. 17. 9.

" judge all *walking* into the fields, *diſcourſing occaſionally* on A
" the occurrences of the times, *dreſſing of meat* for dinner or
" ſupper, or even *moderate recreations on the Lords day*, to be grie-
" vous *prophanations of the Sabbath*; how can we chuſe but *judge*
" thoſe men that uſe them to be grievous *prophaners of Gods Sabbath?*
" And if ſuch our *judgment* concerning *the things* ſhould after prove
" to be *erroneous*: then can it not be avoided, but that ſuch
" our *judgment* alſo concerning *the perſons* muſt needs be *unchari-*
" *table*.

16. *Secondly*, this miſ-judging of things filleth the world with endleſs niceties and *diſputes*; to the great diſturbance of *the Churches peace*, which to every good man ought to be precious. The multiplying of *books* and *writings pro* and *con*, and purſuing of *arguments* with heat and oppoſition, doth rather *lengthen*, then *decide* controverſies; and inſtead of deſtroying *the old*, begetteth *new ones*: whiles they that are *in the wrong* out of obſtinacy *will not*, and they that ſtand *for the truth* out of conſcience *dare not*, may not *yield*; and ſo ſtill the war goeth on. B

17. And as to *the publick peace* of the Church, ſo is there alſo *thirdly* by this means great prejudice done to *the peace* and tranquillity of private *mens conſciences*? when by *the peremptory doctrines* of ſome ſtrict and *rigid maſters*, the ſouls of many a well-meaning man are miſerably diſquieted with a thouſand *unneceſſary ſcruples*, and driven ſometimes into very woful *perplexities*. Surely it can be no light matter, thus to lay *heavy burdens* upon other mens ſhouldiers, and to caſt *a ſnare* upon their conſciences, by making *the narrow way to heaven* [a] narrower then ever God meant it. C

Mat. 23. 3. 2 Cor. 7. 35. Mat. 7. 14. [a] τὴν ὁδὸν τοῦ μωτερ. Nazianzen. orat. 26.

18. *Fourthly*, hereby Chriſtian *Governours* come to be robbed of a great part of that *honour* that is due unto them from their people; both in their *Affections*, and *Subjection*. For when they ſhall ſee cauſe to exerciſe over us that *power* that God hath left them in *indifferent things*, by commanding ſuch or ſuch things to be done; as namely, *wearing* of a ſurplice, *kneeling* at the communion, and the like: if now we in our own thoughts have already *prejudged* any of the things ſo commanded to be *unlawfull*; it cannot be but our hearts will *be ſowred* towards our *ſuperiours*, in whom we ought to *rejoyce*: and inſtead of *bleſſing* God for them, (as we are bound to do, and that with hearty cheerfulneſſe;) we ſhall be ready *to ſpeak evil* of them, even with *open mouth*, ſo far as we dare for fear of being ſhent. Or if out of that fear we do it but *indirectly* and *obliquely*; yet we will be ſure to do it in ſuch a manner, as if we were willing to be underſtood with as much reflection upon *authority* as may be. But then as for our *Obedience*, we think our ſelves clearly *diſcharged* of that: it being granted on all hands (as it ought) that *ſuperiours* commanding *unlawful* things, are not therein to be *obeyed*. D

1 Tim. 2. 1, 2. Jude. ver. 8. E

19. And

19. And then, (as ever one evil bringeth on another,) ſince it is againſt all reaſon that our *Errour* ſhould deprive our *Superiours* of *that right* they have to our *obedience*, (for why ſhould any man reap or challenge *benefit* from his own *act?*) we do by this meanes *fifthly* exaſperate thoſe that are in authority, and make *the ſpirit of the ruler* riſe againſt us, which may hap to *fall right heavy* on us in the end. All *power* we know, whether *naturall* or *Civil*, ſtriveth to maintain it ſelf *at the height*, for the better *preſerving* of it ſelf: *the Naturall* from decay; and *the Civill* from contempt. When we therefore *withdraw* from the higher powers our *due obedience*, what do we other then *pull upon our ſelves* their *juſt diſpleaſure*; and put into their hands *the opportunity*, (if they ſhall but be as ready to take it, as we are to *give* it,) rather to *extend their power*. Whereby if we ſuffer in the concluſion, (as not unlike we may; [a] χρειόων γὰρ βασιλῆος——) whom may we thank for it but our ſelves? Eccleſ. 10. 4. a *Homer* Iliad. α.

20. *Sixthly*, by this means we caſt our ſelves upon ſuch *ſufferings*, as (the *cauſe* being naught) we can have no ſound comfort in. [b] *Cauſa, non paſſio*, we know: it is *the cauſe* maketh a true *Martyr* or *Confeſſour*, and not barely *the ſuffering*. He that ſuffereth for the truth, and a good cauſe, ſuffereth *as a Chriſtian*; and he need not be *aſhamed*, but may exult in the midſt of his greateſt ſufferings; chearing up his own heart, and *glorifying God on that behalf*. But he that ſuffereth for his *errour*, or *diſobedience*, or other *raſhneſs*, buildeth his *comfort* upon a ſandy foundation: and cannot better glorifie God, and diſcharge a good conſcience, then by being *aſhamed* of his fault, and *retracting* it. b--*cum martyrem faciat, non pœna, ſed cauſa.* Auguſt. epiſt. 61. & ep. 167. 1 Pet. 4. 16.

21. *Seventhly*, hereby we expoſe not *our ſelves* only (which yet is ſomething;) but ſometimes alſo (which is a far greater matter,) the whole *Reformed Religion* by our default, to the inſolent jeers of *Atheiſts*, and *Papiſts*, and other *profane* and *ſcornfull* ſpirits. For men that have *wit* enough and to ſpare, but no more *religion* then will ſerve to keep them out of the reach of *the Laws*; when they ſee ſuch men as pretend moſt to *holineſſe*, to run into ſuch extravagant *opinions* and *practiſes*, as in the judgment of any underſtanding man are manifeſtly *ridiculous*: they cannot hold but their *wits* will be working; and whileſt they play upon them, and make themſelves ſport enough therewithal, it ſhall go hard but they will have one fling among, even at *the power of Religion too*. Even as *the Stoicks* of old, though they ſtood mainly for *vertue*; yet becauſe they did it in ſuch an uncouth and *rigid* way, as ſeemed to be repugnant not only to [a] *the manners of men*, but almoſt to *common ſenſe* alſo: they gave occaſion to *the wits* of thoſe times, under a colour of making themſelves merry with *the Paradoxes* of *the Stoicks*, to laugh even *true vertue* it ſelf out of countenance. a *Senſus cuiuſque, & natura rerum, atq; ipſa veritas clamat.* Cic. 4. de finib. *Senſus moreſque repugnant.* Horat. 1 Sat. 3.

22. *Laſtly*, (for why ſhould I trouble you with any more? theſe are

are enow:) by condemning ſundry *indifferent* things, and namely *Church-ceremonies* as unlawfull; we give great ſcandal to thoſe of *the Separation*, to their farther confirming in that their unjuſt *ſchiſme*. For why ſhould theſe men, will they ſay, (and for ought I know; they ſpeak but reaſon;) why ſhould they who agree ſo well with us in our *principles*, hold off from our *Concluſions*? Why do they yet hold *communion* with, or remain in the boſome of that *Church*, that impoſeth ſuch *unlawfull things* upon them? How are they not guilty themſelves of that *luke-warme Laodicean* temper, wherewith they ſo often and ſo deeply charge others? Why do they halt ſo ſhamefully *between* two opinions? If *Baal be God*, and the Ceremonies *lawful*; why do they not yeild *obedience*, cheerfull obedience, to their *Governours*, ſo long as they command but *lawfull things*? But if *Baal be an Idol*, and the ceremonies *unlawfull*, as they and we conſent: why do they not either *ſet them packing*, or (if they cannot get that done,) *pack themſelves* away from them as faſt as they can, either to *Amſterdam*, or to ſome other place: The *Objection is ſo ſtrong*, that I muſt confeſſe for my own part, If I could ſee cauſe to admit of thoſe *principles*, whereon moſt of our *Non-Conformers* and ſuch as favour them ground their diſlike of our *Church-Orders* and *Ceremonies*; I ſhould hold my ſelf in all conſcience bound (for any thing I yet ever read or heard to the contrary) to forſake *the Church of England*, and to fly out of *Babylon*, before I were many weeks old.

Rev. 3. 16.

3 King. 18. 21.

23. Truely Brethren, if theſe unhappy fruits were but *accidentall events* only, *occaſioned* rather, then *cauſed*, by ſuch our opinions; I ſhould have thought the time miſ-pent in but naming them: ſince the very *beſt things* that are may *by accident* produce *evil effects*. But being they do in very truth naturally and unavoidably iſſue there from, as from their true and *proper cauſe*: I cannot but earneſtly beſeech all ſuch as are *otherwiſe minded*, in the bowels and in the name of the *Lord Jeſus Chriſt*, and by all the love they bear to Gods *holy truth* which they ſeem ſo much to ſtand for; to take theſe things into their due conſideration, and to lay them cloſe to their conſciences. And as for thoſe my brethren of *the Clergie*, that have moſt authority in the hearts of ſuch as *byaſſe* too much that way, (for they only may have ſome hope to prevail with them; the reſt are ſhut out by *prejudice*:) if I were in place where, I ſhould require and charge them, as they will anſwer the contrary to *God*, *the Church*, and their own *Conſciences*: that they would approve their *faithfulneſs* in their miniſtry, by giving their beſt diligence to inform *the judgments* of Gods people aright, as concerning the nature and uſe of *indifferent things*: and (as in love to their ſouls they are bound,) that they would not humour them in theſe their *pernicious errours*, nor ſuffer them to continue therein for want of *their rebuke*, either in their publick teaching,

Levit. 19. 17.

teaching, or otherwiſe as they ſhall have opportunity thereunto in private diſcourſes.

24. But you will ſay, if theſe things were ſo, how ſhould it then come to paſs that ſo many men pretending, to *Godlineſs*, (and *thouſands* of them doubtleſs ſuch as they *pretend*; for it were an uncharitable thing to charge them all with *hypocryſie*:) ſhould ſo often and ſo grievouſly offend this way? To omit thoſe two more *univerſal cauſes*; Almighty *Gods permiſſion* firſt, whoſe good pleaſure it is, for ſundry wiſe and gratious ends, to exerciſe *his Church* during her warfare here with *hereſies* and *ſchiſms* and *ſcandals*: And then the *wilineſs* of *Satan*, who cunningly obſerveth whither way our hearts incline moſt, to *looſeneſs*, or to *ſtrictneſs*; and then frameth his *temptations* thereafter: So he can but put *us out of the way*; it is no great matter to him, *on whether hand* it be: he hath *his end* howſoever. Nor to inſiſt upon ſundry more *particular cauſes*: as namely, a natural proneneſs in all men to *ſuperſtition*: in many an *affectation* of *ſingularity*, to go beyond the ordinary ſort of people in ſomething or other; the difficulty of ſhunning one without running into *the contrary extreme*; the great force of *education* and *cuſtome*; beſides manifold *abuſes*, *offences and provocations*, ariſing from *the carriage* of others; and the reſt: I ſhall note but theſe two only, as the *two* great *fountains* of Errour, (to which alſo moſt of the other may be reduced,) *Ignorance* and *Partiality*: from neither of which Gods deareſt ſervants and children are in this life wholly exempted.

1 Cor. 11. 19. Luke 17. 1.

25. *Ignorance* firſt is a fruitful mother of *Errours*. (*Ye erre not knowing the Scriptures, Matth.* 22. Yet not ſo much, *Groſſe Ignorance* neither: I mean not that. For your meer *Ignaro*'s, what they erre, they erre *for company*: they *judge* not at all; neither according to *the appearance*, nor yet *righteous judgment*. They only *run on* with the *herd*, and *follow* as they are *led*, be it right or wrong; and never trouble themſelves farther. But by *Ignorance* I mean [a] *weakneſſe of judgment*, which conſiſteth in a *diſproportion* between *the affections*, and *the underſtanding*: when a man is very [b] *earneſt*, but withall very *ſhallow*: readeth much, and heareth much, and thinketh that he knoweth much, but hath not *the judgment* to ſever truth from falſhood, nor to *diſcern* between a ſound *argument* and a captious *fallacy*. And ſo for want of ability to examine the ſoundneſſe and ſtrength of thoſe *principles*, from whence he fetcheth his *concluſions*; he is eaſily carried away κενοῖς λόγοις, as our Apoſtle elſewhere ſpeaketh, with *vain words*, and *empty arguments*. As S. *Auguſtine* ſaid of *Donatus*, [c] *Rationes irripuit* he catcheth hold of ſome reaſons, (as *wranglers* will *catch* at a ſmall thing, rather then *yield* from their opinions,) *quas conſiderantes, veriſimiles eſſe potius quam veras invenimus*; which ſaith he, we found to have more *ſhew of probability* at the firſt appearance, then *ſubſtance of truth* after they were well conſidered of.

Matth. 22. 29.

a -- *hominum levitas eruditorum*, Cic. 3. de orator.

b θέρμότης χωρὶς λόγου καὶ ἐπιστήμης ἀχρεῖον. — θερμότης ἀπαίδευτος. Nazi. orat. 26.

Eph. 5. 6.

c *Auguſtin.* 4. de bapt. contra Donat. 6.

26. And

And I dare say, who soever shall peruse with a judicious and unpartial eye most of those *Pamphlets*, that in this daring age have been thrust into the World, against *the Ceremonies* of the Church, against *Episcopal Government*; (to passe by things of lesser regard and usefulness, and more open to *exception* and *abuse*, yet so far as I can understand, unjustly condemned as things *utterly unlawful*, such as are *lusarious lots*, *dancing*, *Stage-plays*, and some other things of like nature;) When he shall have drained out the bitter *invectives*, unmannerly *jeers*, petulant *girding* at those that are in authority, impertinent *digressions*, but above all those most bold and *perverse wrestings* of holy *Scripture*, wherewith such books are infinitely stuff't; he shall find that little poor remainder that is left behind, to contain nothing but κενὰς λέξεις, *vain words and empty arguments*. For when these great undertakers have snatcht up the bucklers, as if they would make it good against all comers, that such and such things are *utterly unlawfull*; and therefore ought in all reason and conscience, to bring such *proofs* as will come up to that *conclusion*: *Quid dignum tanto?* very seldome shall you hear from them any other arguments, then such as will conclude but an *Inexpediency* at the most. As, that they are apt to *give scandal*; that they carry with them an *appearance of evil*; that they are often *occasions of sin*; that they are *not commanded* in the Word; and such like. Which *objections*, even where they are *just*, are not of force, (no not taken *altogether*, much lesse any of them *singly*,) to prove a thing to be *utterly unlawful*. And yet are they glad many times, rather then sit out, to play very *small Game*, and to make use of *Arguments* yet *weaker* then these, and such as will not reach so far as to prove a bare *inexpediency*. As, that they were invented by *Heathens*; that they have been abused in *Popery*; and other such like. Which to my understanding is a very *strong presumption*, that they have taken a very *weak cause* in hand, and such as is wholly destitute of sound proof: For if they had any better *arguments*, think ye we should not be sure to hear of them?

(As Parker, Dioclavius, &c.)

27. Marvel not therefore, if I charge them with *Ignorance*: although in their writings *some of them* may shew much variety of *reading*, and other pieces of *learning* and *knowledge*. For if their *knowledge* were even much more then it is, yet if it should not hold *pace* with their *zeal*, but suffer that to out-run it: there should be still in them that *disproportion* that before I spake of: and they might so far forth be ranked with those *silly women* our Apostle speaketh of, (for such *disproportion* is very incident to the weaker sex,) *that are ever learning, but are never able to come to the knowledge of the truth*. And this kind of ignorance is evermore very *troublesome*; and hath been the raiser of most of those stirs, that so much disquiet either whole *Churches*, or particular *congregations*: as the *lame Horse ever raiseth the most dust*; and [a] *the faster* he putteth on still

2 Tim. 3. 7.

a *Zelus absq; scientia, quo vehementius irruit, & gravius corruit.* Bernard. de verbis Esa. Serm. 4.

A still *the more dust*. Have you observed any men to be fuller of *molestation* in the places where they live; then those that have been somewhat *towards the Law*, or having some little *smattering* therein, think themselves for that a great deal wiser then the rest of their neighbours? Although such *busie spirits* for the most part make it appear to the World before they have done, that they had but just so much *Law*, as would serve them to *vex their neighbours* withal in the mean time, and *undo themselves* in the end. *Zeal* is a kinde of *fire*. An excellent creature *Fire*, as it may be used; but yet may do a great deal of mischief too, as it may be used: as we use to B say of it, that it is a *good servant*, but an *ill Master*. A right *zeal*, grounded upon certain *knowledge*, and guided with godly *discretion*, like fire *on the hearth*, is very comfortable and serviceable: but *blinde* or *undiscreet* zeal, like fire *in the thatch*, will soon set all the house in a combustion.

28. So much for *Ignorance*, the first great Fountain of *Errour*; the other is *Partiality*. And this is *causa causarum*: much of that *ignorance* and ill-governed *zeal*, from which so many *other errours* spring, doth it self spring from this corrupt Fountain of *Partiality*. Which maketh *the Errour* so much *the worse*; and *the judgement* so C much *the more unrighteous*. For where an *Errour* proceedeth meerly from *weakness*, though it cannot be therefore *excused*, much less ought to be therefore *cherished*; yet may it be even therefore pitied,

[a] *horum simplicitas miserabilis* ——

a Juvenal. Satyr. 2.

and the rather *born with* for a time. But if it shall once appear that *partiality* runneth along with it, or especially that it proceedeth from *partiality*; this renders it odious both to God and man. D S. *Paul* therefore, well knowing what mischiefs would come of it, if *Church-governours* in the administration of their weighty callings should be swayed with *partial affections*, either *for* or *against* any, layeth a great charge upon [b] *Timothy*, whom he had ordained *Bishop of Ephesus*, and that with a most deep and solemn obtestation, by all means to beware of Partiality. (*I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by partiality.* 1 *Tim.* 5.)

b Timotheus Ephesiorum Episcopus ordinatus à B. Paulo. Hieron. de Script. Eccles. cap. 11. 1 Tim. 5. 21.

29. And reason good; there being scarce any thing more directly contrarious to the rules of *Charity*, *Equity*, and *Justice*, then E *Partiality* is: as might be easily shewen, if we had time for it. And yet as *unjust*, *unequal*, and *uncharitable* as it is, the world aboundeth with it for all that. Not to instance in the writing of *histories*, handling of *Controversies*, distribution of *rewards* and *punishments*, and other particulars: take but a general view of the ordinary passages of most mens lives either in *the carriage* of their own, or in *the censuring*

ſuring of other mens actions; and you ſhall finde *partiality* to bear no little ſway in moſt of the things that are done under the Sun. The truth is, we are [a] *all partial:* and ſhall be as long as we live here, more or leſs. For *Partiality* is the daughter of *Pride* and *Hypocriſie*: both which are as *univerſally* ſpread and as *deeply* and inſeparably rooted in our nature, as any other corruptions whatſoever. *Pride* ever maketh a man to look at *himſelf* and [b] his own party with *favour*; and at the oppoſites either with *envie* if they be above him, or if below him with *ſcorn*: and how can ſuch a man chuſe but be *partial?* And *Hypocriſie* ever leaneth on a nail: it will make a man *halt* before his beſt friends, and when faineſt he would be thought to *go upright*. The ſpying of *motes* in our brothers eye, and baulking of *beams* in our own, (which is *Partiality*,) our Saviour therefore chargeth with *Hypocriſie*, (*Thou Hypocrite firſt caſt the beam out of thine own eye.* Luk. 6.) And S. *James* coupleth them together, as things that ſeldom go aſunder; ἀδιάκριτος, ἀνυπόκριτος, *without partiality and without hypocriſie.*

a *Nemo non eſt benignus ſui judex.* Senec. 2. de benef. 26.

b φύσις αὐτη πρὸς τὸ οἰκεῖον ἅπαν διαφανῶς ἔχειν. Naz. orat. 27.

Luk. 6. 42.

Jam. 2. 17.

30. Beſides theſe two *internal cauſes*, (*Pride* and *Hypocriſie*) from within, which firſt *breed* it; there are ſundry other *external cauſes of Partiality* from without, which after it is bred, help to *feed* it and *increaſe* it. One whereof is, the great force of *Education* and *Cuſtom*; which commonly layeth ſuch ſtrong anticipations upon *the judgement*, that it is a matter of great difficulty to work out thoſe [a] *firſt impreſſions* afterwards by any ſtrength of *reaſon*; or but ſo much as to bring us to ſuſpect there can be any *errour* in thoſe things, whereto our ears have been ſo long enured. Another is, that which the Apoſtle calleth the *having of mens perſons in admiration*: when we have ſuch *a high opinion* of ſome men, as to receive whatſoever they deliver, as the undoubted Oracles of God; though wanting both *probability* and *proof*; and ſuch *a prejudice* again on the other ſide againſt ſome others, though perhaps of better worth and ſounder judgement then the former, as to ſuſpect every thing that cometh from them, (eſpecially if it do not *ſupere ad pulatum*,) be it laid down never ſo *clearly*, proved never ſo *ſubſtantially*. But I muſt omit both theſe, and the reſt: only one I cannot chooſe but name, becauſe it ſo much concerneth this point of *lawfulneſs* whereof we now ſpeak; and it belongeth alſo to this laſt mentioned branch of admiring *mens perſons*. And that is, the great credit that is uſually given to ſuch *Divines*, as in their Expoſitions of the *Commandements*, or other Treatiſes concerning *caſes of conſcience*, have ſet a *Non licet* upon very many things, and that with very much confidence, and yet upon very weak grounds. Yea ſo *corruptibly* or *ſlightly*, is that uſeful part of *Divinity* handled by moſt that have travelled therein, either in the *Romiſh* or *Reformed Churches*; that ſcarce is to be found one

a *Id ſapit unuſquiſq; quod didicit.* Senec. πάντα φέρεται πρὸς τὸ ἀνθρώπειον, ἢ τὰς ἐκ τοῦ θεοῦ λογισμὰς, ἢ γὰρ δόγματος ἴδιος σωφρονεστέρους εὗρον, τῶν ἀνθρωπίνων. Nazian. orat. 1. Jude ver. 16.

juſt

A *juſt volume* in that kinde, able to give ſatisfaction to a reader that is both *rational* and *conſcientious*, in ſundry weighty points: and namely in thoſe *two*, then which there are few of more general uſe in our daily converſation; to wit, the point of *Chriſtian Liberty*, and the point of *Chriſtian Subjection*. By means whereof, many of them that ſhould *teach* others better, are many times themſelves *miſ-taught*: and ſo *the blind leading the blind*, both teachers and people are plunged deep either in *ſuperſtition*, or *diſobedience*, or both, before they ever ſo much as miſtruſt themſelves to have ſtepped awry. But of this enough.

B 31. In this former clauſe of my Text, beſides *the things*, whereof we have hitherto ſpoken (πάντα, *All things:*) the Apoſtles expreſſing of *his own perſon*, πάντα μοι, not only all theſe *lawful*, but all lawful *for me*; though I will not preſs it much, yet may not be wholly neglected. There is an *opinion* taken up in this laſt age, that hath paſſed for currant amongſt many, grounded upon *one miſ-underſtood paſſage* in this Epiſtle; but is indeed both *falſe* in it ſelf, and *dangerous* in the conſequents: namely this, that the godly *regenerate* have a full *right* to all the creatures; but wicked and *unregenerate* men have right to none, but are *malæ fidei poſſeſſores*, intruders and uſurpers of thoſe things they have, and ſhall at the day of judgement be anſwerable, not only for their *abuſing* of them, but even for their very *poſſeſſing* of them. Poſſibly ſome may imagine, (yet none but they whoſe judgement are foreſtalled with that fancy,) that theſe words of our Apoſtle look that way; and that there lyeth an *Emphaſis* in the pronoun, to this ſenſe: All things are lawful *for me*: but not ſo *for every man*. Being *a godly* and *regenerate* man, and engrafted into Chriſt by faith, I have *a right* and *liberty* to all the *Creatures*, which every man hath not. 1 Cor. 3. 22, 23.

D 32. But to feign ſuch a ſenſe to theſe words, beſides, that it ſeemeth apparently to offer force to *the Text*; it doth indeed quite overthrow the Apoſtles *main purpoſe* in this part of his diſcourſe: which is to teach *the Corinthians* and all others, to yield ſomething from their *lawful liberty* for their *brethrens* ſakes, when they ſhall ſee it needful ſo to do, either for the avoiding of *private ſcandal*, or for the preſervation of *the publick peace*. So that the Apoſtle certainly here intended, to extend our *liberty* to the creatures, as far and wide, in reſpect of *the perſons*, as of *the things*: as if he had ſaid, All things are lawful *for all men*. The interlinear Gloſs is right here, *Quod ſibi dicet licere, innuit & de aliis*. We know it is an uſual thing, as in our ordinary ſpeech, ſo in the Scriptures too; in framing *objections*, in putting *caſes*, and the like, to make the inſtance *perſonal*, where the aim is *general*. As Rom. 3. *If the truth of God have abounded through my lye unto his glory, why am I alſo judged as a ſinner?* that is, through my Rom. 3. 7.

my lye, or any mans elſe: why either I, or any man elſe? So after in this Chapter; *Why is my liberty judged — and why am I evil ſpoken of* — ? mine, or any mans elſe? I, or any mans elſe? And ſo in a hundred places more.

1 Cor. 10 29. — Ibid. 30.

33. There is no great neceſſity therefore, for ought I ſee, that we ſhould place any *Emphaſis* at all in the *pronoun* ἐμοί. Or if we do, it muſt then be underſtood, as if the Apoſtle intended thereby, not to *exclude others*; (thus All things are lawful *for me*, that is, *for me rather* then for ſome others:) but only to include himſelf; as thus, All things are lawful *for me*, that is *for me alſo* as well as for others. He did not conceive, that his *Apoſtolical calling* did any whit either infringe his *Chriſtian liberty*, or abridge it: but that notwithſtanding he was *ſet apart* for the ſervice of Chriſt in the work of the *miniſtry*, he had ſtill the ſame fulneſs of *power* and *right* that ever he had, or that any other perſon had to all *the good creatures* of God. S. *Paul* was content to *forbear* his *power* in ſome things: but he would not *forgo* it tho in any thing. He *uſed his liberty* indeed very ſparingly, but yet he *maintained* it moſt ſtoutly. *Am I not an Apoſtle? am I not free? have we not power to eat and drink as well as others? to lead about a ſiſter, a wife, as well as others? to forbear working as well as others?* in the Chapter before this.

Rom. 1. 1. ἀφωρισμένος.

1 Cor. 9. 1. &c.

34. I finde not any where in Scripture, that *the Prieſthood of the Goſpel* doth render a man incapable of any thing, whereunto he hath either *a natural*, or *civil* liberty: but that whatſoever is *lawful* for any *other man* to do, is *lawful* alſo for a *Church-man* to do, notwithſtanding his miniſterial office and calling. What as *decent* and *expedient* for a Miniſter of the Goſpel to do, that is quite another buſineſs: I ſpeak now only of *lawfulneſs*, which reſpecteth *the things themſelves* only, conſidered in their *own nature*, and in *the general*, without relation either to *the opinions* and *faſhions* of times and places, which is the meaſure of *decency*; or to ſuch *particular circumſtances*, as attend *particular actions*, which ought to be the meaſure of *Expediency*.

35. For a grave *Clergy-man* to wear a green ſuit, a cap and feather, and a long lock on the one ſide; or to work *journey-work* in ſome mechanick or manual trade, as with a *Maſon*, *Carpenter*, or *Shoomaker*: as things are now ſetled among us, no wiſe man can think it either *decent*, or *expedient*. Yet that *decency* and *expediency* ſet aſide, no man can truly ſay, that the doing of any of this is *ſimply unlawful*. For why might not an *Engliſh Miniſter*, if he were priſoner in *Turkey*, to make an eſcape, diſguiſe himſelf in ſuch a *habit* as aforeſaid? which if it were *ſimply unlawful*, rather then to do it, he ſhould dye a thouſand deaths. And why it ſhould not be as *lawful* now for a *Miniſter*, as it was once for an *Apoſtle*, to work journey-work, to make *ſhooes* now, as then to make

A make *tents*, (if it might ſtand with *decency* and *expediency* now as well as then:) let him that can, ſhew a reaſon. "Let them look "how they will anſwer it therefore, that make it *unlawful* for "Prieſts, either to *marry*, as ſome do; or to be *in commiſſion of the* "*peace*, as ſome others do: as if either the ſtate of *Wedlock*, or the "exerciſe of *temporal juriſdiction*, were inconſiſtent with *holy Orders*. "When the maintainers of either opinion ſhall ſhew *good Text* for "what they teach, the cauſe ſhall be yielded: but till that be done, "they muſt pardon us if we appeal them both of *Phariſaiſm, in teach-* "*ing for doctrines mens precepts*. So long as this Text ſtands in the Matth. 15. 9.
B "Bible unexpunged, *All things are lawful for me*: if any man either "from *Rome* or elſewhere, nay if *an Angel from heaven*, ſhould "teach either of thoſe things to be *unlawful*, and bring no better "*proof* for it then yet hath been done, he muſt excuſe me if I ſhould "not be very forward to believe him.

36. Well, you ſee the Apoſtle here *extendeth our liberty* very far in *indifferent things*; without exception either of *things* or *perſons*: *All things* lawful, and lawful *for all men*. In the aſſerting of which *liberty*, if in any thing I have ſpoken at this time, I may ſeem to any man to have ſet open a wide *gap* to carnal *licentiouſneſs*: I
C muſt intreat at his hands one of theſe *three things*; and the requeſt is but reaſonable. Either *Firſt*, that all prejudice and partiality laid aſide, he would not judge κατ' ὄψιν, *according to the appearance*, John 7. 24.
but according to right and truth; and then I doubt not but all ſhall be well enough. Or *Secondly*, that he would conſider, whether theſe words of our *Apoſtle* taken by themſelves alone, do not ſeem to ſet open the *gap* as wide, as I or any man elſe can ſtretch it; *Omnia licent*, *All things are lawful for me*. Or that *Thirdly*, he would at leaſtwiſe ſuſpend his judgement, till I ſhall have handled *the latter clauſes* of my Text alſo, wherein our *liberty* is *reſtrained*, as it is
D here *extended*. Then, (which may be ere long, if God will,) he ſhall poſſibly finde *the gap*, if any ſuch be, ſufficiently *ſtopped up* again, to keep out all *carnal licentiouſneſs*, and other *abuſe* of *Chriſtian liberty* whatſoever. In the mean time, and at all times, God grant us all to have a *right judgement*, and to keep a *good conſcience* in all things.

E

AD

AD AULAM.

Sermon XII.

HAMPTON-COURT July 26. 1640.

II. Ser. on 1 Cor. 10. 23.

—— But all things are not expedient——
But all things edifie not.

1. THe former clauſe of the Verſe, here twice repeated, (*All things are lawful for me*) containeth *the Extenſion*; as theſe later clauſes do *the Limitation* of that *Liberty* that God hath left us to things of *indifferent* nature. That *Extenſion* I have already handled; and ſet our *Chriſtian liberty* there, where (according to the conſtant doctrine of *our Apoſtle*;) I think it ſhould ſtand. From what I then delivered, (which I now repeat not,) plain it was, that the Apoſtle *extendeth* our *liberty* very far, without exception either of *things* or *perſons*. *All things* lawful, and lawful for *all men*. All the fear was, leſt by ſo aſſerting our *liberty*, we might ſeem to ſet open a *gap* to carnal *licentiouſneſſe*. Although there be no great cauſe for it

in

in reſpect of *the thing* it ſelf; yet is not that *fear* altogether needleſs, in regard of *our corruption*: who are apt to turn the very *beſt things* into abuſe, and *liberty* as much as any thing. Yet that *fear* need not much trouble us, if we will but take theſe *later clauſes* of the verſe alſo along with us, as we ought to do. Where we ſhall finde *the gap*, (if any ſuch were,) ſufficiently made up again, to keep out all carnal *licentiouſneſs*, and other *abuſe of Chriſtian liberty* whatſoever.

2. Of thoſe clauſes we are now to ſpeak; *But all things are not expedient*: *But all things edifie not*. Wherein the Apoſtle having before *extended* our liberty in *the power*, now *reſtraineth it* in *the uſe* and exerciſe of that power. Concerning which I ſhall comprehend all I have to ſay, in *three Obſervations*, grounded all upon the Text. *Firſt*, that the Apoſtle eſtabliſheth the point of *lawfulneſs*, before he meddle with that of *expediency*. *Secondly*, that he requireth we ſhould have an eye to *the expediency* alſo of the things we do, not reſting upon their *lawfulneſs* alone. And *thirdly*, that he meaſureth *the expediency* of lawful things by their uſefulneſs unto *edification*. Of which in their order.

3. And firſt, *Expediency* in S. *Pauls* method ſuppoſeth *lawfulneſs*. He taketh that for granted, that the thing is *lawful*; before he enter into any inquiry whether it be *expedient*, yea or no. For *expediency* is here brought in, as a thing that muſt *reſtrain* and *limit* us in the exerciſe of that *liberty*, which God hath otherwiſe allowed us: but God hath not allowed us any *liberty* unto *unlawful* things. And this *Obſervation* is of right good uſe: for thence it will follow, that when *the unlawfulneſs* of any thing is once made ſufficiently to appear, all farther enquiry into *the expediency* or *inexpediency* thereof, muſt thenceforth utterly ceaſe and determine. No conjuncture of *circumſtances* whatſoever, can make that *expedient* to be done at any time, that is of it ſelf and in the kinde [a] *unlawful*. For a man to *blaſpheme* the holy Name of God, to *ſacrifice* to idols, to give *wrong ſentence* in judgement, by his power to *oppreſs* thoſe that are not able to withſtand him, by ſubtilty to *over-reach* others in bargaining, to *take up arms* (offenſive or defenſive) againſt a *lawful Soveraign*: none of all theſe, and ſundry other things of like nature, being all of them ſimply and *de toto genere* unlawful, may be done by any *man*, at any *time*, in any *caſe*, upon any *colour* or pretenſion whatſoever; the expreſs *command of God* himſelf only excepted, as in the caſe of *Abraham* for ſacrificing his ſon. Not for the avoiding of *ſcandal*; not at the inſtance of any *friend*, or command of any *power* upon earth; not for the maintenance of *the lives* or *liberties* either of our ſelves or others; not for the defence of *Religion*; not for the preſervation of a *Church* or *State*: no nor yet, if that could be imagined poſſible, for the ſalvation of *a ſoul*, no not for the redemption of *the whole world*.

[a] ὃ γὰρ ὁ μὴ καλὸν, ἅπαξ ἀτυχὲς. E ripid. Phæniſſ. Act. 3.

Gen. 22. 2.

4. I

4. I remember to have read long ſince a ſtory of one of the *Popes*, (but who the *man* was, and what the particular *occaſion*, I cannot now recal to mind,) that having in a conſultation with ſome of his *Cardinals*, propoſed unto them the courſe himſelf had thought of, for the ſetling of ſome preſent affairs to his moſt advantage: when one of *the Cardinals* told him he might not go that way, becauſe it was not according to *juſtice*; he made anſwer again, that though it might not be done *per viam juſtitiæ*, yet it was to be done *per viam expedientiæ*. A diſtinction which it ſeemeth *the High-Prieſt* of *Rome* had learned of his predeceſſour at *Jeruſalem*, *the High-Prieſt Caiaphas*, in a ſolemn conſultation held there *John.* 11. There the chief Prieſts and Phariſees call a *Council*; and the buſineſs was, what they ſhould do with *Jeſus*. If they ſhould *let him alone* ſo, *the people* would all run after him becauſe of his *miracles*: and then would *the Romans*, (who did but wait for ſuch *an opportunity*,) make that *a pretence* to invade their *countrey*, and to deſtroy both their *Religion* and *nation*. If they ſhould take away his *life*, that were indeed a ſure courſe: but *Nicodemus* had ſtammered them all, for that a good while before, in a *former Council* at *Jeruſalem*, *John.* 7. when he told them that they could not do it *by law*; being they had nothing to lay to his charge, that could touch his *life*. Up ſtandeth *Caiaphas* then, and telleth them, they were but *too ſcrupulous* to ſtand ſo much upon the nice point of *legality* at that time: they ſhould let the matter of *juſtice* go for once, and conſider what was *now expedient* to be done, for the preſerving of their *nation*, and to prevent the incurſions of *the Romans*. (*You know nothing at all*, ſaith he, *nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.*)

John. 11. 47. --50.

John. 7. 51.

5. What ever *infallibility* either of theſe *High-Prieſts* might *challenge* to themſelves, or their flatterers *aſcribe* to them: it is ſure far ſafer for us to reſt our judgments upon that never-failing *Rule* of S. *Paul*, Rom. 3. (*We may not do evil, that good may come thereof,*) then to follow them in their *wilde reſolutions*. But if we deſire *examples* rather: we cannot have for the purpoſe in one man, a more *proper example* on the one ſide for our *imitation*, nor a more *fearful example* on the other ſide for our *admonition*; then are thoſe two ſo unlike actions of *David* in the matter of *Saul*, and in the matter of *Uriah*.

a Rom. 3. 8. *Nunquam. virtus vitio adjuvanda eſt.* Senec. 1. de ira. 9.

6. As for *Saul*, two ſeveral times it was in *the power* of his hands to have ſlain him, if he would. In *the Cave*, he might as eaſily have cut *the threed* of his life, as *the skirt* of his garment: and in *the trench* as eaſily have taken *his head* from off his ſhoulders, as *the ſpear* from beſide his Boulſter. And much might have been ſaid for the *expediency* of it too. *Saul* was his profeſſed, his implacable *enemy*; hunted him from place to place like *a Partridge upon the mountains*, ſet ſnares and traps for him in every corner to *deſtroy* him; and all this without *cauſe*. Nor was *David* ignorant of what

1 Sam. 24. 4.

1 Sam. 26. 12.

1 Sam. 26. 20.

God had promiſed, and *Samuel* had foretold, concerning the rending of the kingdome from *Saul*, and ſetling it upon him: and now if ever, might ſeem to be *a fair opportunity* to bring all that about, now he had him in his hands. By taking away *his life*, and ſetting *the Crown* upon his own head: beſides the accompliſhment of *Gods promiſes*, he might ſo provide for his *own ſafety*, quiet *the diſtractions* in the ſtate, turne all the forces againſt *the common enemy*; advance *Religion*, in adding honourable ſolemnities to *the publick worſhip*; and ſettle *the kingdome* in a more *juſt*, *moderate*, and *peaceable* government, then now it was. *Plauſible* inducements all, and *probable*: and his captains and ſervants about him did not forget to *urge them*, and to preſſe *the expediency*. But *David* rightly apprehended, *the thing it ſelf*, to offer violence to the Lords anointed, to be *utterly unlawfull*: and that was it that ſtaid his hand. That *unlawfulneſs* alone he oppoſeth againſt all theſe, and whatſoever other ſeeming *expediencies* could be pretended, as a ſufficient anſwer to them all. *The Lord forbid that I ſhould ſtretch forth my hand againſt the Lords anointed*: and, *who can ſtretch out his hand againſt the Lords Anointed, and be guiltleſs?* This is *David* in the matter of *Saul*: a worthy example for our *Imitation*.

1 Sam. 24. 4. & 26. 8.
1 Sam. 24. 6.
1 Sam. 26. 9.

7. See him now another while in *the matter of Uriah*, and how he behaved himſelf there. *Quantum mutatus!* Could you think it were *the ſame man?* He had *layen with* the wife, when the husband was abroad, and in his ſervice: and ſhe proved *with child*. If this ſhould be fam'd abroad, it could not but tend much to *the Kings diſhonour*; ey, and to *the ſcandall of Religion* too. It ſeemed therefore very *expedient*; the matter ſhould be ſmoothered: and *David* ſetteth all his wits on work how to doe that handſomely. Many *fetches* and *deviſes* he had in his head, and ſundry of them he put to triall, this way and that way: but none of them would take. God meant him *a ſhame* for his ſin; and therefore blaſted all thoſe his *attempts*, and made them unſucceſsful. When he ſaw he could not bring his purpoſe to paſs any other way, at laſt he entertaineth *black thoughts*, and falleth upon *a deſperate reſolution*; to blear the eies of the world, *Uriah*, muſt dye: ſo ſhall *the widow* be his; and *the Childe* born in lawfull wedlock be thought to be *legitimate*, and all ſhall be well. A hard caſe, to take away the life of *an innocent perſon*, a man of renown, *valiant* and *religious*, whoſe name ſtood in the liſt, enrolled among his chiefeſt *worthies*; and that in a moſt *baſe* and *treatherous* faſhion too, not without a great deal of *dawbing* and *hypocriſie* withall: The circumſtances aggravate much. No doubt *Davids heart*, that was ſo ready to *ſmite* him at other times upon very ſmall occaſions in compariſon, would now *buffet him* with ſtronger checks; and not ſuffer him to be ignorant of the wickedneſs and *unlawfulneſs* of his ſoule intentions. But all is one for that: *Facta eſt alea*. He

2 Sam. 11. 4.
--Ibid. 5.
2 Sam. 23. 39.
2 Sam. 11. 13.
--Ibid. 25.
1 Sam. 24. 5.

A *was in*, and he *muſt on*: ſo it muſt be now, thinketh he, or elſe we are aſhamed for ever. This is *David* in the matter of *Uriah*: a fearful example for our *Admonition*.

8. *Heaven* and *Hell* are not at more diſtance, nor *light* and *darkneſſe* more unlike; then *Davids* carriage in *the one* caſe, and in *the other*. Of which ſo great difference and unlikeneſs if we examine what was *the true cauſe*; we ſhall find it to have been none other but this; that in the former he looked chiefly at *the unlawfulneſſe* of the thing, and in the latter at the *expediency* only. In the matter of *Saul*, he ſaw the thing was utterly *unlawfull* to be done, B as being repugnant to *the ordinance* of God, and *the duty* of a ſubject; and therefore *expedient* or *inexpedient*, he reſolves he will not do it for a world; and that was certainly *the right way*. In the matter of *Uriah*, he ſaw the thing was *expedient* to be done, as conducing to *his ends*, for the ſaving of his credit at that time; and therefore *lawfull* or *unlawfull*, he reſolveth he will do it, whatſoever come of it: and that was certainly *the wrong way*.

9. Take we warning by *his example*, (it is the *cheapeſt learning* to profit by *anothers harm*,) not [a] to adventure the doing of any thing that we know to be *unlawful*; ſeem it never ſo *expedient*, and C conducible to ſuch ends as we intend. Alas! why ſhould any of us for the ſerving of our own *bellies*, caſt the Commandements of God behind our *backs*; or violate his *holy Laws*, to ſatisfie our own impure *luſts*? Can the compaſſing of any thing we can deſire in this world; *profit*, *pleaſure*, *preferment*, *glory*, *revenge*, or any thing elſe, be to us of ſo great advantage: that for the attainment thereof, we ſhould ſo far diſhonour God, and quench the light that is in us; as to *lye*, and *forſweare*, and *flatter*, and *ſlander*, and *ſupplant*, and *cheat*, and *oppreſs* or do any other unjuſt or *unlawful* act, againſt *the light* of our own *reaſon*, or contrary to *the checks* of our own *conſciences*?

D 10. Nor ought we to be carefull hereof then only, when in our ends we look meerly at *our ſelves*, and our own private *conveniences* in any of the forementioned reſpects of *profit*, *pleaſure*, and the reſt: but even then alſo when our *intentions* are more noble and honourable; the *honour of God*, the *edification of our brethren*, the *peace of the Church*, and the *common good*. For neither *pious intentions* alone, nor reaſons of *expediency* alone, nor yet both together, will either *warrant* us before hand to *the choice*, nor *excuſe* us afterwards for *the uſe* of unlawful *means*. What ever *Sauls intention* was, in ſparing the fatter cattel, I make no queſtion but E that *Uzzah's* very *intention* was pious, in reaching forth his hands to ſtay *the Arke* from falling, when it tottered in the cart. The *things themſelves*, both the one and the other, ſeemed to be very *expedient*. But Gods *ſpeciall command* to *Saul* that all ſhould be deſtroyed, and his *law* given by *Moſes* concerning that ſacred and *myſterious utenſil*, having made both thoſe *things unlawful*, did thereby

a--*facere aliquid, quod ſcias non licere.* Cic. pro Balbo. Rom. 16. 18. Pſal. 50. 17.

1 Sam. 15. 15.

2 Sam. 6. 6.

1 Sam. 15. 3. Numb. 4. 15.

thereby also make both *the facts inexcusable*: and Almighty God to win *reverence* and honour to his own *ordinances*, punished with great severity both *the disobedience* of the one, and *the rash presumption* of the other.

11. Be our *ends* and *aimes* therefore what they will; unless we arm our selves with strong *resolutions* before-hand, not to do any thing we know to be *unlawful* upon any terms, seem it otherwise never so expedient; and then afterwards use all our best *prayers* and *endeavours* by Gods grace to hold our resolutions: We are gone. *Satan* is *cunning*, and we but *weak*: and he will be *too hard* for us, if he do but finde us any whit *staggering* in our *resolutions*, for doing nothing but what is *lawful*; or lending an ear to any *perswasions*, for the doing of any thing that is *unlawful*. By this very meanes he got within our Grandmother *Eve*; and prevailed with her to taste of *the forbidden fruit*, though it were *unlawful*, by perswading her that it was *expedient*. This once is a sure ground for us to build upon: to a good *Christian*, that desireth to make conscience of his wayes, nothing can be truly [a] *expedient*, that is apparently *unlawful*. And so much for the first *Observation*.

Gen. 3. 5.

12. *The Apostle* first supposeth the thing to be *lawful*: else it may not be done howsoever. But if it be *lawful*: then we hope we may *use* it at our pleasure; without either *scruple* in our selves, or *blame* from others: Indeed that is the common guise of the World. Have but the opinion of some *Divine of* note, concerning any thing we have a mind to, that it is *lawful*: and then we think we need take no more care, nor trouble our selves about *circumstances*. But there is a great deal more belongeth to it, then so. *Lawfulnesse* alone will not bear us out in *the use* of a thing, unless there be care had withall to *use it lawfully*: lest otherwise our *liberty* degenerate into a carnal *licentiousnesse*; as easily it may do. For preventing whereof, *the Apostle* here requireth, that we consider as well what is *expedient* to be done, as what is *lawful*. Which was our *second Observation*. [*All things are lawful for me, but all things are not expedient.*]

13. *S. Bernard* to *Eugenius* requireth *trinam considerationem*, a threefold consideration or enquiry to precede the doing of any *action of moment*, and worthy our deliberation: *An liceat, An deceat, An expediat*. Whether it be *lawful* or no; whether *comely* or no; whether *expedient* or no: *lawful* in it self, *comely* for us, *expedient* in respect of others. He maketh there that of *decency*, and that of *expediency*, two different considerations the one from the other; yet both necessary. And as well *the difference* that is between them, as *the necessity* of both, ariseth from those *two* grand *vertues*, which must have a special influence into every action *morally* and *spiritually good*; to wit, *Discretion*, and *Charity*: of which two *discretion* is the proper judge of *decency*, and *Charity* of *expediency*,

[a] *Quicquid non licet, certe non oportet*, Cicer. pro. Balbo, *Potest aliquid liceve, & non expedire: expedire autem quod non licet, non potest.* August. de adult. conjug. cap. 15. *Constat in Christiana philosophia, non decere nisi quod licet, nec expedire, nisi quod, & decet & licet.* Bernard. de consid. lib. 3. *Sin ii sumus qui proficere esse debemus, ut nihil arbitremur expedire, nisi quod rectè honestumque sit*--Cic. 4. fam. Epist. 3. *universa constitio, quod æquum non videretur, ne expedire quidem proclamavit* Valer. Max. 6. 5.

A *diency*, though both do in ſome ſort belong to both. But as for *decency*, it may be the Apoſtle intended not to ſpeak of it at all: as being not ſo very *pertinent* to his preſent argument; and having beſides a purpoſe to mention it more ſeaſonably afterwards. Or if he did; he then taketh *expediency* in a larger ſenſe: ſo as to comprehend under that name, all that which *Bernard* meaneth by *decency* and *expediency* both. And ſo taken, (that we may underſtand what it is we ſpeak of,) the difference that is between *lawfulneſſe* and *expediency* conſiſteth in this: that *lawfulneſſe* looketh but at the nature and quality of *the thing in it ſelf*, conſidered in *the kinde*, and abſtractedly B both from *the end* and *circumſtances*: but *expediency* taketh in *the end* alſo, and ſuch other *circumſtances*, as attend particular actions. Chap. 11. & 14.

14. That *expediency* ever relateth to *the end*, we may gather from the very notion of the words. συμφέρον in the Greek, is as much as to confer or contribute ſomething; to bring in ſome *help* or furtherance towards the attainment of *the deſired end*. And *Expedire* in the Latin, is properly to *ſpeed* a buſineſs: as the contrary thereof (*Impedire*) is to *hinder* it. The word *Expedition* cometh thence: and ſo doth this alſo of *expediency*. That thing then may C not unfitly be ſaid to be *expedient* to any end; that doth *expedire*, give any *furtherance* or avail towards the attaining of *that end*: and that on the contrary to be *inexpedient*, that doth *impedire*, caſt in any let, rub, or *impediment* to hinder the ſame. It muſt be mans firſt care to propoſe to himſelf in all his actions ſome *right end*: and then he is to judge of *the expediency* of *the means* by their ſerviceableneſs thereunto.

15 It is (no doubt) lawfull for a *Chriſtian*, (being that God hath tied him to live out his time in *the world*,) therefore to propoſe to himſelf in ſundry particular actions of this life *worldly ends*; D (*gain*, *preferment*, *reputation*, *delight*:) ſo as he deſire nothing but what is meet for him; and that his deſires thereof be alſo *moderate*. And he may conſequently apply himſelf to ſuch *means*, as are *expedient*, and conducing to thoſe *ends*. But thoſe *ends* and *means* are but *the Bye* of a Chriſtian, not *the Main*. He liveth *in the World*; and ſo *muſt*, and therefore alſo *may* uſe it: But woe unto him, if he have not far higher and *nobler ends* then theſe, to which all his actions muſt refer, and whereto all thoſe worldly both *means* and *ends* muſt be ſubordinate. And thoſe are to ſeek *the glory of God*, and the *ſalvation of his own ſoul*, by diſcharging a *good conſcience*, and advancing the *common good*. In the uſe therefore and choice of ſuch things, as are in themſelves *lawful*, (as all *indifferent things* are,) we are to judge thoſe *means*, that may any way *further* us towards the attainment of any of thoſe *ends*, to be ſo far forth *expedient*; and thoſe that any way *hinder* the ſame, to be ſo far forth *inexpedient*: and by how much more or leſſe they ſo either *further*

further or *hinder*, to be by ſo much more or leſs either *expedient*, or *inexpedient*. A

16. Beſides *the End*, the reaſon of *Expediency* dependeth alſo very much upon ſuch other particular *circumſtances*, as do attend humane actions: as *times*, *places*, *perſons*, *meaſure*, *manner*, and the reſt. By reaſon of the infinite *variety* and *uncertainty* whereof, it is utterly impoſſible to give ſuch *general rules* of *Expediency*, as ſhall ſerve to all *particular caſes*: ſo that there is no remedy, but the weighing of *particular circumſtances* in particular actions, muſt be left to [a] *the diſcretion* and *charity* of particular men. Wherein every man that deſireth to walk conſcionably, muſt endeavour B at all times and in all his actions to lay things together as well as he can; and taking one thing with another, according to that meaſure of *wiſdome* and *charity* wherewith God hath endowed him, to reſolve ever to do that, which ſeemeth to him *moſt convenient* to be done, as things then ſtand. Only let him be ſure that ſtill his eye and aime be upon *the right end* in the main, and that then all things be ordered with *reference* thereunto.

17. This diſcovery of the nature of *Expediency*, what it is; and what dependence it hath upon, and relation unto, *the End* and *Circumſtances* of mens actions: diſcovereth unto us withall ſundry materiall differences between *lawfulneſſe* and *expediency*; and C thence alſo the very true reaſon, why in the exerciſe of our *Chriſtian liberty* it ſhould be needfull for us to have regard, as well to *the expediency*, as to *the lawfulneſſe* of thoſe things we are to do. Some of thoſe *differences* are; *Firſt*, that as *the natures* of things are unchangeable, but their *ends* and *circumſtances* various and variable; ſo their *lawfulneſs*, which is rooted in their *nature*, is alſo conſtant and permanent and ever the ſame; but their *Expediency*, which hangeth upon ſo many [c] *turning hinges*, is ever and anon changing. What is * *expdient* to day, may be *inexpedient* to morrow; but once *lawful*, and ever *lawful*. *Secondly*, that a thing may D be at the ſame time *expedient* in one reſpect, and *inexpedient* in another; but no reſpects can make the ſame thing to be at once both *lawful* and *unlawful*. Becauſe *reſpects* cannot alter the *natures* of things, from which their *lawfulneſs* or *unlawfulneſs* ariſeth. *Thirdly*, that the *lawfulneſſe* and *unlawfulneſs* of things conſiſteth *in puncto indivisibili*, (as they uſe to ſpeak,) even as the *nature* and eſſence of every thing doth; and ſo are not capable either of them of the degrees of *more* & *leſs*: all lawfull things being *equally lawful*, and all unlawfull things *equally unlawful*. But there is a *latitude* of expediency and inexpediency; they do both *ſuſcipere magis & minus*: ſo as one thing may be more or *leſs expedient*, then another; and more or *leſs inexpedient* then another. And that therefore *fourthly*, third hardest thing to judge rightly of [d] *the Expediency* of things to be done, then of their *lawfulneſs*. For to judge whether a thing be

a ὡς ἂν ὁ φρόνιμος ὁρίσειε. Ariſt. 2. Ethic. 6.

b--*utraſit harum via utilior, cum materia deliberabimus.* Quin. 3. inſtit. 7 *Conſilium in arena.* Adag.

c *Quorum uſus coercetur certis circumſtantiis, ea dicuntur non expedire, non dicuntur non licere.* Chamier. 3. panſtrat. 21. 75.

* πολλὰ συμφέρει, ἀνεπιτήδεια ἦ. Ariſt. 1. Mor. Mag. 35. τὰ ἐν ταῖς πράξεσι, καὶ τὰ συμφέροντα ἃ δεῖ ἕξιν ἔχει. Ariſtot. 2. Ethic. 2.

d *Quid rectum ſit, apparet: quid expediat, obſcurum eſt.* Cic. 5. ep. 19.

be *lawfull* or no, there need no more be done, but to consider the *nature* of it *in generall*, and therein what conformity it hath with the principles of *reason*, and the *written word* of God: And *universalia certiora*; a man of competent judgment, and not fore-stalled with prejudice will not easily mistake in such *generalities*, because they are neither many, nor subject to much uncertainty. But [a] *descendendo contingit errare*; the more we descend to *particulars*, in the more danger are we of being *mistaken* therein; because we have both far *more* things to consider of, and those also far *more uncertain*, then before. And it may fall out, and not seldome doth, that when we have laid things together *in the ballance*, weighing one *circumstance* with another as carefully as we could; and thereupon have resolved to do this or that as in our judgment *the most expedient* for that time: some *circumstance* or other may come into our minds afterwards, which we did not *fore-think*, or some casual intervening *accident* may happen, which we could not *foresee*; that may *turn the scales* quite the other way, and render the thing, which seemed *expedient* but now, now altogether *inexpedient*.

a εἰ τὸ καθόλου θεωρεῖν τις, ἐνία τὸν καθ' ἕκαστον ἐκ ἴσασι διὰ ἀνεπισκεψίαν. Arist. 1. Poster. anal. 13. 15.

18. From these and other like *differences*, we may gather the true reason, why the Apostle so much and so often presseth the point of *Expediency*, as meet to be taken into our *consideration* and *practise*, as well as that of *lawfulnesse*. Even because things *lawful in themselves*, and in the kinde, may for want of [b] *a right End*, or through neglect of *due Circumstances*, become sinfull *in the doer*. Not as if any *act* of ours could change *the nature of the things* from what they are: for it is beyond the power of *any creature* in the world to do that. God only is *Dominus naturæ*: to him it belongeth only as chief Lord, to change either *the physicall* or *moral nature of things* at his pleasure. Things in their own nature *indifferent*, God by commanding, can make *necessary*; and by forbidding, *unlawful*: as he made circumcision *necessary*, and eating of porke *unlawful* to the Jews under *the old Law*. But no *scruple* of conscience, no *command* of the higher powers, no *opinions* either *consent* of men, no *scandal* or *abuse* whatsoever, can make any *indifferent thing* to become either *necessary* or *unlawful*, universally, and perpetually, and in *the nature of it*: but it still remaineth *indifferent* as it was before, any act of ours notwithstanding. Yet may such an *indifferent thing*, remaining still in *the nature* of it indifferent as before, by some act of ours or otherwise, become in *the use* of it and *by accident*, either necessary or unlawfull, *pro hic & nunc*, to some men, and at some times, and with some circumstances. As the *command* of lawful *authority*, may make an indifferent thing, *tabu necessary* for the time: and the just *fear of scandall* may make an indifferent thing, *to us unlawfull* for the time. Therefore it behoveth us in all our deliberations *de rebus agendis*, to consider well not only of *the natnre* of the thing we would do, whether it be

b--*etsi officio videtur bonum, ipso non recto sine peccatum*. S. Augustin. 4. contra Julian. 3.

be *lawful* or no in the kind; but of *the end* alſo, and all preſent *circumſtances*, eſpecially the moſt material: leſt, through ſome default there, it become ſo *inexpedient*, that it cannot be then done by us *without ſin*. For as we may ſin, by doing that which is *unlawful*: ſo may we alſo by doing even that, which is *lawful*, in an *undue manner*. A

19. And it will much concern us, to uſe all poſſible circumſpection herein, the rather for *two great reaſons*: for that by this means, (I mean *the ſuppoſed lawfulneſſe* of things) we are both very eaſily *drawn on* unto ſin, and when we are in, very hardly *fetched off* again. *Firſt*, we are eaſily *drawn on*. The very name and opinion of *lawfulneſſe* many times carryeth us along, whileſt we ſuſpect no evil, and putteth our foot into *the ſnare*, ere we be aware of it. The conſcience of many a good man, that would keep a ſtrait watch over himſelf againſt *groſſer offences*, will ſometimes ſet it ſelf very *looſe*, when he findeth himſelf able to plead, that he doth nothing but what is *lawful*. In things *ſimply evil* ſin cannot lurk ſo cloſe, but that a godly wiſe man that *hath his eyes in his head*, may ſpy it and avoid it: as a *wilde-beaſt* or *thief* may eaſily be deſcried in *the open champain*. But if it can once ſhroud it ſelf under the covert of *lawfulneſſe*, it is the more dangerous: like a *wilde-beaſt* or *thief* in *the woods* or behind the thickets, where he may lurk unſeen, and aſſault us on a ſudden, if we do not look the better about us. And the greater *our danger* is, the greater ſhould be *our circumſpection* alſo. B C

Eccleſ. 2. 4.

20. And as we are eaſily inveigled and *drawn in*, to ſins of this kind: ſo when we are in, we *get off* again very hardly. If we chance through humane *frailty*, or the ſtrength of *temptations*, to fall into ſome *groſſ offence*, by doing ſomething that is manifeſtly *unlawful*; (although ſuch *groſſe ſins* are of themſelves apt to *waſte* the conſcience, to *beat back* the offers of grace, and to *harden the heart* wonderfully againſt *repentance*:) yet have we in ſundry other reſpects more and better helps and advantages towards *repentance* for ſuch ſins, then when we tranſgreſs by abuſing our liberty in *lawful* things. 1. It is no hard matter to *convince* our *underſtandings* of thoſe groſſer tranſgreſſions; their obliquity is ſo palpable. 2. They often lye cold and heavy at *the heart*: where *the burden* of them is ſo preſſing and afflictive, that it will force us to ſeek abroad for eaſe. 3. We ſhall ſcarce read a *Chapter*, or hear a *Sermon*, but we ſhall meet with ſomething or other that ſeemeth to rub upon that gaul. 4. The world will cry ſhame on us, 5. and our *enemies* triumph that they have not gotten ſomething to lay in our diſh. 6. Our *friends* will have a juſt occaſion to give us a *ſharp rebuke*: 7. And *the guiltineſſe* of the fact will ſo *ſtop our mouthes*, that we ſhall have nothing to anſwer for our ſelves. All which may be ſo many good *preparations unto repentance*. D E

21. But

21. But when we are able to plead a *lawfulness* in the *substance* of the thing done: 1. Seldome do we take notice of our failings in some *circumstances*. 2. Nor do our *hearts* smite us with much *remorse* thereat. 3. The edge of Gods *holy word* slideth over us, without cutting or *piercing* at all, or not deep. 4. We lie not so open to *the upbraidings* either of *friends* or *foes*, but that if any thing be objected by either, we can yet say something in our defence. All which are so many *impediments unto repentance*. Not but that whoever truly feareth God, and repenteth unfainedly, *repenteth* even of *the smallest sins*, as well as of *the greatest*: but that he doth it not so *feelingly*, nor so *particularly*, for these smaller, as for those greater ones; because he is not so *apprehensive* of these, as he is of those. For the most part his *repentance* for such like sins is but in a *general form*; wrapt up in the lump of his *unknown sins*: like that in *Psal.* 19. *Who can tell how oft he offendeth? O cleanse thou me from my secret faults!* Only our hope and comfort is, that our merciful Lord God will graciously accept this *generall repentance* for current; without requiring of us a more *particular sense* of those sins, whereof he hath not given us a more *particular sight*. Psal. 19. 12.

22. By what hath been said you may perceive how unsafe a thing it is to rest upon the bare *lawfulness* of a thing alone, without regard to *expediency*. For this is indeed the ready way to turn our *liberty* into a *licentiousness*: sith even *lawfull things* become *unlawfull*, when they grow *inexpedient*. Lawfull *in themselves*, but unlawful *to us*: lawfull in *their nature*, but unlawfull in *their use*. But then the question will be, how we shall know from time to time, and at all times, what is *expedient to be done*, and what not? Which leadeth us to *the third* and last *observation* from the Text; *viz.* That *the expediency* of lawfull things is to be measured by their usefulness unto *edification*. For if we shall ask, Why are not all *lawful things* alwayes *expedient*? the Apostles answer is, Because they do not alwayes *edifie*. When they do *edifie*, they are not only *lawfull*, but *expedient* too; and we may do them. But when they *edifie not*, but destroy; though they be *lawfull* fully, yet are they *not expedient*; and we may not do them. *All things are lawfull, but all things edifie not*. 1 Cor. 10. 23.

23. To this *edification* it appeareth, that had a great respect in all his actions and affairs. (*Cast all upon, brethren, for your edifying*, 2 Cor. 12.) And he desireth that all other men would do so too. (*Let every man please his neighbour for his good unto edification*, Rom. 15. 2.) and that in all the actions of their lives, (*let all things be done to edifying*, 1 Cor. 14.) It is the very end for which God ordained *the ministery* of the Gospel; (*the edifying of the body of Christ*, Ephes. 4.) and for which he endowed his servants with *power* and with *gifts* to enable them for the work; (*the power which the Lord hath given us for edification*, 2 Cor. 13.) Whatsoever our *callings* are, what- 2 Cor. 12. 19. Rom. 15. 2. 1 Cor. 14. 26. Ephes. 4. 12. 2 Cor. 10. 8. & 13. 10.

whatſoever our *power* or *guifts*: if we direct them not to *Edification*, when we *uſe* them, we *abuſe* them. A

24. But then what is *Edification*? for that we are yet to learn. The word is *metaphorical*, taken from *material buildings*; but is often uſed by our Apoſtle in his Epiſtles, with application ever to the Church of God, and *the ſpiritual building* thereof. The Church, 1 Tim. 3. 15. is *the houſe of the living God*. All *Chriſtians*, members of this Church, are ſo many *ſtones* of the building, whereof *the houſe* is made up. The bringing in of unbelievers into *the Church*, by converting them to *the Chriſtian faith*, is as the fetching of *more ſtones* from the quarries, to be laid in the building. The *building* it ſelfe, (and that is *Edification*,) is the well and orderly joyning together of Chriſtian men, *as living ſtones*, in truth and love; 1 Pet. 2. 5. that they may grow together (as it were) into one entire frame of *building*, to make up the houſe *ſtrong* and *comely* for the maſters *uſe* and *honour*. B

25. I know not how it is come to paſs in theſe later times, that in the popular and common notion of this word, in the mouths and apprehenſions of moſt men generally, *Edification* is in a manner confined wholly to *the Underſtanding*. Which is an *errour*, perhaps not of much conſequence, yet an *errour* tho, and ſuch as C hath done ſome hurt too. For thereon is grounded that *Objection*, which ſome have ſtood much upon, (though there be little cauſe why,) againſt *inſtrumental muſick* in the ſervice of God, and ſome other things uſed in *the Church*; that they tend not to *edification*, but rather hinder it, becauſe there cometh no *inſtruction*, nor other fruit to *the underſtanding* thereby: And therefore ought ſuch things, ſay they, to be caſt out of the Church, as things *unlawfull*. A *concluſion*, (by the way,) which will by no means follow, though *all the premiſes* ſhould be granted: for it is clear both from the words and drift of the Text, that *Edification* is put as a meer *nemen* D indeed of *Expediency*, but not ſo of *lawfulneſs*: And therefore from the unſerviceableneſs of any thing to *Edification*, we cannot reaſonably infer *the unlawfulneſs* thereof, but *the inexpediency* only. But to let go the inconſequence, that which is ſuppoſed in *the premiſes*, and laid as the ground of *the Objection*, (*viz.* that where *the underſtanding* is not benefited, there is no *Edification*;) is not true. The Objectors ſhould conſider, that whatſoever thing any way advanceth *the ſervice of God*, or furthereth the growth of *his Church*; or conduceth to the increaſing of any *ſpiritual grace*, or enliving of any *holy affection* in us; or ſerveth to E the outward *exerciſe*, or but *expreſſion* of any ſuch grace or affection, as *joy*, *fear*, *thankfulneſſe*, *cheerfulneſſe*, *reverence*, or any other; doubtleſs every ſuch things ſo far forth ſerveth more or leſs unto *Edification*.

26. The *building up* of the people in the right *knowledge* of God, and of his most *holy truth*, is I confess a necessary part of the *work*; and no man that wisheth well to *the work*, will either despise it in his heart, or speak contemptibly of it with his mouth: yet is it not *the whole work* tho, nor yet the chiefest part thereof. Our Apostle expressly giveth *charity* the preheminence before it: *knowledge puffeth up, but charity edifieth.* And for once he speaketh of *Edification* in his Epistles with reference to *knowledge*: I dare say he speaketh of it thrice with reference to *peace* and brotherly *Charity* or *condescension*. The truth is, that *Edification* he so much urgeth, is the promoting and furthering of our selves and others in *truth, godliness, and peace*, or any *grace* accompanying salvation, for the *common good* of the whole body. *S. Jude* speaketh of *building up our selves*; and S. *Paul* of *edifying one another*. And this should be our daily and mutuall study, to build up *our selves* and *others* in the knowledge of *the truth*, and in the practise of *godliness*: but especially to the utmost of our powers, within our several spheares, and in those stations wherein God hath set us, to advance *the common good*, by preserving *peace* and *love* and *unity* in the Church.

1 Cor. 8. 1.

Jude ver. 20.
1 Thes. 5. 11.

27. The *instructions, corrections*, or *admonitions* we bestow upon our *private brethren*; the good *examples* we set before them; our *bearing* with their infirmities; our *yielding* and *condescending* from our own power and liberty, to the desires even of private and *particular men*: is as the chipping and hewing, and squaring of *the severall stones*, to make them fitter for *the building*. But when we do withall promote *the publick good* of the Church, and do something towards the procuring and conserving *the peace and unity* thereof, according to our measure: that is as the laying of *the stones together*, by making them cowch close one to another, and binding them with *fillings* and *ciment*, to make them hold. Now whatsoever we shall find, according to the present state of *the times, places*, and *persons* with whom we have to do, to conduce to *the good* either of *the whole Church*, or of any greater or lesser portion thereof, or but of *any single member* belonging thereunto, (so as no *prejudice*, or *wrong* be thereby done to *any other*:) that we may be sure is *expedient for that time*.

28. To enter into particulars, when and how far forth we are bound to *forbear* the exercise of our *lawful liberty* in indifferent things for our brothers sake, would be endless. When all is said and written in this argument that can be thought of; yet still (as was said,) much must be left to mens *Discretion* and *Charity*. Discretion first will tell us in the general, that as *the Circumstances* alter, so the *expediency* and *inexpediency* of things may alter accordingly. [a] *Quædam quæ licent, tempore & loco mutato non licent*, saith Seneca. *There is a time for every thing*, saith Solomon,

a *Senec.* 9. Controv. 2. Eccles. 3. 1.

Solomon, and a ſeaſon for every purpoſe under heaven. [b] Hit that time right; and whatever we do is [c] *beautiful*: but there is no beauty in any thing we do, if it be unſeaſonable. As *Huſhai* ſaid of *Ahitophels* advice, *The counſel of Ahitophel is not good* [d] *at this time*. And as he ſaid to his friend, that cited ſome verſes out of *Homer* not altogether to his liking, and commended them [illegible] wholeſome counſel, but not for all men, nor at all times. If any man ſhould now in theſe times endeavour to bring back into the Church *poſtliminio*, and after ſo many years ceſſation thereof, either the ſeverity of the ancient *Canons* for *publick penances*, or the enjoyning of *private confeſſions* before Eaſter, or ſome other things now long diſ-uſed; he ſhould attempt a thing of great *inexpediency*. Not in regard of the *things themſelves*, which (ſevered from thoſe *abuſes* which in tract of time had, through mens corruption, grown thereunto) are certainly *lawful*; and might be, as in ſome former times, ſo now alſo, *profitable*, if the times would bear them. But in regard of [e] *the condition of the times*, and the general averſneſs of mens minds therefrom: who having been ſo long accuſtomed to ſo much *indulgence* and *liberty* in that kinde, could not now brook *thoſe ſeverer impoſitions*, but would cry out againſt them, (as they do againſt ſome other things with very little reaſon) as *Antichriſtian* and *ſuperſtitious*. *Paul* thought fit to circumciſe *Timothy* at one time, when he ſaw it *expedient* ſo to do: but would by no means yeild that *Titus* ſhould be circumciſed at another time, when he ſaw it *inexpedient*.

29. Sith then the difference of [f] *times* may make ſuch a difference in the *expediency* and *inexpediency* of things, otherwiſe and in themſelves *lawful* and *indifferent*; and ſo may the other *circumſtances* alſo of [b] *places, perſons*, and the reſt: wiſe men therefore muſt be content [c] [illegible], if you will allow that reading, *Rom.* 12. Ey, to be down-right *time-ſervers*, you will ſay? No ſuch matter: but to ſuffer themſelves now and then to be over-ruled by *circumſtances*; and [d] to yeild to the ſway of *the times*, and other *occaſions* in ſundry things, though perhaps ſomewhat againſt their own liking and judgment otherwiſe: ſo long as they be not enforced thereby, either to *do* any diſhoneſt or *unlawful thing*, or to *omit* any part of their *neceſſary duty*. As [e] a skilfull *Pilot* muſt of neceſſity hold that courſe, that *the wind* and *weather* will ſuffer him: winning upon them by little and little what he can by *his skill*, and making his advantage even of a *ſide-wind*, if he can but get it; to bring his Bark with as much *ſafety* and *ſpeed* as may be to the intended Haven. For, to [f] tug againſt *wind* and *tide*, beſides the *toyl*, he knoweth would be both *bootleſs*, and *dangerous*. It is an eaſie matter for a *Workman* upon his bed to frame to himſelf in his own fancy an *exact idea* of ſome *goodly Fabrick* that he is to raiſe;

b *Momenti is quædam grata et ingrata ſunt.* Senec. 1. de benef. 12.
c Eccleſ. 3. 11.
1 Sam. 17. 7.
d *Eſt utilitatis & in tempore quæſtio. Expedit, ſed non nunc.* Quint. 3. inſtit. orat. 8.
e *Quædam juſta naturâ, ſed conditione temporum inutilia.* Quintil. 12. 1.
Acts. 16. 3.
Gal. 23. --5

a *Tempore commutatur officium, ut non ſemper ſit idem.* Cicer. 1. de offic.
b--*Et in loco. Non hic & in perſonis: Non nobis, &c.* Quintil. 3. inſtit. orat. 8.
ἀλλα δ' ἀλλαχῆ καλά Adag. ap Suid.
c Rom. 12. 11.
d *Tempori cedere, i. e neceſſitati parere, ſemper ſapientis habitum eſt.* Cicer. 4. epiſt. fam. 9.
Non eſt turpe, cum re, mutare conſilium, Senec 4 de benef. 38.
e *ut in navigando, tempeſtati obſequi, artis eſt.* Cic. 1. ep. fam. 9.
--*ſententiam, tanquam aliquod navigium, ex Reip. tempeſtate moderari.* Cic. 4. Balb.
κυβερνητικὸν ἔργον ἀγαθοῦ, ἐν τοῖς πρόσθεν μεταβολὰς ἀεὶ ποιεῖσθαι Pythag apud Stob. Ser. 1. f Καιρῷ πείθεσθαι, μὴ δὲ ἀπιστεῖν ἀνάγκη. Phocyl.

and

and he may g *please himself* not a little with an imagination that all shall be done just according to that *Plat-form*. But when he cometh *ad practicandum*, and to lay his hand to the work indeed, he shall be forced, do what he can, in many things to vary from his former speculations, if h *the matter* he hath to work upon, will not serve thereunto, as like enough a good part of it will not. i *Velis quod possis*, is the old saying: it must be our wisdom, when we cannot hope to bring all things to our own *votes* and *desires*, (for that is more then yet ever any man could do since the World began) to frame our selves to *the present occasions*; and taking things as they are, when they will be no better, to k make the best of them we can for our *own*, and *others*, and the common good. Nothing doubting, but that if so we do, we shall do that that is *expedient*; although possibly we may see some *inconveniences* likely to ensue thereupon. For if we shall suspend our *resolutions*, till we can bethink our selves of something that is free from all *inconveniencies*; in most of our deliberations we shall never *resolve* upon any thing at all: as *Solomon* saith, l *He that observeth the winde shall not sowe, and he that regardeth the clouds shall not reap.* God hath so tempered the things of this World, that every *commodity* hath some *incommodiousnesse*, and every *conveniency* some *inconvenience* attending the same: which many times all the *wit* and *industry* of man is not able to sever. If therefore out of the whole bunch we can cull out that, which may prevent the *most* and *greatest inconveniences*, and bo it self subject to m *the least* and *fewest*, we shall not have much cause to repent us of our choice. And all this our *Discretion* will teach us.

30. *Charity* also will tell us *in the generall*, that we must *bear* with *the weakness* of our brethren, and *forbear* our own *liberty* in some cases; where we may see hope that any good will come of it. For as *the stones* in a building, if they be well layed together, do give mutual *strength* and *support* one to another: so it is our duty to *bear one anothers burdens*, that so we may fulfil the law of Christ. Charity *seeketh not her own*, 1 Cor. 13. She standeth not ever upon the tip-toe, with those high terms, [*This I may do, and this I will do, whosoever sayes nay. I may eat flesh, and I will eat flesh, take offence at it who list:*] but where she may hope to do good, cometh down so low, as to resolve *never to eat flesh while the world standeth*, rather then give offence thereby. Our Apostle professeth in the last verse of this Chapter, that he sought to *please all men in all things, not seeking his own profit, but the profit of many*. And it was no flourish neither: S. *Paul* was a reall man, no bragger: what he said, he did. He became *as a Jew* to the Jews, *as a Gentile* to the Gentiles; not *to humour* either, but *to win* both. And at *Corinth* he maintained himself a long while together with his *own hand-labour*, when he might have

g Τοῖς μαθήμασι διαπλαδμοῖς ἐσιάν τῶν διαλόγων. Nazian. orat. 5.

h Πολὺ τὸ ἐχ ὑπεκεῖνον, ἃ δὲ διαβάλλοι τὸ δ. Theophra.

i ἐπειδὴ ἂν, μὴ γίνηται τὰ πράγματα, ὡς βουλόμεθα, δεῖ βούλεσθαι ὡς γίνεται. Aristot. apud Stob. ser. 1.

k Τὸ παρὸν εὐπορεῖν. *Non licet hominem esse sapè ita ut vult, si res non sinit.* Terent. Heaut. 4. 1.

l Eccles. 11. 4. *Rusticus expectat dum defluat amnis* Horat. 1. epist. 2. *-dum omnia timet, nil conantur.* Quintil 2. instit. 4.

m ὧ τὸ ἔλαττον ἀκόλουθον ἰσχὺν, τοῦθ' αἱρετώτερον. Arist. 3. top. 2. 1.

Gal. 6. 2.
1 Cor. 13. 5.

1 Cor. 8. 13.

1 Cor. 9. 20. -22.

have challenged maintenance from them, *as the Apostles of Christ*: But he would not; only to *cut off occasion* from those that *slandered* him, as if he went about *to make a prey* of them, and would have been glad to find any *occasion* against him, to give credit to that *slander*.

2 Cor. 11. 11.

2 Cor. 1. 18. Gal. 1. 10.

31. But what is *S. Paul* now all on a suddain become a *man-pleaser?* Or how is there not *yea and nay* with him; that he should here *profess* it so largely; and yet elsewhere *protest* against it so deeply; *Doe I seek to please men?* No, saith he, I scorn it: such baseness will better become their own slaves; I am *the servant of Christ*. *Gal.* 1. Worthy resolutions both, both savouring of *an Apostolick spirit*: and no contrariety at all between them. Rather that seeming contrariety yieldeth excellent instruction to us, how to behave our selves in this matter of *pleasing*. Not to *please* men, be they never so *many* or *great*, out of flatness of spirit: so as for *the pleasing* of them, either *first* to neglect any part of our duty towards God and Christ; or *secondly* to goe against our own consciences, by doing any dishonest or unlawfull thing; or *thirdly*, to do them harm whom we would please, by confirming them in their *errours*, flattering them in their *sins*, humouring them in their *peevishnesse*, or but even cherishing their *weakness*. (for *weakness* though it may be *born with*, yet it must not be *cherished*.) Thus did not he, thus should not we, seek *to please* any man. But then by *yielding to their infirmities* for a time, in hope to win them; by *patiently expecting* their conversion or strengthning; by *restoring them with the spirit of meekness*, when they had fallen; by *forbearing* all scornfull, *jeering*, *provoking*, or *exasperating* language and behaviour towards them; but rather *with meekness instructing* them that opposed themselves: so did he, so should we seek *to please all men*; for their *profit*, and for their *good*. For that is *charity*.

Rom. 15. 1. 1 Thes. 5. 14. Gal. 6. 1. Gal. 5. 16. 2 Tim. 2. 25. 1 Cor. 10. 33. Rom. 15. 2.

32. Alas, it is not *the pleasing*, or *displeasing* of men, that *Charity* looketh after, but *their good*: And therefore as it seeketh *to please* them, if that be *for their good*; so it careth not to *displease* them, if that also be *for their good*. *S. Paul* was *ad utrumque paratus*; he could use both, as occasion required, either *the rod*, or *the spirit of meekness*: and he would make choice ever of that, which he saw to be for the present *the more expedient*. He was a *wise Master-builder*; and knew how to lay his work, to make the building rise both *fair* and *strong*. He took his model from the *great Arch-architect*, the builder and maker of all things, which is God. *Suaviter & fortiter*, (in the book of Wisdome:) all Gods workings go on so. He doth whatsoever he doth *fortiter*; effectually, and without fail in respect of *the end*: that is to *build strong*: But yet *suaviter*; sweetly, and without violence in the use of *the means*: that is to *build fair*.

1 Cor. 4. 21. 2 Cor. 5. 10. Heb. 3. 4. Wisd. 8. 1.

33. Can

33. Can any *Governour*, any *Miniſter*, any *private man*, that deſireth to do ſo much as falleth to his ſhare in this *Building*, deſire a better pattern to work by? A *Governour*, that hath adviſedly reſolved upon a juſt courſe, (for that muſt ſtill be ſuppoſed: if *juſtice* do not lye at the bottome, *the frame* cannot ſtand;) let him go through-ſtitch with it in Gods name; do it *fortiter*, (as is ſaid of David, *Pſalm.* 78. *He ruled them prudently with all his power:*) ſo as *his commands* may be obeyed, *his authority* feared, *his enemies* quelled. But then he muſt do it *ſuaviter* too, (that muſt not be forgotten,) with ſuch *equity*, *lenity*, and *moderation*; that they may be left without excuſe in their *undutifulneſſe*, that will not both acknowledge his *juſtice* and *clemency*. A *miniſter* alſo of the Goſpell, who hath a great part in the work, both for the *pulling down* of errour and ſin, and for the *ſetting up* of truth and godlineſſe, he muſt do his part *fortiter*: inſtruct, exhort, reprove, correct, with full *demonſtration of the ſpirit and power*, and with clear evidence of truth and reaſon; that he may *build ſtrong*. Yet *ſuaviter* too, with all ſweetneſs and meekneſſe, with much beſeeching and brotherly language, that he may *build fair*: approving himſelf both waies *a workman that needeth not be aſhamed*. But if he either put in *ill ſtuff*, or *lay it ill*; that is, if either he prove with *bad argument*, or reprove with bad words: he may then be aſhamed of his work; he doth but blunder and *bungle*, and not *build*. Yea, every private *man*, that hath in his hand the managing of any *good cauſe*, wherein he meeteth with *oppoſition*, cannot give better proof both of his *wiſdome* and *charity*, then by doing it *fortiter* and *ſuaviter*: to the uttermoſt of his power and ſkill, *effectually*; but yet *fairly* withall.

Pſal. 78. 72.

Jer. 1. 10.

1 Cor. 2. 4.

2 Tim. 2. 15.

34. I have now done with all my *three Obſervations*: and ſhould draw to a concluſion, but that for the preventing of a foul *miſtake* in this affair, it is needfull I ſhould firſt put in *one caution* of ſome importance; and it is this. That in weighing *the decency*, and *expediency* of things, we ought to make a difference between thoſe *lawful things*, wherein *ſuperiour authority* hath interpoſed, and determined our *liberty* either way; and thoſe things wherein we are left wholly to *our ſelves*. What hath been ſaid concerning *the yeilding* to the *weakneſſes* of our brethren for the avoiding of their *offence*, and *the forbearing* of *lawful things* ſometimes, when they grow *inexpedient*: is to be underſtood of ſuch things only, as are wholly *in our own power*; no *ſuperiour authority*, either *divine* or *humane*, having limited us therein. But where *lawful authority* hath determined our choice, we muſt hold to their *determination*; any ſeeming *inexpediency* to the contrary notwithſtanding.

35. Whiles things are in agitation; *private men* may, if any thing ſeem to them *inexpedient*, modeſtly tender their *thoughts* together with the *reaſons* thereof, to the conſideration of thoſe that

that are in *authority*, to whose care and wisdome it belongeth, in prescribing any thing concerning *indifferent things*, to proceed with all just advisednes and moderation; that so *the Subject* may be encouraged to perform that [a] *obedience* with cheerfulnesse, which of necessity he must perform howsoever. It concerneth *Superiours* therefore to look well to the *expediency*, and *inexpediency* of what they enjoyn in *indifferent things*. Wherein if there be a fault, it must lie upon their account: *the necessity of obedience* is to us a sufficient discharge in that behalf. Only it were good we did remember, that they are to give up that account *to God only*, and *not to us*. But after that things are once concluded and *established* by publick authority, *Acts* passed and *Constitutions* made concerning the same, and the will and pleasure of *the higher powers* sufficiently made known therein; then for *private men* to put in their wye, and with *unseasonable diligence* to call in question *the decency* or *expediency* of the things so established, yea with *intolerable pride* to refuse *obedience* thereunto meerly upon this pretension, that they are *undecent* or *inexpedient*, is it self indeed the most *indecent* and *inexpedient* thing that can be imagined.

a *K missus imperanti, melius paretur.* Senec. 1. de Clem. 24.

36. For that the fear of *offending a private brother*, is a thing not considerable in comparison of the duty of *obedience to a publick governour*; might be shewen so apparently by sundry *arguments*, if we had time to *enlarge* and *illustrate* them, as must sufficiently *convince* the judgment of any man not wilfully obstinate, in that point. I shall only crave leave briefly to touch at some of them. *First* then, when *Governours* shall have appointed what seemed to them *expedient*; and *private men* shall refuse to observe the same, pretending it to be *inexpedient*: who shall *judge* therein? Either they *themselves* that take the exceptions must be *judges*; which is both unreasonable and prepostrous: or else *every man* must be his own judge, which were to overthrow all government, and to bring in a confusion, every man to do what is *good in his own eyes*; or else *the known governours* must judge; and then you know what will follow, even to *submit* and *obey*.

Judg. 21. 25.

37. *Secondly*, to allow men under the pretence of *inexpediency*, and because of *some offence* that may be taken thereat, to disobey *Laws* and *Constitutions* made by those that are in authority, were the next way to cut the sinews of all *authority*, and to bring both *Magistrates* and *Lawes* into contempt. For what *law* ever was made, or can be made, so just and reasonable, but some man or other either did, or might take offence thereat? And what man that is disposed to *disobey*, but may pretend some *inexpediency* or other, wherewith to countenance out such his *disobedience*.

38. *Thirdly*, It is agreed by consent of all that handle the matter of *Scandal*, that we may not commit *any sin* what soever, be it never

never ſo *ſmall*, for the avoiding of *any ſcandall*, be it never ſo *great*. But to *diſobey* lawful authority in lawfull things, is *a ſin* againſt the *fifth Commandement*. Therefore we may not redeem *a ſcandall* by ſuch our *diſobedience*; nor refuſe to do the thing commanded by ſuch *authority*, whoſoever ſhould take *offence* thereat.

39. *Fourthly*, though *lawfulneſs* and *unlawfulneſs* be not, yet *expediency* and *inexpediency* are (as we heard) capable of the degrees of *more* and *leſſe*; and then in all reaſon, of *two inexpedient things* we are to do that which is [a] *leſſe inexpedient*, for the avoiding of that which is *more inexpedient*. Say then there be *an inexpediency* in *doing* the thing commanded by authority, when *a brother* is thereby *offended*; is there not *a greater inexpediency* in *not doing* it, when *the Magiſtrate* is thereby *diſobeyed*? It is not *more expedient*, and conducing to *the common good*, that a *publick magiſtrate* ſhould be obeyed *in a juſt command*, then that *a private perſon* ſhould be gratified *in a cauſeleſs ſcruple*.

40. *Fifthly*, when by refuſing *obedience* to the lawfull commands of our *Superiours*, we think to ſhun *the offending of one or two* weak brethren; we do in truth incur thereby *a far* [b] *more grievous ſcandal*, by giving *offence to hundreds* of others: whoſe conſciences by our *Diſobedience* will be emboldned to that, whereto corrupt nature is but too too prone, to affront the Magiſtrate, and *deſpiſe authority*.

41. *Laſtly*, where we are not able to diſcharge both; [c] *debts of juſtice* are to be payed, before *debts of charity*. Now the duty of *obedience* is *debitum juſtitiæ*, and a matter of *right*: my ſuperiour may challenge it at my hands as *his due*; and I do him *wrong* if I with-hold it from him. But the care of *not giving offence* is but *debitum charitatis*, and a matter but of *courteſie*. I am to perform it to my brother *in love*, when I ſee cauſe: but he cannot challenge it from me as *his right*; nor can juſtly ſay I do him *wrong*, if I neglect it. It is therefore no more lawfull for me, to *diſobey* the lawful command of a *Superiour*, to prevent thereby *the offence* of one or a few *brethren*: then it is lawfull for me to do one man [d] *wrong*, to do another man *a courteſie* withal; or then it is lawfull for me to rob *the Exchequer*, to relieve *an Hoſpital*.

42. I ſee not yet how any of theſe *ſix reaſons* can be fairly avoided: and yet, (which would be conſidered,) if but *any one* of them hold good, it is enough to *carry the cauſe*: And therefore I hope there need be no more ſaid in this matter. To conclude then, for the point of *practiſe*, (which is the main thing I aimed at in the choice of *this Text*, and my whole meditations thereon,) we may take our direction in theſe *three Rules*; eaſie to be underſtood and remembred, and not hard to be obſerved in our practiſe, if we will but put our good wils thereunto. *Firſt*, if God com-

a--Δοκεῖ δὴ τὸ μεῖον κακὸν ἀγαθόν πως εἶναι. Ariſtot. 5. Ethic. 2. ὥσπερ τ' ἀιρετῶν τὰ μείζω καὶ τῶν λαττόνων αἱρεῖσθαι τὰ ἐλάττω τῶν μειζόνων φθορᾶς. Nazian. Orat. 40.

b *Advertat, ſcandalum ſcandalo non benè emendari.* Bernard. de præc. & diſp.

c *Juſtitiæ officia ſunt priora, & ſtrictioris obligationis quam illa quæ ſunt charitatis.* Ames. 2. Medull. Theol. 16 62.

d Quis eſt, qui dicat, ut hæreamus quod demus pauperibus, faciamus furta divitibus? Auguſt. cont mendac. cap. 7.

mand, we must [a] *submit* without any more adoe; and not trouble our selves about *the expediency*, or so much as about *the lawfulnes* of the thing commanded. His very [b] *command* is warrant enough for both. *Abraham* never disputed whether it were *expedient* for him, nor yet whether it were *lawful* for him to sacrifice his son or no, whence once it appeared to him, that God would have it so.

43. *Secondly*, if our *Superiours*, endued with lawful authority thereunto, command us any thing; we *may*, and (where we have [c] *just cause of doubt*) we *ought*, to enquire into *the lawfulnes* thereof. Yet not with such *anxious curiosity*, as if we desired to finde out some *loope-hole* whereby to evade; but with such *modest ingenuity*, as may witnes to God and the world the unfeigned sincerity of our desires, both to *fear God*, and to *honour those* that he hath set over us. And if having used ordinary *moral diligence bona fide* to informe our selves the best we can, there appear no *unlawfulnes* in it; we are then also to [d] *submit* and *obey* without any more adoe, never troubling our selves farther to enquire whether it be *expedient* yea or no. Let them that *command* us look to that: for it is they must *answer for it*, and not we.

44. But then *thirdly*, where *authority* hath left us *free*; no *command*, either of God, or of those that are set over us under God, having *prescribed* any thing to us in that behalf: there it is at our own *liberty* and *choyce*, to do as we shall think good. Yet are we not left so loose, as that we may do what we list, so as the thing be but *lawfull*; (for that were *licentiousnesse*, and not *liberty*:) but we must ever do that, which according to the exigence of *present circumstances*, (so far as all *the wisdome* and *charity* we have will serve us to judge,) shall seem to us *most expedient*, and profitable to mutuall *Edification*. This is the way: God give us all grace to walk in it. So shall we bring *glory* to him, and to our selves *comfort*: so shall we further his *work* onward, and our own *account* at the last.

a *Audaciam existimo de bono præcepti divini disputare* Tertul. de pænit. cap. 4. Gen. 22.

b *Quid revolvis? Deus præcepit.* Tertul. Ibid.

c *Ubi suspicio, ibi discussio necessaria.* Bern. Epist. 7.

1 Pet. 2. 17.

d *--ille vice Dei tibi dicit, quid expedit, et quid decet.* Gers. de. relig. perf. pr. 3.

AD

AULAM.

Sermon XIII.

WHITEHALL July 1641.

Rom. 15. 6.

—That ye may with one minde, and with one mouth glorifie God, even the Father of our Lord Jesus Christ.

1. THe ſenſe hangeth unperfect, unleſs we take in *the former verſe* too. Both together contain a *Votive Prayer* or *Benediction*; wherewith the Apoſtle, for the better ſpeeding of all the pains he had taken in the whole *former Chapter*, and in the beginning of this, (to make *the Romans* more charitably affected one towards another, without *deſpiſing* the weakneſs, or *judging* the liberty, one of another,) concludeth his whole diſcourſe concerning that argument. His *Exhortations* will do the better, he thinketh, if he ſecond them with his *devotions*; I have ſhewed you, ſaith he, what

Rom. 14. 3. 10.

what you are to do: ὁ δὲ Θεὸς, *Now God grant* it may be done. *Now the God of patience and of Conſolation grant you to be like minded one towards another according to Chriſt Jeſus; That ye may with one, &c.*

2. In the matter or ſubſtance of which prayer, (beſides *the formality* thereof in thoſe firſt words, *Now the God of Patience and Conſolation grant you &c.*) S. *Paul* expreſſeth, both *the thing* he deſired, even their *unity*, in the reſidue of the fifth verſe [*to be like minded one towards another according to Chriſt Jeſus:*] and *the end* for which he deſired it; even *Gods glory*, in this ſixth verſe [*That ye may with one mind, and with one mouth glorifie God, even the Father of our Lord Jeſus Chriſt.*] Of *that* I have heretofore ſpoken, now, ſome years paſt: of *this* I deſire by Gods grace preſently to ſpeak. And like as in that former part we then conſidered *three particulars*: Firſt, *the thing* it ſelf, Unity or *like-mindedneſs to be like-minded*; and then *two amplifications* thereof; one in reſpect of *the Perſons*, that it ſhould be *univerſall* and *mutuall* [*one towards another*;] the other in reſpect of *the manner*, that it ſhould be according [*to Chriſt Jeſus:*] So are we at this time, in this latter part to conſider of the like *three particulars*: Firſt, *the End* it ſelf, the glory of God [*that ye may glorifie God.*] And then *two Amplifications* thereof: the one, reſpecting *the perſon* whom they were to glorifie; thus deſcribed [*God, even the Father of our Lord Jeſus Chriſt*]: the other reſpecting *the manner* how, or *the meanes* whereby they were to glorifie him [*with one mind and with one mouth*;] Of which in their order: *the End* firſt, and then *the Amplifications*.

Ἵνα δοξάζητε, *That ye may glorifie God.* We muſt a little ſearch into *the words*, that we may the more fully underſtand them. The *firſt word* Ἵνα, though but *a particle*, hath its uſe: it pointeth us out to ſome *end* or *final cauſe*. Would S. *Paul* have ſo beſtirred himſelf as he doth, ſpent ſo much breath, ſo much *oratory*, ſo many *arguments*; been ſo copious and ſo earneſt as he is, by his beſt both *perſwaſions* and *prayers*, to draw all parts to *unity*: if he had not conceived it conducible to ſome *good end*. He that doth not propoſe to himſelf ſome [a] *main end* in all his *Actions*, eſpecially thoſe that are *of moment*, and ſuch as he will make a buſineſſe of; is not like either *to go on* with any good *certainty*, or to *come off* with any ſound *comfort*. There would be ever ſome *firſt end* or other thought of, in all our *undertakings* and *endeavours*.

4. And ſo there is moſt an end; (*Nature* it ſelf prompting us thereunto:) but for the moſt part (*our nature* being ſo ſadly depraved) a wrong one, *Omnes qua ſua*; he ſpeaketh of it complainingly, as of an errour that is common among men; and in a manner univerſal. *All ſeek their own*; ſeldome look beyond *themſelves*: but make their own *profit*, their own *pleaſure*, their own *glory*, their own *ſafety*, or other their own *perſonall contentment*, the *utmoſt end* of all their thoughts. Which upon the point is no better then ve-

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a—καθάπερ πρὸ πᾶσαν πρᾶξίν ἐστι σκοπὸν ἔχειν τις μᾶλλον ἂν συμφέροιτο τῷ κυβερνήτῃ. Ariſtot. 1. Ethic. 1.

τὸ μὴ σωφρονεῖν τυγχάνει ἢ βίον ἢ τινὰ ἕξιν ἢ τινὰ πρᾶξιν, ἀφροσύνης πολλῆς σημεῖόν ἐστι. Ariſt 1. Eudem. 2. Phil. 2. 21.

A ry, *Atheisme*; or at the best (and that but a very little better) *Idolatry*. He that doth all for *himself*, and hath no *further End*: maketh an *Idoll of himself*, and hath *no other God*. [*The ungodly is so proud, that he careth not for God, neither is God in all his thoughts.* Psal. 10. He is so full of *himself*, his thoughts are so wholly taken up with *himself*, that there is no room there for *God*, or any thing else but *himself*. But this *self-seeking* S. *Paul* every where disclaimeth: *not seeking his own profit*, 1 Cor. 10. *Not counting his life dear unto himself*, so as he might do *God* and his *Church* any acceptable service, either with it or without it, *Act.* 20. If he had looked but at *himself* and his own things, what needed the *dissention of the Romanes* have troubled him any thing at all? If they be so minded, let them go to it hardly; *judge* on, and *despise* on; tugg it out among themselves as well as they can; *bite* and *devour* one another; till they had *wearied* and *worried* one another: what is that to him? It would be much more for his *ease*, and possibly he should have as much *thanks* from them too, (for *to part a fray* is most what *a thankless office*,) to sit him down, let them alone, and say nothing. This is all true, and this he knew well enough too. But there was a farther matter in it: he saw his Lord and *Master* had an *interest*; his *honour* suffered in their *dissensions*: and then he could not hold off. *Much rejoyce* (as his phrase is twice in one Chapter,) he could not for his life *forbear*, but he must put in: for *the love of Christ constrained him*. We are by his example to make God our *chiefest good*, and *the utmost end* of all our actions and intentions. Not meerly seeking our own *credit*, or *profit*, or *ease*, or *advancement*; nor determining our aims in *our selves*, or in any other *creature*: But raising our thoughts to an higher pitch, to look beyond all these at *God* as the chief *delight* of our hearts, and *scope* of our *desires*; That we may be able to say with *David*, Psal. 16. *I have set the Lord alway before me*. That is a *second Point*.

a *Quis enim est homo qui facit nihil nisi sui causâ?* Cic. 7. epist. 12. Psal 10. 4.

1 Cor. 10. 23. Act. 20. 24.

Rom. 14. 3. 10. Gal. 5. 15.

1 Thes. 3. 1. 5.

2 Cor. 5. 14.

Psal. 16. 8.

5. And if we do so, *the third* will fall in of it self, to wit, *his Glory*; for he, and it, are inseparable. The greatest *glory* on earth is that of a *mighty King*, when he appeareth *in state*: his robes *glorious*, his attendants *glorious*, every thing about him ordered to be as *glorious* as may be, (*Solomon in all his Glory*. Mat. 6. There is, I grant, no proportion here: (*finiti ad infinitum*.) But because we are acquainted with no higher; it is the best resemblance we have, whereby to take some scantling of *the infinite Glory* of our *heavenly King*. And therefore the Scriptures fitted to our capacity, speak of it to us mostly in that key [*The Lord is King, and hath put on glorious apparell*. Psal. 93. *O Lord my God thou art become exceeding Glorious: thou art cloathed with Majesty and honour*. Psalm 104.) But as I said before, it holdeth no proportion. So that we may not unfitly take up our Apostles words elsewhere, (though spoken

Mat. 6. 29.

Psal. 93. 1. --104. 1.

ſpoken to another purpoſe;) *Even that which is moſt glorious here hath no glory in this reſpect, by reaſon of the glory that excelleth.* 2 Cor. 3. 10. And the force of *the argument* he uſeth at the next verſe *there*, holdeth full out as ſtrongly *here*: *For*, ſaith he, *if that which is done away be glorious, much more that which remaineth is glorious.* *The glory* of *the greateſt* Monarch in the world, when it is at the fulleſt is but (*the word* ſtreth *the thing* very well;) a matter rather of *ſhew* and *opinion* then of *ſubſtance*; and hath in it more of *fancy* then *reality*: (*ὑπόστασις*, is S. *Lukes* expreſſion *Act.* 2. 5.) Yet as *empty* a thing as it is; if it were of any *permanency*, it were worthy the better regard. But that that maketh it the *verier vanity* is, that it is a thing ſo *tranſitory*: it ſhall and muſt be *done away*. But *the glory* of the great King of heaven remaineth, and ſhall not (cannot) be *done away* for ever. *The glorious Majeſty of the Lord endureth for ever*, Pſal. 104. If then *that* be *glorious*, much more *this*: but how much more, is more then any tongue can utter, or heart conceive. So that if we look at *God*, we cannot leave out *Glory*.

Act. 25. 23.

Pſal. 104. 31.

2. Neither if we ſpeak of *Glory*, may we leave out *God*, and that is *a fourth Point*. For as no other thing belongeth ſo properly to *God*, as *Glory*; ſo neither doth *Glory* belong ſo properly to any other perſon, as to *God*. The holy Martyr S. *Stephen* therefore calleth him *The God of Glory*. And the holy *Apoſtles*, when they ſpeak of giving him *glory*, do it ſometimes with *the excluſive particle*, *to the only wiſe God*, or (as the words will equally bear it) *only to the wiſe God be glory*: to him, and *only* to him. Yea and *the holy Angels* in that *Anthem* they ſang upon *our Saviours birth*, when they ſhared *heaven* and *earth* their ſeverall portions, allotted us our part in *peace*, and *the good will* of God, but with reſervation of the whole *glory to him*. [*Glory be to God on high, and on earth peace, and towards men good-will.*] It is [a] well and happy for us, if we may enjoy *our own peace*, and his *good-will*, (full little have we *deſerved* either of both; but much rather the contrary,) but we were beſt take heed how we meddle with *his glory*. All other things *he giveth us richly to enjoy*; many a *good gift and perfect giving*. He hath not withheld from us any thing that was his, and uſefull for us, no not his *only begotten Son* excepted (*the beſt gift* that ever was given, and *a pledge* of all the reſt. Eye) and he will give us a kind of *glory* too; (*the Lord will give grace and glory*, Pſal. 84.) and that not a *light one* neither, nor *fading away*, but ſuch as neither eye, nor ear, nor heart of man can comprehend; ſo *maſſie*, and ſo *durable* (*an eternall and exceeding weight of glory*.) But that divine, infinite, incomprehenſible *glory*, that belongeth to him as ſupream *King of Kings*, as his peculiar *Prerogative*, and the choiſeſt flower in *his Crown*: of that he is moſt *jealous*, in that he will brook *no ſharer*. And he hath made known

Luke. 2. 14.

Rom. 16. 27. 1 Tim. 1. 17.

Jam. 1. 17. Pſal. 84. 12.

2 Cor. 4. 17.

[a] *Tibi Domine, tibi maneat gloria illibata: mecum benè agitur ſi pacem habuero.* Bern. in Cant. ſer. 13.

1 Tim. 6. 17.

known to us his royall pleasure in that point, *Esay*, 42. *My glory will I not give to another.* Esay. 42. 8.

7. He will part with none, you see: it seemeth rather *fitibly*, (by the forme of the verbe δοξάζητε) that he looketh for some from us. For what else is it *to glorifie*, but *to make one glorious* by conferring some *glory* upon him, which he had not, (or not in that degree,) before. And to *God* how can that be done? whose [a] *glory* is *perfect*, *essentiall*, and *infinite*: and to what is perfect, much less to what is *infinite*, can nothing be added. What a [b] great admirer of *Virgil* said of him (*tanta Maronis gloria, ut nullius laudibus crescat, nullius vituperatione minuatur*) was but a flaunting *hyperbole*, far beyond the merit of the party he meant it to. But the like speech would be most exquisitely true of him, of whom we now speak; (indeed a ὑπέρβολη rather then an *hyperbole*:) Whose *Glory* is truly such, as all the creatures in the world, should they joyn their whole forces together to do it, could not make it either *more* or *less* then it is.

a- οὐκ ἵνα δὸ ξασθῇ θεὸς, ἀ χάριν ὁ προσεθήσεται τῷ πλήρει, τῷ ϰ) &c. Naz. orat. 34.

b *Macrob.* 1. *Saturn.* 24.

8. We must therefore of necessity forsake the proper signification of the word *Glorifie* (which is to *adde some glory* to another; either *in specie* or *in gradu*, which before he had not:) and understand it in such a sense, as that the thing meant thereby may be feisible. And so [c] *to Glorifie God*, is no more then to *shew forth his glory*: and to manifest to our own consciences and to the world, how highly we praise and esteem *his glory*; and how earnestly we *desire*, and as much as in us lieth, *endeavour* it, that all other men would also with us acknowledge and admire the same, *Sing praise to the honour of his name; make his praise glorious*, Psal. 66. Not make *his essence* to be more *glorious* then it is in it self: but make *his praise* to be more and more *glorious* in the eye and esteem of men; That so *his power, his glory, and mightinesse of his kingdome might be known unto men*; and that men might *ascribe unto the Lord the honour due unto his name*; and that men might *sing in the way of the Lord, that great is the glory of the Lord.* To endeavour by our *thanksgivings, confessions, faith, charity, Obedience, good works*, and *perseverance* in all these, to bring Gods true *religion* and *worship* into request; to win a due *reverence* to his holy *name* and *word*; to beget in others more high and *honourable thoughts* concerning *God* in all those his most eminent attributes of *Wisdome, Power, Justice, Mercy*, and the rest; that is in Scripture language to *glorifie God.*

c *Dominum magnificat, qui domini magnificentiam prædicat.* Eusеb. Emis. hom. 6.

Psal. 66. 1.

--145. 12.

--96. 8.

--138. 5.

9. One thing more from the person of the *Verb*: and then you have all. It is not ἵνα δοξασθῇ, *that God may be glorified*; and so leave it indefinite, and uncertain by whom it should be done: but ἵνα δοξάζητε, *that ye may glorifie him.* *The thing* to be done: and *they* to do it. One would think *the glorious Angels* and *Saints* in heaven were fitter *instruments* for such an employment, then

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we poor *sinfull worms* upon earth. Very true, they *in heaven* are fitter to do it, and it is best done *there*: but there is more need of it *upon earth*; and if it be done *here* (in truth & singlenesse of heart,) it is very well accepted. Poor things, God knoweth, our best *services* are, if God should value them but according to their *weight* and *worth*. But in his *mercy*, (and that through *Christ*,) he graciously accepteth our unfained *desires*, and faithfull *endeavours*, according to that *truth* we have, be it never *so little*: and not according to that *perfection* we want, be it never *so much*. Alas, what is the tinckling of *two little bels* in a Countrey-steeple, or the peoples running to the Towns end, and crying *God save the King*; to adde any *honour* or greatnes to *the Majesty* of a potent Monarch? Yet will a gracious *Prince* take those mean expressions of his *subjects love*, as *an honour* done him: because he readeth therein their *hearty affections* towards him, and he knoweth, that if they knew how to express themselves better; they would. So it is here: It is not *the thing* done, that is looked at so much, as *the heart*. Set that right first: and then be *the performance* what it can be, God is both *pleased* and *honoured* therewithal. *Who so offereth praise glorifieth me*, Psal. 50. That is; so *he commendeth it*; and so *I accept* it.

Psal. 50. 23.

10. You have now all I would say by way of *explication* from these words. The particulars are six. *First* we should propose to our selves some end: therein *Secondly*, look at God: *Thirdly*, that God may have glory: and that he alone may have it; *Fourthly*: *Fifthly*, that something be done for the advancement of his glory: and *Lastly*, that it be done by us. The result from the whole *six* taken together is; That *the Glory of God ought to be the chiefest end, and main scope of all our desires and endeavours*. In whatever we *think*, *say*, *do*, or *suffer* in the whole course of our lives and actions, we should refer all *to this*, look *at this* as the main: Whatsoever become of us and our affairs, that yet *God may be glorified*. *Whether ye eat or drink*, saith S. *Paul*, *or whatsoever else ye do, let all be done to the glory of God*, 1 Cor. 10. He would have us, not only in the performance of *good works* and of necessary duties, to intend *the Glory of God*, (according to that of our Saviour, *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven*:) but even in the use of the *Creatures*, and of all *indifferent things*; in eating, and drinking, in buying and selling, and in all the like actions of common life. In that most absolute *form of prayer*, taught us by Christ himself as the patern and *Canon* of all our prayers, *the glory of God* standeth at *both ends*. When we begin, *the first petition* we are to put up, is, that the Name of God may be *hallowed* and *glorified*: and when we have done, we are to wrap up all in *the conclusion* with this acknowledgment, that to him alone belongeth all the *kingdome*, *the power*, *and the glory for ever and ever*.

1 Cor. 10. 31.

Matth. 5. 16.

11. *The*

11. *The Glory of God*, you see, is to be *the Alpha* and *the Omega* of all our votes and desires. Infinitely therefore to be preferred, not only before *riches*, *honours*, *pleasures*, *friends*, and all the comforts and contentments the World can afford us *in this life*, but even before *life* it self. The blessed *Son of God* so valued it; who laid down his *life* for his *Fathers glory*: and so did many holy *Martyrs* and faithful *servants* of God value it too; who laid down their *lives* for their *Masters Glory*. Nay, let me goe yet higher: infinitely to be preferred, even before the unspeakable joyes of *the life to come*, before the everlasting *salvation* of our own souls. It was not meerly a strain of his *Rhetorick*, to give his brethren (by that *hyperbolical expression*,) the better assurance of his exceeding great love towards them, that our Apostle said before at *Chap.* 9. of this Epistle, that he could wish himself to *be accursed*, to be made an *Anathema*, to be separated and cut off from Christ, for their sakes. Neither yet was it a hasty *inconsiderate speech*, that fell suddenly from him as he was writing (*fervente calamo*;) and as the abortive fruit of a precipitate *over passionate-zeal*, before he had sufficiently consulted his *reason*, whether he should suffer it to pass in *that form* or not, for then doubtless he would have *corrected* himself, and *retracted* it upon his second thoughts; as he did *Acts* 23. when he had inconsiderately *reviled the High-Priest* sitting then in the place of judicature. But he spake it *advisedly*, and upon good deliberation, yea and that upon his *conscience*, ey and upon his *Oath* too, and as in the presence of God: as you may see it ushered in there with a most *solemn asseveration*, as the true real and earnest desire of his heart; *I speak the truth in Christ, I lie not, my conscience bearing me witness in the holy Ghost*. Not that S. *Paul* wished *their salvation* more then *his own*; (understand it not so:) for such *a desire* neither was *possible* nor could be *regular*. Not *possible*, by the law of *Nature*, which cannot but begin at home (a *Omnes sibi melius esse malunt quam alteri:*) Nor *regular*, by the course of *Charity*; which is not *orderly*, if he do not so too. That is not it then but this: That he preferred *the glory of God* before both *his own* salvation, and *theirs*. In so much that, if *Gods glory* should so require (*hoc impossibili supposito:*) he could be content with all his heart, rather to lose his own part in the joyes of heaven, that God might be the more *glorified*, then that God should lose any part of *his glory*, for his salvation.

Rom. 9. 3.

Acts. 23. 5.

Rom. 9. 1.

a *Terent. And.* φιλεῖ δ' ἑαυτῷ πλεῖον ἕκαστος ἢ σέ.

12. And great reason there is, that as his was, so every Christian mans heart should be disposed in like manner: that the bent of his whole *desires* and *endeavours*, (all other things set apart, otherwise then as they serve thereunto) should be *the glory of God*. For first, all men consent in this as an undoubted verity, That that which is *the chiefest good*, ought also to be *the uttermost end*. And that must needs be *the chiefest good*, which Almighty God (who

is *goodneſſe* it ſelf, and beſt knoweth what is *good*,) propoſeth to himſelf as *the End* of all his actions: and that is meerly *his own glory*. All thoſe his high and unconceiveable *acts ad intra*, being *immanent* in himſelf, muſt needs alſo be *terminated* in himſelf. And as for all thoſe his powerfull and *providential acts ad extra*, thoſe I mean which are exerciſed upon and about *the creatures*, and (by reaſon of that their *effluxe* and *emanation*) are made better known to us then the former: if we follow them to their *laſt period*, we ſhall find that they all determine and concentre there. He *made* them, he *preſerveth* them, he *forgiveth* them, he *deſtroyeth* them, he *puniſheth* them, he *rewardeth* them, every other way he ordereth them, and diſpoſeth of them *according to the good pleaſure of his will*, for his own *names ſake*, and for his own *glories ſake*. That ſo his *wiſdome*, and *power*, and *truth*, and *juſtice*, and *mercy*, and all thoſe other his divine excellencies, which we are to *believe* and *admire*, (but may not ſeek to *comprehend*) might be acknowledged, reverenced, and magnified. Thoſe two *great acts* of his moſt ſecret and unſearcheable counſel; then the one whereof there is not any one act more gracious, *the Deſtination* of thoſe that perſevere in *Faith* and *Godlineſſe* to eternall *happineſſe*; nor any one act more full of terrour and aſtoniſhment then the other, the *deſignation* of ſuch as live and die in *Sin* and *Infidelity* without repentance, to *eternall deſtruction*: the ſcriptures in the laſt reſolution referr them wholly to his *Glory*, as the *laſt End*. The glory of his *rich mercy* being moſt reſplendent in *the one*: and the glory of his *juſt ſeverity* in *the other*.

Eph. 1. 5, 6. (concerning the one; the ſcripture ſaith, that he *predeſtinated us to the praiſe of the Glory of his grace*, Eph. 1. Concerning the other;

Prov. 16. 4. *The Lord made all things for himſelf, yea even the wicked for the day of evil*. Prov. 16. He maketh it *his End*: we ſhould make it *ours* too, if but by way of *Conformity*.

13. But he requireth it of us *ſecondly*, as our bounden *Duty*, and by way of *Thankfulneſs*; in acknowledgment of thoſe many favours we have receeived from him. What ever we *have*, nay, what ever we *are*; as at firſt we *had it* all from him, ſo we ſtill *hold it* all of him: and that *jure beneficiario*, as *feudataries*; with reſervation of *ſervices* out of the ſame, to be performed for *the honour* of the donour. Our Apoſtle therefore in our Lords behalf preſſeth us with the nature of *our tenure*, and challengeth this duty from us by *a claim of right*.

1 Cor. 6. 19, 20. *Ye have them of God*, ſaith he, *and ye are not your own: therefore glorifie God in your body and in your ſpirit, which are Gods*. Glorifie him in both, becauſe both are his.

Eccleſ. 1. 7. As *the rivers return again to the place whence they came*, Eccl. 1. they all come from *the Sea*, and they all run into *the Sea* again: So all our ſtore, as it iſſued at firſt from *the fountain of his grace*, ſo ſhould it all fall at laſt into *the Ocean of his Glory*.

Rom. 11. 36. *For of him, and through him, and to him are all things: to him be glory for ever and ever, Amen*.

14. But

14. But say there lay no such obligation upon us, yet *thirdly*, in point of *Wisdom* it would concern us to seek our *Masters Glory*, the benefit whereof would so abundantly redound upon our selves. For (as was touched before,) there accrueth no advantage *to him* thereby: the gain is solely *ours*. By seeking *his glory*, we promote *our own*: and so *by doing him service*, we do upon the point but *serve our selves*. *Doth Job*, doth any man, *serve God for nought?* I speak it not for this purpose, as if we should aime at *Gods glory*, with a farther aime therein at *our own benefit*. For that could be but *a mercenary service* at the best: neither worthy of him, nor becoming us. And besides, the reason should contradict it self: for how could *Gods glory* be our *furthest end*, if we should have *another end* beyond it, for *our selves*? I note it only, to let us see *the exceeding goodnesse* of our gracious Lord and *Master*, and for our better *heartening*, that we faint not in his service, who doth so infallibly *procure our Glory*, whilest we unfainedly *seek his*. And whereof we have a fair and full assurance, and that from his own mouth, and that in as plain and expresse terms, as it is possible for *a promise* to be made, 1 Sam. 2. *Them that honour me, I will honour*. Job. 1. 9. 1 Sam. 2. 30.

15. From *the point* thus confirmed, will arise sundry probable *Inferences*: some whereof I shall propose to you, and those all by way of *admonition*. Since our chief aim ought to be, that in every thing God may have *the Glory* due to his name: beware we *first*, that we do not by base *flattery*, or other too much *reverence* or *obsequiousnesse* give unto any *mortal man*, or other *finite creature* any part of that *Honour*, which is due to *the infinite and immortal* God alone. Not the glory of *Omnipotency*, unto any *power* upon earth, be it never so great; (*God spake once, twice have I heard the same, that power belongeth unto God*, Psal. 62.) Experience sheweth there is *impotency* in them all. Not the Glory of *Infallibility*, to any *judgment*, be it never so clear; nor to any *Judicatory*, be it never so solemn. (*Let God be true, and every man a lyar*, Rom. 3.) Experience sheweth, there is *Errour* and *Partiality* in them all. Not the glory of *Religious worship*, to any *Image, Saint, Angel*, or other *Creature*, though never so blessed and glorious: For God is extremely *jealous* in that particular above all other. (*My glory will I not give to another, neither my praise to graven Images*, Esay, 42.) Experience and reason sheweth, there is some *deficiency* or other in them all. Psal. 62. 11. Rom. 3. 4. Esay 42. 8.

16. Beware we *secondly*, that we do not [a] sacrilegiously *rob God of his honour*, [b] by deriving the least part of it upon our selves. As *Ananias* kept back for his proper use *part of the price* of his land, when he should have brought in all for the Churches use. Like [c] *crafty Stewards*, that enrich themselves by lessening their *Lords fines*: or *untrusty Servants*, that turn some of their *Masters goods*

a--*sacrilegus invasor gloriæ tuæ.* Bern. in Cant. ser. 13.
b--σφετερίζεσθαι τὴν τοῦ θεοῦ δόξαν. Chrys. in 1 Tim. ser. 3. Act. 5. 3.
c *Et qui dispensat, frangit sibi.* Juvenal. satyr. 7.

into money, and then put the money into their own purſes. *Non nobis Domine, non nobis*, ſaith *Dawid*, Pſal. 115. *Not unto us, O Lord, not unto us, but to thy name be the praiſe.* He repeateth it *twice*, that he might diſclaim it *wholly*; and waſh his hands of it ſo clearly, that not any of it might [d] ſtick to his fingers: as who ſay, *By no means, to us.* Our bleſſed Lord himſelf *Chriſt Jeſus*, who was the very *brightneſſe* and expreſs image *of his Fathers glory*, and (*without robbery*) of equal and *coeternal glory* with him: yet, as he was man he did not *glorify himſelf*; nay, (let me ſay more) having taken upon him *the form of a Servant*, he durſt not *ſeek his own glory*, but the glory of his Father that ſent him. We uſe to call it *vain-glory*, when a man ſeeketh his *own glory* unduly or inordinately; and rightly we ſo term it: for *Vanity* is next akin to *nothing*; and ſuch *glory* is no better, if *Solomon* may be judge. *For men to ſeek their own glory, is not glory*, Prov. 25.

17. But, though we may not ſeek to *put any glory* upon our ſelves: yet if others will needs *put it* upon us unſought for; may we not *admit* it? may we not *take* it, when it is *given* us? No, that you may not neither. Beware of that therefore *thirdly*. It is a [a] "ſtrong temptation, I grant, to our proud mindes: but that ma-"deth it nothing *the leſſe*, it rendereth it rather *the more dangerous*. For what hath any man to do, to *beſtow* what is none of *his*? And if we know they have no right to *give it*, ſure we are greatly to blame, if we [b] *take it*. —Καὶ ὁ λαμβάνων ὁμοίως ὁ κλέπτης. He that *receiveth* ſtollen goods, is not much leſs guilty then he that *ſtole* them. It did not any thing at all either excuſe *Herod* from *guilt*, or exempt him from *puniſhment*, that he did no more *but admit* thoſe ſhouts and acclamations, wherewith the people ſo magnified his eloquence (*It is the voice of God, and not of man.*) Great ones had need take heed how they *liſten too much* to thoſe that *wage them too much*. Becauſe he did not ſome way or other ſhew himſelf *diſpleaſed* with thoſe *flatterers*, (not chaſtening them ſo much as with a *frown*,) nor tranſmit *the glory* they caſt upon him higher, & where it was of right due: he ſtandeth convicted and condemned upon record, for *not giving god the glory*, Acts. 12. Marvel not that one of Gods *holy Angels* was ſo ready to do execution upon him there for that fault: when you finde another of thoſe *Holy Angels* ſo very ſhy in a caſe of that nature. Who, when *John fell at his feet*, with the intent to *worſhip* him, timely and ſeverely forbad him, ὅρα μὴ, *ſee thou do it not* at any hand; I am but thy *fellow ſervant*: that honour belongeth to our *Maſter* onely, and not to me; *worſhip God*. And how did *Paul* and *Barnabas* beſtir themſelves at *Lyſtra*, when the people began to *deifie* them, and were preparing *Oxen and Garlands* to ſacrifice to them? As ſoon as ever they heard of it, in token of grief and deteſtation, *they rent their cloathes*, and in all haſte *ran in among the people crying out, Sirs*, what do you mean?

Pſal. 115. 1.

d *-fidelis famulus es, ſi de multâ gloriâ domini tui --tranſeunte per te, nil tuis manibus adhærere contingat.* Bernard. in Cant. Serm. 13.

Heb. 1. 3. Phil. 2. 6, 7. Heb. 5. 5. John 8. 50. Prov. 25. 27.

a *Fortè grave non eſt, gloriam & honorem non petere; ſed valdè grave eſt non eum ſuſcipere cum offertur.* Greg. hom. 7. in Evang.

b *--non modo non ipſe ſibi accipere gloriam --ſed nec ab alio quidem recipere oblatam.* Bern. in Qui habet. Serm. 14.

Acts. 12. 22. --23.

Rev. 22. 8. 9.

Acts. 14. 11. ---15.

mean? *Why do you thus?* Miſtake not your ſelves, nor us. Neither are we *Jupiter* and *Mercury*, as you ſuppoſe: neither, if we were, are *Jupiter* and *Mercury* Gods: but we *men, ſubject to like paſſions* (both of *ſin* and *miſery*) with you; and they but *Idols* and *Vanity*.

18. There is yet a *fourth* thing, whereof I cannot but intreat you to be exceeding wary, abovē all the reſt. Not that it is *worſe*, (nor perhaps ſimply *ſo ill*) as ſome of thoſe afore-named: but that it is in ſome reſpects *more dangerous*; as being for the moſt part leſs ſuſpected then they, and not altogether ſo eaſie to be diſcerned, as they. And that is this, That we beware by all means we do not indeed manage our *own quarrels*, whileſt we pretend to ſtand for *the glory of God*. Is it not enough for us, to *doat upon* our own *wild fancies*, as *Pigmalion* did upon the *image* himſelf had carved? Enough, when we have embraced ſome *fond conceipt* upon weak grounds through ignorance or prejudice, to *contend* with ſome acrimony for it? Enough, having perhaps over-ſhot our ſelves in ſome *ſpeech* or *action* raſhly, to ſet our ſelves to *maintain* it for our credits ſake, when our hearts can tell us all was not right; but we muſt needs draw in *God*, and make him *a party* in the buſineſs: as if *the cauſe* were *his*, as in all we had ſaid or done, we had ſought nothing more then *him* and *his glory*, nothing leſs then *our ſelves* and our own *intereſt*? Alas what a pity it is, nay what a ſhame, that *Conſcience, Religion, the honour of God*, and the vindicating of *his glory*, ſhould be made a ſtale to *diſloyalty, ſacriledge, ſedition, faction, or private revenge*? Yet ſo it is daily: and ſo it ever was, and ſo it ever will be, more or leſs, whileſt the World ſtandeth. *In nomine domini*, you know the old ſaying: and what a world of *errours* and *miſchiefs* men have been led into, under that "*notion*. Thoſe words are uſed *pro forma*, and ſet in the beginning "of *the inſtrument*: when all that followeth after in the whole "writing, contain nothing but *our own Wills*. Time was, when they that killed the Apoſtles, *thought they did God* a peice of *good ſervice* in it: and when our Apoſtle before his converſion *made havock of the Church*, it was the zeal of *Gods glory* that ſo bemadded him: *Concerning zeal perſecuting the Church.*) And neither of theſe, I take it, a *pretended* zeal, but true and real: that is to ſay, not *counterfeit*, though *erroneous*.

John. 16. 2.

Phil. 3. 6

19. But as in all *Monopolies*, there is a pretenſion of ſome *common good* held forth, to make them *paſſable*: when as in moſt of them it may be there is no good at all intended to *the publick*, but *private lucre* onely; or at the beſt, together with ſome little good to *the publick*, ſuch an appearance withall of *private intereſt* over-ballancing it, as that wiſe men juſtly fear, they will prove rather *miſchievous*, then *beneficiall*, taken in the whole lump. So doubtleſs many times *zeal of gods glory* is unconſcionably pretended: where either it is not at all, but in ſhew; or at leaſtwiſe mingled

mingled with ſuch a ſtrong infuſion of corrupt *partiality* and *ſelf-ſeeking*, as ſowreth it extremely, and rendreth it very inexcuſable. "How did *the Phariſees* and other *Jews* juggle with the poor man "that had been *born blind*, *Joh. 9.* ſeeking to work upon him with "fair words and pretences, (*Give God the praiſe* &c.) when at "the ſame inſtant they did moſt wickedly endeavour to obſcure the "*Glory* of that miraculous cure, which *Chriſt* had wrought upon "him, in giving him his ſight?

Joh. 9. 25.

20. It were no hard matter, if *the time* would ſuffer, (or indeed if *the times* would ſuffer,) to ſet before you variety of inſtances, even unto ſatiety. But I ſhall only give you a taſte in two; both concerning *matters Eccleſiaſticall*: the one in point of *Government*, the other of *Worſhip*. For *Church-Government*, who knoweth not on the one ſide, how in ſome former ages *one man*, taking the advantage of every opportunity (whereof the ambitions and factions of *Princes* and *Biſhops* in every age afforded good ſtore) to lift up himſelf ſtill higher and higher, hath perked himſelf up at length *in the Temple of God*, there bearing himſelf *as God*, or *a vice-god* at leaſt: ſtretching his *Dioceſs* over the whole world, and challenging *a Monarchical ſuperintendency* over the univerſall Church of Chriſt, as *Oecumenical paſtour*, or Chriſts *Vicar-general* upon earth? And who ſeeth not on the other ſide, how buſie ſome ſpirits have been in this laſt age and a very little before, to draw all down to ſuch *a Democraticall parity*, (for ſuch indeed it is, and not *Ariſtocraticall*, as they would fain have the world believe it to be) as was never practiſed, nor, (for any thing appeareth in the ancient hiſtories and monuments of the Church) ever ſo much as heard of, in any ſerled Church in *Aſia*, *Europe*, or *Africa*, for fifteen hundred years together? Both ſides pretend from *Scripture*; and for *the glory of God*, both: and that with *equal confidence*, and (for ought I know) upon *equal grounds*; that is, to ſpeak plain, *no grounds* at all for either. For no man yet on either ſide hath been able to make it ſufficiently appear from clear evidence of *Scripture* or *Reaſon*, that it is the pleaſure of God *to be glorified* by either of thoſe *new deviſes*.

21. Likewiſe in point of *publick worſhip*. How juſt *the blame* is on either ſide, I diſpute not: that is not now the buſineſs. But ſome have been *blamed* for bringing into the Church *new forms* "and *Ceremonies*; or (which is all one in the apprehenſions of "men that conſider not much, and ſo is liable to the ſame cen-"ſure) for *reviving old ones*, but long *diſ-uſed* and forgotten: and other-ſome have been blamed for ſeeking to ſtrip her both of *old* and *new*, and to leave her ſtark naked of all her *ornaments* and outward *formalities*. In this caſe alſo, as in the former, *the glory of God* is pretended on both ſides. Thoſe thinking their way maketh moſt for the *honour of God*, as adding *decency* and *ſolemnity* to his ſervice:

A ſervice: and theſe theirs, as better ſuiting with *the ſimplicity of the Goſpel.*

22. Me thinks, (*duſt and aſhes* that we are,) we ſhould tremble to make ſo bold with *the glory* of the great God of heaven and earth, which is the moſt ſacred thing in the world, as to engage it in *our quarrels*, and to make it ſerve to *our humours* or *ends*, when and how we liſt. Were it not a lamentable caſe, if it ſhould ever come to that, that *Religion* ſhould lye *at the top*, where *avarice*, *ambition*, or *ſacrilege* lye *at the bottome*; and perhaps *malice*, *partiality*, *oppreſſion*, *murther*, ſome wicked luſt or other, in the midſt? Yet is not any of this impoſſible to be: yea, rather ſcarce poſſible to be avoided, ſo long as we dare take upon us, out of the furiouſneſſe of our *ſpirits*, and the raſhneſs of a *diſtempered zeal*, to be *wiſer* and *holier* then God would have us: I mean in the determining of his *glory* according to *our fancies*; where we have no clear texts of *Scripture* to aſſure us, that *the Glory of God* is ſo much concerned in theſe or thoſe particulars, that we ſo eagerly contend for. Nay, when there ſeem to be clear Texts of Scripture, to aſſure us rather of the contrary, and that *the Glory of God* doth not conſiſt therein, but in things of a higher nature. *For the* Rom. 14. 17.
C *Kingdom of God is not meat and drink*, ſaith the Apoſtle in the next former Chapter, It conſiſteth not in this, whether ſuch or ſuch *meats* may be eaten or not: for neither if *we eate*, nor if *we eate not*, are we much either *the better* or *the worſe* for that. But the 1 Cor. 8. 8.
kingdome of God is *righteouſneſſe, and peace, and joy in the holy Ghoſt*. It conſiſteth in the exerciſe of *holy graces*, and the conſcionable performance of unqueſtioned *duties*. Sincere *confeſſion of ſin* proceeding from an humble and contrite heart; *conſtancy* in profeſſing *the true faith* of Chriſt; *patience* in ſuffering adverſity; exemplary *obedience* to the holy laws of God; fruitfulneſs in *good works*:
D theſe, theſe are things wherein God expecteth to be *glorified* by us. But as for *meats* and *drinks* and all other *indifferent things*, in as much as they have no intrinſecal moral, either *good* or *evill* in them, but are *good* or *evill* only according as they are uſed well or ill; *the glory of God* is not at all concerned in the uſing or not uſing of them, otherwiſe then as our *Faith*, or *Temperance*, or *Obedience*, or *Charity*, or other like Chriſtian *grace* or *vertue* is exerciſed, or evidenced thereby.

23. I have now done with *the firſt* thing, and of the moſt important conſideration, propoſed from the Text: to wit, *the End*
E it ſelf, *the Glory of God*. The amplifications follow: the former whereof containeth a deſcription of the party to be glorified. *That ye may glorifie God*. If it be demanded, which God? *For* 1 Cor. 8. 5.
there be Gods many, and Lords many. It is anſwered in the Text, (*God even the Father of our Lord Jeſus Chriſt.*) Of which title there may be ſundry *reaſons* given: ſome more *generall*, why it is uſed *at*

all

all: ſome more *ſpeciall*, why it ſhould be uſed *here*. *Firſt*, this is *Stylo novo*: never found in *the Old Teſtament*; but very often in *the New*. (*For this cauſe I bow my knees to the Father of our Lord Jeſus Chriſt*, Epheſ. 3. *The God and Father of our Lord Jeſus Chriſt knoweth that I lie not*, 2 Cor. 11. *Bleſſed be God, even the Father of our Lord Jeſus Chriſt*, 1 Pet. 1.) As the *old Covenant* ceaſed upon the bringing in of *a new* and better *Covenant*: ſo there was a ceſſation of *the old ſtyle*, upon the bringing in of this *new* and better *ſtyle*. The old ran thus, *The God of Abraham, the God of Iſaac, and the God of Jacob*: proclaimed by God himſelf, when he was about to *deliver* the poſterity of thoſe three godly *Patriarchs* from *the bondage of Egypt*. But having now vouchſafed unto his people a far more glorious *deliverance* then that, from a far more *grievous bondage* then that, (from under *Sin, Satan, Death, Hell*, and *the Law*,) whereof that of *Egypt* was but a ſhadow and type; he hath quitted *that ſtyle*, and now expecteth to be *glorified* by this moſt ſweet and bleſſed Name, *The Father of our Lord Jeſus Chriſt*. Exchanging the name of God, a name of greater *diſtance* and *terrour*; into the Name of *Father*, a name of more *neerneſs* and *indulgence*: And taking the additional title or denomination, not from *the parties delivered*, (as before,) who were his *faithfull ſervants* indeed, yet but *ſervants*: but from *the perſon delivering*, his only begotten and only *beloved* Son. It is ſtill *the Evangelicall ſtyle*.

Epheſ. 3. 14. 2 Cor. 11. 31. 1 Pet. 1.

Exod. 3. 15.

24. *Secondly*, this *ſtyle* putteth a difference between *the true God* of Heaven and Earth, whom only we are to *glorifie*; and all other falſe and imaginary *titular Gods*, to whom we owe nothing but ſcorn and deteſtation. The Pagans had *ſcores, hundreds*, (ſome have reckoned *thouſands*) of Gods; all of their own making. Every *Nation*, every *City*, yea almoſt every *Houſe* had their ſeverall *Gods or Godlings*; *Deos tepicos*; *Gods many, and Lords many*. But *to us*, ſaith our Apoſtle, (to us Chriſtians,) *there is but one God the Father, and one Lord Jeſus Chriſt*, his Son. This is *Deus Chriſtianorum*. If either you *hope* as Chriſtians to *receive grace* from that God, that alone *can give it*; or *mean* as Chriſtians to *give glory* to that God, that alone *ought to have it*: this, this is he, and none other; *God even the Father of our Lord Jeſus Chriſt*. It is a *ſtyle of diſtinction*.

1 Cor. 8. 6.

25. Theſe *two Reaſons* are *general*. There are *two* other *more ſpeciall*; for the uſe of it *here*: in reſpect of ſome congruity it hath with *the matter* or *method* of the Apoſtles preſent diſcourſe. For *Firſt*, it might be done with reference to that *Argument*, which he had ſo lately preſſed, and whereof alſo he had given a touch immediately before in the next *former verſe*, and which he alſo reſumed again, in the next *following verſe*; drawn from *the example of Chriſt*. That ſince *Chriſt*, in receiving us, and condeſcending to our weakneſſes, did aim at his *Fathers glory*: ſo we alſo ſhould aim

aim at *the same end*, by treading in *the same steps*. We cannot better *glorifie God the Father of our Lord Jesus Christ*, then by *receiving one another* into our charity, care, and mutuall support, as *Jesus Christ also received us to the glory* of his heavenly *Father*.

26. *Secondly*, since we cannot rightly *glorifie God*, unless we so conceive him as *our Father*, (*If I be a Father, where is mine honour?* Mal. 1. *That they may see your good works, and glorifie your Father which is in heaven*, Mat. 5.) it may be the Apostle would have us take knowledge how we came to have a right to our *son-ship*; and for that end might use *the title* here given, to intimate to us upon what ground it is, that we have leave to make so bold with our great *Lord and Master*, as to call him our *Father*: even no other but this, because he is *the Father of our Lord Jesus Christ*. Jesus Christ is the only Son of God by *nature* and *generation*: and through him onely it is, that we are made the Sons of God by *grace* and *adoption*. (*As many as received him, to them he gave power to be made the sons of God*, John 1.) If we be the sons of God, we are *made* so: but he is the Son of God, *not made*, *nor created*, *but begotten*. *I go to my Father, and to your Father*, saith he himself, John 20. *Mine* first: and then, and therefore, *yours* also. He is *medium unionis*: like *the corner stone*, wherein both sides of the building unite; or like *the ladder*, whereon *Jacob* saw *Angels ascending and descending*. All entercourse, 'twixt *Heaven* and *Earth*, *God* and *Man*, is in and through him. If any *grace* come *from God* to us, it is by *Christ*: If any *glory* come *from us* to God, it is by *Christ* too. (*Unto him be glory in the Church by Christ Jesus*, Ephes. 3.) And this shall suffice to have spoken concerning *the former amplification*: briefly, because it seemeth not to conduce so much, nor so nearly to the Apostles *main scope* here, as doth that other, which now followeth; respecting *the manner*. [*With one mind and with one mouth.*]

27. Wherein, omitting (for brevities sake) such advantages, as from the words ὑμνῶμεν and ἐν ἑνὶ στόματι, might be raised for farther enlargement: observe *first*, that whereas he nameth *two instruments* where with we are to *glorifie God*, the one inward (*the minde*,) the other outward (*the mouth*:) he nameth the inward first. *The minde* must be first, and before the mouth, in this service. Else we shall incur that reproof in the Prophet *Esay*, as well as the *Pharisees* did, to whom our Saviour applyeth it in the Gospel (*This people draweth near me with their mouth, and honoureth me with their lips: but their hearts have they removed far from me.*) On that other in *Jeremy* 12, in words not much unlike, *Thou art near in their mouth, but far from their reins*. *David* calleth his tongue *his glory*, Psalm 108. for this reason (as I conceive) among others, because the chiefest employment he had for it, was to *glorifie God* with it. But if when his *tongue* was so employed, his *minde* had not gone with it; if he had not roused up *himself*, that is, his heart

Mal. 1. 6. Matth. 5. 16.

John. 1. 12.

Athanas. in Symbolo. John. 20. 17.

Gen. 28. 12.

Ephes. 3. 21.

Esay 29. 13. Matth. 15. 8.

Jer. 21. 2.

ὁ νοῦς ὁ ἄνθρωπος. Plato

and his minde, (for *the minde*, that's *the man*) as well as his *tongue* (*Awake my glory, awake Lute and Harpe, I my self will awake right early*:) the best musick of his *tongue*, with Lute and Harp to boot, had been no better, then *sounding brass*, or *a tinckling Cymbal*. God is νεφρῶν ἐξεταστὴς, *an exact critick* in spelling and examining *the thoughts of our hearts* most accurately. He *mindeth us*, how we *minde him* in all our services. And will no more take himself to be *honored* by us, when we cry *Lord, Lord*, or (as the Pharisee) *God I thank thee*; if our *mindes* the while be aloof off, hankering after *the world*, or our own *base lusts*: then Christ took himself to be *honored* by the souldiers, that put a *reed* into his hand instead of a *Scepter*; and bowed the knee before him, saying, *Haile King of the Jews*, and then presently *spit* upon him, and *smote* him on the head. Let us be sure then, if we mean God should have *any glory* from us, in all our addresses and services to take *our minds* along with us.

Pſal. 108. 2.

Heb. 4. 12.

Mat. 7. 21. Luke. 18. 11.

Matth. 27. 29. 30.

28. But then observe *secondly*, that though the *minde* is to go first, yet *the mouth* must bear a part too. We may not think we *glorifie God* sufficiently, *if with the heart we believe* in him, unless *with the mouth* also we be ready to *confesse him*. *David* therefore professeth very often in the *Psalmes*, that he would performe his services to God with his *mouth* and *lips*. (*Open thou my lips, and my mouth shall shew thy praise. My soul shall be satisfied as it were with marrow and fatnesse, whilest my tongue praiseth thee with joyfull lips,*) and in many other places. Nor indeed can it be otherwise; for if *the inward* parts be right set, *the outward* will follow of themselves. *A full heart* cannot but *overflow*, when time serveth, out of its own abundance: and if there be much *heat* there, it will break out at *the lips*. *My heart was hot within*, saith David, *and whiles I was musing, the fire kindled, and at last I spake with my tongue*, Pſal. 39. And in another Pſalm, as his heart was busie *inditing of a good matter*, his tongue was as *the pen of a ready writer*, to take it as fast as his heart could dictate it. *Heart* and *Tongue*, *Minde* and *Mouth*, both must joyne together, and if there be *any thing else* in us besides, that can contribute any furtherance to the worke, *it must in* too; and all little enough, to *glorifie* our Maker.

Rom. 10. 10.

Pſal. 51. 15. --63. 5.

Pſal. 39. 4.

--45. 1.

29. Observe *thirdly* and principally, (for the weight of *the Amplification* lieth most there,) that God is much *glorified* by *unity* peace and concord. This *observation* ariseth clearly from *the main scope* of the words. He had *exhorted* them at large, to study *to be like minded*: and he *prayeth* in the verse next before, that God would grant them so to be. Why so, might one say, or to what end all this? Even for this end, saith he, *that ye may with one mind, and with one mouth glorifie God*. Which argument were of very little force, if unanimity and *like-mindedness* were not a thing very very subservient to *Gods glory*. What an *honour* is it to *the*

God

God of Iſrael, when *all Iſrael* commeth in *as one man* to doe him worſhip! God hath beſtowed *gifts* upon his Church, and diſpoſed *the perſons* therein into ſeveral *ranks, adminiſtrations*, and *offices*, with admirable *variety*. Not that they ſhould *jarr* and *claſh* one againſt another, and pull every one from other what they can for themſelves: for that would ſoon bring all to *confuſion* firſt, and then to *deſtruction*. But that each ſhould *ſuſtain* other, and *mutually ſupply* out of their ſeverall ſtores *the wants* each of other, for the better preſervation of *the whole*, and the more comfort of *the ſeveral parts*. As *the variety* of inſtrument and voyces, is ſo far from hindering *the muſick*, that it maketh it up: (for what elſe is *muſical harmony*, but *concordia diſcors*, variety in conſort?) *the muſick* could not be either ſo *full*, or *delightful* without ſome *variety*. But then care muſt be had of *two* things, *firſt*, that *the inſtruments* be well *in tune* (not onely each within it ſelf, but well *tuned* alſo one to another:) and *then* that *the miniſtrels* agree to play the ſame leſſon. 1 Cor. 12. 4--6

30. If either of theſe be wanting, all *the muſick* is marred. For *the tuning*; if any one ſingle *ſtring*, of any one ſingle *inſtrument* in the whole conſort ſhould be *out of tune*, though but a little (ſay it be no more difference then a *flat* and a *ſharp*) *aures eruditæ fere non poſſent*. Any thing that is tolerable will paſſe among *country people*: but *the leaſt diſcord* in the world will offend *a choice and delicate eare*. But if it ſhould be very much out of tune; it would be harſh, and grate even *a thick* and *vulgar ear*. But ſay all *the inſtruments* ſhould be perfectly *well tuned*; yet if *the men* ſhould not agree what to play, but one would have a grave *Pavane*, another a nimbler *Galliard*, a third ſome friſking toy or *Jigg*, and then all of them ſhould be *wilfull*, none yield to his fellow, but every one ſcrape on *his own tune* as loud as he could: what a hideous hatefull noiſe may you imagine would ſuch *a meſs of muſick* be? No leſs *odious* to God, and equally *grievous* to every godly man it is, when ſuch *voices* as theſe are heard in the Church; *I am of Paul, and I of Cephas, and I of Apollo*. When (as it is now growen with us) one *Pamphleter* muſt have *the Church* governed after *this* faſhion, another after *that*. Twenty ſeverall *models* and platforms of *government*: juſt as one of our own Poets (of good note in his time) hath long ſince deſcribed *Errours Children*; a numerous brood, but never a one like other; ſaving only in this, that they were all *ill favoured* alike. And theſe *Models printed*, and *publiſhed* to the world, and diſperſed through all parts of the kingdome, and *ecchoed in the pulpits*; to the manifeſt *diſhonour of God*, the deep *ſcandal of the reformed Religion*, and eternal *infamy* both of our *Church and State*, and God knoweth what other ſad and deſperate conſequents in future; if ſome ſpeedy and effectual courſe be not taken to repreſs the unſufferable *licenciouſneſs* both of our *Preſſes* and *Pulpits*. 1 Cor. 1. 11.

a *Spenſer* in Fairy Queen. *Diſcolor* (Superſtitio) *ſed ubique decolor*. Lipſ. 1. Monit. et. Ex Pol. 3.

31. But I will repreſs my ſelf howſoever. *Indignation*, though juſt, may carry a man into *a digreſſion*, ere he be aware: though I do not perceive, that I have yet *digreſſed* very much. To return therefore; As I have heard thoſe words of *the laſt Pſalm* read monthly in our Churches, (*Praiſe him upon the well-tuned Cymbals, praiſe him upon the loud Cymbals:*) it hath often come into my thoughts, that when we intend to *glorifie God* with our *Cymbals*, it ſhould not be our only care to have them *loud* enough; but our firſt care ſhould be to have them *well-tuned*: elſe, the lowder, the worſe. *Zeal* doth very well: there is great, yea neceſſary uſe of it, in every part of Gods ſervice. The *Cymbal* will be *flat*; it will have no *life*, nor *ſpirit* in it: it will not be *loud* enough without it. But if meekneſs, peaceableneſs, and moderation, do not firſt put the *Cymbal* into good *tune*: the *loudneſs* will but make it the more *ungraceful* in the player, the more *ungrateful* to the hearer.

Pſal. 150. 5.

32. But I will purſue this *Metaphor* no further. There is an other *Metaphor* alſo much uſed by our Apoſtle: that of *Edification*. He would have *all things* in the Church *done to edifying*. And if you will take the pains to examine it, you ſhall find that moſt times where he ſpeaketh of *glorifying God*, he doth it with reference to *Edification*; and moſt times where he ſpeaketh of *Edifying*, he doth it with reference to thoſe mutual reſpects and *charitable offices*, whereby we apply our ſelves to our brethren for the maintenance of *peace* and *unity*. That paſſage (for example) before mentioned, and of all other the moſt obvious in this argument (*Whether ye eat or drink, or whatſoever elſe ye do, let all be done to the Glory of God*) is meant eſpecially in the caſe of *brotherly condeſcenſion*, in yielding ſomewhat to *the infirmities* of our brethren for charities ſake, where in godly wiſdom we ſhall ſee it expedient ſo to do, for *theirs*, our *own*, or *the common good*: as it is evident from the whole frame of his diſcourſe there. And ſo it is here alſo: He ſpeaketh of *bearing the infirmities* of our weaker brethren, verſ. 1. of *not pleaſing our ſelves*, but each man *pleaſing his brother for his good unto edification*, verſ. 2. of *receiving one another*; by Chriſts example, verſ. 7. And he cometh in among with this *votive prayer*, that God would grant them to be *like-minded one unto another*; that ſo by their unanimity they might *glorifie God*. That is, that their *like-mindedneſs* might ſerve to *Gods glory*, in the *edification* of their brethren.

1 Cor. 14. 25.

1 Cor. 10. 31.

33. Now if that which beſt *edifieth the Church*, do alſo moſt *glorifie God*, (as theſe and the like paſſages ſeem to import;) then certainly not by many things is God more *glorified*, then by *Peace*, *Love*, and *Concord*: ſith few things *edifie* more then theſe do. As to the uſe of *Edification*, *Knowledge* (that ſeemeth to be all in all with ſome,) is very little or nothing in compariſon; or but a puffe to *Charity*. It may *ſwell*, look big, and make a ſhew: but *Charity* doth the deed. S. *Paul* was *a wiſe Maſter-builder*, and knew what

1 Cor. 8. 1. --1. 10.

A what belonged to the work as well as another: and he when he ſpeaketh of *compacting the Church* into *a building*, mentioneth *the edifying of it ſelf in love*, Eph. 4. It hath been my hap heretofore more then once, yet both times led thereunto by *the Texts*, to inſiſt ſomewhat upon this *Metaphor*: which maketh me the unwillinger to dwell upon it *the third time*. Yet ſith it appeareth to have been of ſo frequent and familiar uſe with *our Apoſtle*, and is withall ſo pertinent both to the proceſs of his *diſcourſe* in this place, and to *the buſineſs* now in hand: I cannot but deſire to preſs it a little farther and that in *two reſpects* eſpecially, and both of them very conſiderable B in *building*: to wit, *Diſpatch* and *Strength*.

Eph. 4. 16.

34. For *Diſpatch* firſt. No man that goeth about *a building*, but would willingly *get it up* as faſt as he can, without any *delay* or *let*, more then needs muſt. Now where the workmen, and labourers (*layers*, *fillers*, *ſervers*, and the reſt) *agree* fairly, firſt to do *every man* what belongeth to him in his *own office*, and then to further *every one another* in theirs: the work goeth on, and getteth up apace. But if they once begin to *fall out* one with another: then are they ready to *hinder* and to *croſs* one another; and then the work ſtandeth. When one of them hath *layed a courſe* in C the wall, up ſteppeth another, and *pulleth the ſtones* all aſunder, and *throweth them down*: One ſaith, *it ſhall be thus*; another ſtarteth up and ſweareth *it ſhall not be ſo*, but thus; and then they grow to *hot words*, and from words to *blowes*, and ſo inſtead of *pointing* the wall, fall a thruſting their *trowels* in one anothers faces: How ſhould the work go on an end now, think you, with any good expedition? *When one buildeth and another pulleth down, what profit have they then but labour?* ſaith the wiſe ſon of *Sirac*, *Eccleſ.* 34. A great deal of *noiſe*, and a great deal of *buſtle*: but little *work* done. It is even ſo in all other things: *diſtraction* ever hindereth *buſineſs*. *The* D *veſſel* muſt needs *move ſlowly*, when ſome of them that ſweat at *the Oare*, ply with all the ſtrength they have to thruſt her *Eaſtward*, and other ſome of them, ply as hard to drive her *Weſt-ward*.

Sirac. 34. 23.

35. Nor is it otherwiſe in *the Church* and *Common-wealth*. When [a] *Superiours rule* with moderation, *Inferiours obey* with chearfulneſs, all men (keeping themſelves within their own *ranks* and *ſtations*) bend themſelves with their utmoſt diligence to advance *the publick welfare*: the work commonly riſeth apace, and proſpereth in their hands. But if they that *work above*, ſhall ſtrive only how to extend *their Power*; and they that *work below* ſhall ſtrive as much, how to enlarge their *Liberty*; the one to *impoſe*, the other to *refuſe*, what they liſt: If *thoſe* ſhall hold them ſtiffly at this point, *We may do it, and therefore we will do it*; and *theſe* as ſtiffly at this; *We may chuſe, and therefore we will not do it*; when ſhall they meet? where is that συγκατάβασις, that *yielding* and *condeſcenſion* the Apoſtle ſo often requireth? It were a bleſſed thing, (and till it be ſo in ſome

a--*humiliter ſubeſſe, & utiliter præſſe: obedire ſponte; & imperare diſcretè.* Bern. Par. ſer. 56.

ſome meaſure, *the building* will never riſe to purpoſe,) if men would look, not ſo much at their *power*, what they *may do*; or at their *liberty*, what they may *not do*, ſo to ſerve their own *turns, humours*, or *ends*: as how to uſe both *power*, *liberty*, with all due ſobriety and charity, to *the glory of God* in the *good of others*. If we could once grow to that, *not to look every one on his own things, but*
Phil. 2. 4. *every man alſo on the things of others*, as S. *Paul* elſewhere exhorteth: then ſhould we alſo agree *with one minde* and heart to follow *the work* cloſe, till we had got it up. That for *diſpatch*.

36. But *haſte maketh waſte*, we ſay. It doth ſo: and *in building* as much as in any thing. It were good wiſdome therefore to bring on the work ſo, as to make it *ſtrong* withall: leſt if we make *falſe work* for quicker *diſpatch*, we repent our *over-haſty building* by leiſure. To rid us of that fear; know *ſecondly*, that unity and concord ſerveth for *ſtrength* too, as well as *diſpatch*. Evermore *virtus unita fortior*: but diviſion weakneth. *A houſe divided againſt*
Matth. 12. 25. *it ſelf cannot ſtand*: and *the wall* muſt needs be hollow and looſe, where the ſtones *ſtand off* one from another, and *couch* not cloſe. Now brotherly love and *unity* is it, that *bindeth* all faſt; ſo making of *looſe heaps* one *entire piece*. *I beſeech you brethren* (ſaith the
1 Cor. 1. 10. Apoſtle) *that there be no diviſions among you, but that ye be perfectly joined together in the ſame mind, and in the ſame judgment*, 1 Cor. 1. *Like-mindedneſs*, you ſee, is the thing that *joyneth* all together: and in the *well joyning* conſiſteth *the ſtrength* of any ſtructure. In *Epheſ.*
Epheſ. 4. 3. 4. therefore he ſpeaketh of *the bond of peace*: and in *Coloſ.* 3. he
Col. 3. 14. calleth love *the bond of perfectneſs*.

37. In *Phil.* 1. he hath another expreſſion, which alſo notably
Phil. 1 27. confirmeth the ſame truth. *That I may hear*, ſaith he, *of your affairs, that ye ſtand faſt in one ſpirit, with one minde*. They never *ſtand* ſo *faſt*, as when they are of *one minde*. There is a *Greek word* ſometimes uſed in the New Teſtament (ἀκαταστασία is the word) which is commonly tranſlated *confuſion*, and ſometimes *tumult*. Not unfitly for the ſenſe, either: but in the literal notation it importeth a kinde of *unſtableneſs* rather, or *unſetledneſs*; when a thing doth not *ſtand faſt*, but ſhaketh and tottereth, and is in danger of *falling*. And this S. *Paul* oppoſeth to *peace*, 1 Cor. 14. *God is not*
1 Cor. 14. 33. *the author* (ἀκαταστασίας) *of confuſion*, or unſtableneſs, *but of peace*: By that very oppoſition intimating, that it is moſtly *for want of peace*, that things do not *ſtand faſt*, but are ready *to fall* into diſorder and confuſion. S. *James* ſpeaketh out, what S. *Paul* but intimateth, and telleth us plainly, that this ἀκαταστασία is the effect of
James. 3. 16. *diſcord*, and that *contention* is the Mother of *confuſion*. *For where envying and ſtrife is*, ſaith he, *there is*, ἀκαταστασία, inconſtancy, unſetledneſs, *confuſion and every evill work*. The builders make very *ill work*, where the *building* is not like to *ſtand*, but threatneth *ruine*, and is ready to drop down again, by that it be well up. And

yet

A yet ſuch *ill work* doth *envying* and *ſtrife* ever make: it is *concord* only and *unity* that maketh *good work*, and buildeth *ſtrong*. Let *Jeruſalem* be built, *as a City at unity in it ſelf*: and *Jeruſalem* will be like to *ſtand* the faſter, and to *ſtand up* the longer. Pſal. 122. 3.

30. For a *concluſion* of all, I cannot but once again admoniſh, and earneſtly entreat all thoſe, that in *contending* with much earneſtneſs for matters of no great conſequence, have *the glory of God* ever and anon in their mouthes: that they would take heed of embarquing *God* and his *glory* ſo deep in every *trifling buſineſſe*, and ſuch as wherein there is not *dignus vindice nodus*. But ſince it clear-
B ly appeareth from this and ſundry other Texts of holy Scripture, that *peace* and *love* are of thoſe things, whereby our gracious Lord God taketh himſelf to be chiefly *glorified*: that they would rather faithfully endeavour by their *peaceable*, *charitable*, and *amiable* carriage towards others, eſpecially in ſuch things, as they cannot but know to be (in the judgment of ſundry men both *learned* and *godly*) accounted but of *inferiour* and *indifferent nature*, to approve to God, the World, and their own conſciences, that they do ſincerely deſire to *glorifie God*, by pleaſing *their brethren for their good unto edification*. Which that we all unfeinedly may do, I commend us and
C what we have heard, to *the grace* and *bleſſing* of Almighty God, diſmiſſing you once again, as I did heretofore, with the Apoſtles *benediction* in the Text; (for I know not where to fit my ſelf better,)

Now the God of patience and conſolation grant you, to be like-minded one towards another, according unto Chriſt Jeſus; That ye may with one minde, and with one mouth, glorifie God even the Father *of our Lord Jeſus Chriſt.*

To which God *the Father*, and his *Son Jeſus Chriſt* our Lord, and the bleſſed *ſpirit* of them both; three perſons, &c.

Serm.

AD AULAM.

Sermon XIV.

WOBURNE. 1647. Auguſt.

Pſalm 27. 10.

When my Father and my Mother forſake me, the Lord taketh me up.

1. THings that have a *naturall weakneſſe* in them to bear up themſelves, do by a *naturall inſtinct* lean towards, and (if they can find it) claſp about, ſomething that may ſufficiently *ſupport* them: but in default of ſuch, will catch and twine about whatſoever is *next* them, that may be *any little ſtay* to them for *any little time*. So a *Hop*, for want of a *ſtrong pole*, will winde it ſelf about a *Thiſtle* or *Nettle*, or any ſorry *weed*. The *heart of man*, whileſt it ſeeketh abroad for ſomewhat *without it ſelf*, to reſt it ſef upon; doth even thereby ſufficiently bewray a ſecret *conſciouſneſs* in it ſelf of its own *inſufficiency* to ſtand without ſomething to *ſupport* it. If it finde not that which is the only *true ſupport* indeed; it will ſtay it

ſelf as long as it can upon a *weak ſtaffe*, rather then none. *Chariots*, and *Horſes*, and *Riches*, and *Friends*, &c. any thing will ſerve *to truſt in*; whileſt no better appeareth. A

2. But that our hearts (*deceitful* as they are,) delude us not with *vain confidences*; we may learn from the Text, where it is, and where alone, that we may *repoſe our ſelves* with full aſſurance of hope not to fail. *David* affirmeth poſitively, what he had found true by much *experience*: that when all others from whom we expect help, either *will not*, or *cannot*; God both *can* and *will* help us, ſo far as he ſeeth it good for us, if we put our truſt in him. *When my Father and Mother forſake me, the Lord will take me up.* The words import, *Firſt*, *a poſſibility of failing* in all *inferiour helps*. It is ſuppoſed *Fathers and Mothers*; (and proportionably all other *friends and helps*,) may *forſake* us, and leave us ſuccourleſs: [*when my Father and my Mother forſake me.*] Secondly, *a never-failing ſufficiency of help* and relief from God, though al *other helps* ſhould fail us: [*Then the Lord will take me up.*] The two points we are to ſpeak to. B

3 *Father and Mother.* Firſt, who are they? Properly and chiefly, our *natural Parents*, of whom we were *begotten* and *born*; to whom (under God) we owe our *beeing* and *breeding*. Yet here, not they only; but by *Synecdoche* all other kinsfolks, neighbours, *friends*, acquaintance; or indeed more generally yet, *all worldly comforts*, ſtayes, and helps whatſoever. 2. But then, why *theſe named* the ratheſt; and the reſt to be included in theſe? Becauſe we promiſe to our ſelves more *help* from them, then from any of the other. We have a nearer *relation* to, and a greater *intereſt* in, them then any other: and *they*, of all other, are the unlikelieſt to *forſake* us. The very *brute Creatures forſake not* their young ones. A *Hen* will not deſert *her Chickens*: nor a Bear endure to be *robbed of her whelps*. 3. But then *Thirdly*, why both named? *Father*, and *Mother* too? Partly, becauſe it can hardly be imagined, that both of them ſhould *forſake their childe*, though one ſhould hap to be *unkinde*. Partly, becauſe [a] *the Fathers* love being commonly with more *providence*, *the Mothers* with more *tenderneſs*; both together do better expreſs, then either alone would do, *the abundant love* of God towards us: who is infinitely dear over us; beyond the care of the *moſt provident Father*, beyond the affection of the *tendereſt Mother*. 4. But then *Fourthly*, when may they be ſaid to *forſake us*? When at any time they leave us deſtitute of ſuch *help*, as we ſtand in need of. Whether it be out of *Choiſe*, when they *liſt not help us*, though they might if they would: or out of *neceſſity*, when they *cannot help us*, though they would, if they could. C

Mat. 23. 37. Prov. 17. 12.

[a] Πάλαι ὁ πατὴρ γνησιώτερον, ἡ δὲ μήτηρ οἰκτιρμονεστέρα; Naz. Orat. 16. D

4. The meaning of the words in the former part of the verſe thus opened: the reſult thereof is, that *There is a poſſibility of failing in all inferiour helps*, Fathers and Mothers; our neareſt and deareſt friends; E

friends; all earthly visible *helps* and *comforts*: alwayes *may fail* us, sometimes *will fail* us, and at last *must fail* us; leaving us destitute and succourless. The truth whereof will the better appear; if, instancing especially in our *natural Parents* (as the Text leadeth us) we take a view of sundry *particular causes* of their so *failing* us, under the *two general heads* but now mentioned: to wit, *Choice*, and *Necessity*. Under either kinde, *three*. Sometimes they *forsake us voluntarily* and of their own accord, and through their own default; when it is *in their power* to help us, if they were so pleased: which kinde of *forsaking* may arise from *three several Causes*.

5. First, *Natural Parents* may prove *unnatural*, meerly out of the naughtinesse of their own hard and incompassionate hearts. For although God hath imprinted this *natural affection* towards their own off-spring in the hearts of men, in as deep and indeleble characters, as almost any other branche of the Law of Nature, (*O nimium potens, Quanto parentes sanguinis vinculo tenes, Natura!*) yet so desperately wicked is *the heart* of man, that if it should be left to *the wildenesse* of its own corruption, without any other *bridle* then the light of *natural principles* only, it would eft-soons shake off that also: and quite raze out all impressions of *the Law of Nature*; at least so blur and confound *the Characters*, that *the Conscience* should be able *to spell* very little (or nothing at all) of *Duty* out of them. Else what needed the Apostle, among other sins, to have listed this ἀστοργία, this *want of natural affection*, in two several Catalogues, *Rom.* 1. and 2 *Tim.* 3. Or to have charged *Titus*, that *young women* should be taught among other things, to be φιλότεκνοι, *to love their children*? if he had not observed some to have neglected their duty in that particular; whereof *Histories* and *experience* afford us many examples. *Can a woman forget her sucking Childe, that she should not have compassion of the son of her womb?* saith the Lord by the Prophet. He speaketh of it, as of a monstrous thing, and [a] scarce credible of any; *Can she forget?* (*she*, in the singular number:) But withall in the same words implyedly confessing it possible in more then one; *Yea, they may forget.* (*They*, in the plural number.) *Esay* 49. 15.

στοργή.

Rom. 1. 31. 2 Tim. 3. 3. Tit. 2. 4.

[a] φιλότεκνόν πως πᾶν γυναικῶν γένος. Eurip. in Phœniss. Act. 2. δεινὸν τὸ πίστιν, καὶ φέρειν πλέον μίγα. Id. in Iphig. in Aul. Act. 4.

6. *Secondly*, *Parents* not altogether void of *natural affection*, may yet have their *affections so alienated* from their children upon some *personal dislike*, as to *forsake* them. Of which dislike I not deny but there may be *just cause*. As among the Hebrews in the case of *Blasphemy*, *the fathers hand* was to be first in the execution of *his son*, *Deut.* 13. And both *Civilians* and *Casuists* allow the Father *jus abdicationis*, a *right of Abdication* in some cases. But such cases are not much pertinent here, or considerable as to our purpose. For they that give their *earthly Parents* just cause to *forsake* them, can have little confidence that God as their *heavenly Father* should *take them up*. But when *Parents* shall withdraw their love

Deut. 13. 7.

and help from *their children* upon ſome ſmall *overſights*, or venial *miſcarriages*; or take diſtaſte at them either *without cauſe*, or more then there is cauſe; upon ſome wrong either *ſurmiſe* of their own, or *ſuggeſtion* of others; (as *Saul* reviled *Jonathan*, and threw a *Javelin* at him to ſmite him; interpreting his friendſhip with *David*, as it had been *a plotted conſpiracy* between his *ſon* and his *ſervant*, to take his *Crown* and his *life* from him:) Or when they ſhall *diſinherit* their children for ſome *deformity* of body, or *defect* of parts, or the like: As *reaſon* ſheweth it to be a *great ſin*, and not to be excuſed by any pretence: ſo it is an obſervation grounded upon manifold *experience*, that where *the right heirs* have been *diſinherited* upon almoſt whatſoever pretence; the bleſſing of God hath not uſually followed upon *the perſons*, and ſeldom hath *the eſtate* proſpered in the hands of thoſe that have *ſucceeded* in their rooms.

1 Sam. 20. 30. 33. —22.8.

7. *Thirdly*, parents whoſe *affection* towards their children hath not been ſowred by any *perſonal diſlike*; may yet have their *affection* ſo over-powered by ſome *ſtronger luſt*, as to become cruel to *their children*, and *forſake* them. "For as in the World, *Might* often-"times *over-beareth right*: ſo in the ſoul of man, the violence of "a *ſtronger paſſion* or affection (which in the caſe in hand may "happen ſundry wayes,) beareth down *the weaker*. It may hap-pen, as ſometimes it hath done, out of *ſuperſtition*. So *Agamem-non* ſacrificed his daughter *Iphigenia*. The *Heathens*, generally, deceived by their cheating *Oracles*, and ſome of *the Jews* led by their example, *ſacrificed their ſons and daughters unto devils*, and cauſed their children *to paſſe through the fire to Molech*. Sometimes out of *revenge*. As *Medea* to be revenged of *Jaſon* for leaving her and placing his affection elſewhere, ſlew her own *two ſons* begotten by him in his ſight. (*Saevus amor docuit natorum ſanguine matres Commaculaſſe manus.*) Sometimes out of *fear*. So the parents of the blinde man owned their ſon indeed, Joh. 9. but for fear of be-ing *caſt out of the Synagogue* durſt not ſpeak a word in his juſt de-fence; but left him to ſhift as well as he could for himſelf. And *Herod the great*, for no other cauſe then his own cauſeleſs *fears and jealouſies*, deſtroyed many of *his own ſons*. Sometimes out of the extremity and impatience of *hunger*. As in the ſad ſtory of *the two mothers*, who in the great famine at *the ſiege of Samaria* had co-venanted to *dreſſe their children* by turns, and to eat them: ſo fulfil-ling, even to the letter, that heavy curſe which God had long before threatned againſt *Iſrael* in caſe of their diſobedience. Sometimes out of *voluptuouſneſſe* and *ſenſuality*. As do thouſands of prodigal *ding-thrifts* every where in the World; who by *gaming*, *drinking*, *luxury*, and other riot and intemperance vainly waſting their eſtates, (out of which, by S. *Pauls* rule, they ought to provide and *lay up for their children*,) bring themſelves to *penury*, and leave their children to *beggery*.

Euripid. in Iphig. & alii.

Pſalm 106. 37. Jer. 8. 35.

a Virg. eclog. 8.

John 9. 21. —23.

Joſephus.

4 Kings 6. 28, 29. Deut. 28. 53.

2 Cor. 12, 14.

8. And

A 8. And if by all theſe, and ſundry other wayes beſides, it may happen *fathers and mothers* ſo often to *forſake* their children: the leſs are we to marvel, if our *brethren, kinsfolks* and *neighbours*; if our familiar *acquaintance, companions, and friends*, prove unfaithfull, and ſhrink from us when we ſtand in need to them: *dealing deceitfully as a brook.* It is *Jobs* compariſon, *Job 6.* The *brooks* in Winter, when the Springs *below* are open, and the bottles of heaven powre down water from *above*, overflow the banks and the meadows all about, and look like *a little Sea*: but when *the heat of Summer* is come, and *the ſeaſon dry, vaniſh*; ſo as the weary traveller can finde no B *refreſhing*, nor the cattel quench their *thirſt* thereat. Such is the *common friendſhip* of the World. Whileſt we are *full* and ſtand in no need of them; they are alſo *full of kindeneſſe*, and overflow with proteſtations of *love* and *ſervice*. *Amici divitis multi*; every friend will ſay, *I am his friend alſo.* Yet they *talk but vanity* all this while, every one with his neighbour: they do *but flatter with their lips, and diſſemble with their double heart.* When we ſeek to them [a] in our *need*, they look upon us *ſlightly*, and at a diſtance; at the moſt, let fall ſome *overly expreſſions* that they wiſh us well, and pity our caſe, (*Good words are good cheap*:) but do little or nothing C for us. It may be, while *we are up* and *aloft*, they will crouch under us, apply themſelves to us, lend a ſhoulder, ey and ſweat, to lift us up yet higher. But if *we be going down*; then at the beſt, (as the *Prieſt* and *Levite* in the parable) they will ſee and not ſee, but *paſſe by*, without ſo much as offering a hand *to help us up*: nay, it is well, if they *lift not up the heel* againſt us, and help *to tread us yet lower.*

9. As then *firſt*, *natural parents* many times want *natural affection*: ſo *common friends* many times want *common honeſty*, and fail D thoſe that truſt to them. And as they *ſecondly* ſometimes *withdraw their love* from their children upon ſlender diſlikes: ſo theſe many times take toy at a trifle, (*actum eſt de amicitiâ!*) and pick quarrels to *deſert* us, when we have not done any thing that may juſtly *deſerve* it at their hands. And as they *laſtly* too much forget *their children*, whileſt they too eagerly purſue their *own luſts*: ſo theſe to ſerve their *own ends*, lay aſide all *relations*, and break through all *obligations* of friendſhip: and if our occaſions require ſomething ſhould be done for us, that may chance put them to ſome little *trouble, hazard*, or *charge*, or otherwiſe ſtandeth not with their liking; put us off, as they did their fellow-virgins, *Ne non ſufficiat*, E Provide for your ſelves; we cannot help you. This is the firſt kinde, a *voluntary forſaking*; wherein the fault is theirs; when our *fathers* and *mothers* and *friends* might help us, but do not.

10. The other kinde is an *enforced forſaking*, and without their fault: when they *cannot help us*, if they would. Which alſo ariſeth from three other cauſes; *Ignorance*, *Impotency*, *Mortality*.

First,

Job 6. 15, &c.

Prov. 14.20. Sirac. 37. 1. Pſalm 12. 2. [a] δὲ πρόσωπα τὰ φίλων δ' ὄνειδος, ὧν τις δυσχεῖ. Eurip. in Phæniſſ. act. 2. ἄφιλον τὸ δυσχερές. Id. in Herc. fur. act. 2. —*Diffugiunt cadis cum face ſiccatis amici.* Horat. 1. Od. 3. Luke 10.32. Pſal. 41. 9. τίς γὰρ πιστὸς ὢν ξυλεύεται φρενός. Nazianz.

Mat. 25. 9.

Firſt, there is in the underſtandings of men a great deal of *darkneſſe*, for the diſcerning of *Truth and Falſhood*, even *in ſpeculativis*, matters which ſtand at a certain ſtay, and alter not: but much more for the diſcerning of *Good and Evil in Practicis*; matters, which by reaſon of the multiplicity of uncertain and mutable *Circumſtances* are infinitely various. Whereby it becometh a matter of greater difficulty, to avoid *folly in practiſe*, then *Errour in judgement*. No wonder then, if the carefulleſt *Parents*, and faithfulleſt *Friends* be many times wanting in their *help* to thoſe they wiſh well to: when either they can finde *no way at all*, whereby to *do them good*; or elſe pitch upon *a wrong one*, whereby unawares *they do them harm*. A B

a *Hor.* 2. *Ep* 1.

a *Sedulitas autem ſtultè quem diligit, urget.*
—— Nil moror officium, quod me gravat.

The body of *a Patient* may be in ſuch a condition of *diſtemper*, that the learnedſt *Doctor* may be *at a ſtand*, not knowing perfectly what to make of it: and ſo muſt either let it alone, and do nothing; or elſe adventure upon ſuch *probabilities*, as may may lead him to miſtake *the Cauſe*, and ſo *the Diſeaſe*, and ſo *the Cure*; and ſo in fine to *deſtroy the Patient* by thoſe very means, whereby he intended his *recovery*. So *Parents* and others that love their *children* or *friends* well, and deſire nothing more then to do them good; may be ſo puzled ſometimes by the unhappy conjuncture of ſome *croſſe circumſtances*, as that they cannot reſolve upon any certain courſe how to *diſpoſe* of them, *deal* with them, or *undertake* for them with any *aſſurance*, or but likely *hope* of a good effect: but they muſt either leave them to wreſtle with their own *burdens*, as well as they can; or elſe fall upon ſome courſe at all adventure, (intending their *good* thereby,) which may perhaps in the event turn to their *undoing*. C D

11. And as we may fail of needfull *help* from our *beſt friend* for lack of *skill*: ſo may we alſo *ſecondly*, for want of *Power*. Verily *all-ſufficiency* is not to be found but in the *Almighty Creator* alone. No *Creature* can yield out of his own ſufficiency, a *ſalve* for every *ſore*, a *ſupply* for every *want*, a *help* for every *defect*: but there is ſome *impotency*, ſome *vacuity*, ſome *deficiency* in the beſt. *Agar* loved her Infant well enough, and knew too well enough what would ſave his life for that time, if ſhe could tell how to get it. But all the *water in the bottle being ſpent*, and no more to be had in that *dry wilderneſſe*, no help but ſhe muſt *forſake* him, and (for ought ſhe knew, and relating but to *ordinary means*,) he muſt *periſh*. All ſhe could do was, to caſt the poor childe *under a ſhrub*, and get her a *good way off*, that ſhe might not ſee him die; and to *lift up her own voice*, that ſhe might not *hear his* Gen. 21. 15, 16. E

A And *Moſes his Parents*, when they had hid him as long as they could or durſt, at laſt *forſook* him, and left him *in the flags by the brink of the River* Nilus, *Exod.* 2. *The widow of Sarepta* alſo, 3 *King.* 17. in the long *drought* and *famine*, being ſtored of proviſion but for *one ſingle repaſt* for her ſelf and her ſon, ſaw no poſſibility of *farther relief* for her ſelf and him; nor knew how to ſhew her love to him otherwiſe; then by *dying with him* for company. By *fire*, *water*, *long ſickneſſe*, *ſuits*, *plunderings*, and a thouſand *caſualties*, our *diſtreſſes* may be ſuch; as that our deareſt and greateſt *friends* may not be able to *relieve* us. Exod. 2. 3. 3 King. 17. 12.

B 12. Nor only are all men ſubject to *Ignorance*, and *Impotency*; whereby they *may forſake* us whileſt they are: but they are alſo *thirdly* under a ſtate of *mortality*; and ſo *muſt* needs *forſake* us, when they ſhall be no more. *Put not your truſt in Princes, nor in any childe of man: for there is no help in them. Pſal.* 146. No is? Sure ſome *help* there is, ſome *little help* in them, whileſt they *live*, and are *in power?* But the meaning is, there is *no certain help* in them; none for a man *to truſt to*: becauſe there is no certainty how long they ſhall enjoy that *life* and *power*. For ſo the reaſon there followeth; *For when the breath of man goeth forth, he ſhall turn* —3. C *again to his earth, and then all his thoughts periſh.* The Prophet accordingly, *Eſay* 2. *Ceaſe ye from man, whoſe breath is in his noſtrils: for wherein is he to be accounted of?* The *Soul* and *Body* (in whoſe conjunction life conſiſteth) are tied together by no ſtronger a *thred*, then *the breath* that paſſeth in and out by *the Noſtrils*. Cut that *thred*, ſtop that *breath*: down falleth the talleſt, and the ſtouteſt, and the proudeſt of the ſons of men; and when he falleth, all his *wealth*, and all his *pomp*, and all his *thoughts* and devices, and projects and contrivances fall with him. And this *the end* of every man; *the utmoſt period* of the race, *the laſt act* upon the ſtage: *neither* D *hath he any more a portion for ever in any thing that is done under the Sun.* And how ſhould they then *help others*, that can no longer *ſuſtain themſelves?* Needs muſt they *forſake* us, when breath and life *forſaketh* them. So it is with all other *earthly comforts* whatſoever: *pleaſures*, *riches*, *honours*, and the reſt. When their time is come, they vaniſh; *make themſelves wings*, and away they hie: and when they are *upon the wing*; look after them we may a little while, and to little purpoſe, but *reclaim* them we cannot. They ſoon get out of ſight, leaving us behinde to grieve for the loſſe (as *Rachel for her children*) mourning, and refuſing to be comforted, E becauſe *we are*, and *they are not*. Eſay 2. 22. Eccl. 9. 6. Prov. 23. 5. Jer. 3. 15.

13. The more unwiſe we, to raiſe to our ſelves ſuch *vaſt hopes*, as ſometimes we do, upon ſo *narrow*, ſo frail *a bottome*. Would any wiſe man when he might have *a ſtaff*, lean the weight of his body upon *a crutch of reed?* or truſt to *a gutter-ſpout* to quench his thirſt, when he might go to *a ſpring?* Yet ſo is he, that put-

teth

teth *his trust* in any earthly *Father* or *Friend*, *in any childe of man*, A
Jer. 2. 13. or in any other *creature* or *thing*, besides God: That forsaking *the fountain of living waters*, which runneth clear, and can never be drawen dry, *diggeth* to himself *broken pits*, that but can hold but *a little water*, and that but *muddy* at the best, and yet cannot hold that *long* neither. You shall find set down in *Psal.* 20. the different *confidencies* of the worldling and the true believer; and their different *successes*. Their confidences, *ver.* 7. *Some put their trust in chariots and some in horses*: (and so in other things:) *but we will remember the name of the Lord our God.* Their Successes *ver.* 8. *They are cast down and fallen: but we are risen and stand upright.* *David* B
and *Goliah* met upon these very terms. He came out against *David*,
1 Sam 17. 45. *trusting in the arme of flesh*: *David* went out against him *in the name of the Lord of Hosts.* And they prospered accordingly. Behold *Goliah* is brought down; *David riseth*: *Goliah* falleth; *David*
Psal. 33. 17. standeth upright. *Fallax equus*; *A horse is counted but a vain thing*, (and a vain thing it is to count otherwise of him; for he is truely but a vain thing) *to save a man.* So are *Chariots*, and *Forts*, and *Armies*, and *Navies*, and all earthly reliances. He that resteth upon them, down come *they*; and then down cometh *he* too.
Exod. 51. 1. *The horse and the ride* both, thrust into the sea together, *Exod.* 15. C
Esay 31. 1. --3. *Woe unto them* then *that stay on horses, or trust in chariots: when the Lord shall stretch out his hand, both he that helpeth shall fall: and he that is holpen shall fall down, and they shall all faile together*, Esay 31.

14. It were good wisdome for us therefore to deal safely; (μήμινο ἀπιστεῖ hath ever been held a wholesome *politick aphorism* by the wise ones of the world:) never to *rely* on those that may *deceive* us; to esteem all *outward helps* but as they are, and to *use* them, and to *trust to* them accordingly. That is to say; as *blessed means* of our good and comfort, so long as God is pleased *to lend them us*, and *to sanctifie* them to us: but such as we can have D
no hold off, neither any assurance that they shall not *faile* us. To *honour* our Fathers and Mothers; to *love* our friends and allies; to *pray for* the lives and prosperity of Kings and Princes: Again, to gather *wealth* by faire and just means; to raise our selves *to honours* by faithfull *services* and vertuous *endeavorus*; to take our portion of lawfull and *regular pleasures*: These we may do; those we must doe. But take we heed we place not our felicity in *the enjoyment*, or please our selves too much in *the confidence*, or allow our selves overmuch freedome *in the use*, of any creature. Lest as *Jonas* was
Jon. 4. 6, 8. *overjoyed* when the gourd sprang up, and *over-vexed* when is withered: so the loss of what we *overvalued* whiles we had it, *overwhelme* us with grief and impatience, when we must part from it. E
Horat. 1. Epist. 10. *Quem res plus nimio delectavêre secundæ, Mutat quæsient.*

15. If we would seriously consider, what *defects* the things of this world are subject unto, and what *casualties*, and *frailties*:

we

A we should reap (at least) this *threefold* benefit thereby. It would make us *first*, *receive* these outward things with more *thankfulness*; *secondly*, *use* them with more *moderation*; *thirdly*, *forego* them with more *patience* then usually we do. [a] *Laudo manentem: si celeres quatit Pennas, resigno quæ dedit*; as he said of *Fortune*. While we have them it will become us to *bless God* for them, and to *make our best* of them: But if they will be gone; *farewell they*: let them goe; but let us *bear up* notwithstanding, since we are neither *hopeless*, nor *helpless*. When all faileth, we have yet *one string* left, which we are sure will *hold*: even *the Name of the Lord our God*; who standeth ever by us, ready to *take us up*, when all others have *forsaken* us. Which is *the other point* in those latter words of the verse. *The Lord taketh me up.*

[a] *Horat.* 3. od. 29.

B 16. The primary signification of the *Hebrew Verb* here used is, *to gather*: and so it might allude to that, whereunto our Saviour in the Gospel, resembleth his compassion towards the Jews, of *a hen gathering her chickens* under her wings. But it is here rather translated by *taking up*, as the word very usually signifieth. 1. And it seemeth to resemble the state of *young infants*, by the unnatural parents exposed to the wide world, (as we read *Cyrus*, and *Romulus*, and some others, both in *Fables* and *Histories*, to have been:) where they must have *perished*, if some good body had not taken pity of them, and *taken them up*. 2. Or the state of some *impotent* neglected *Cripple*, like him that lay before *the pool of Bethesda*, and had neither *limbs* to put himself into the water, nor any *friend* to help him in. 3. Or *the traveller* in the Parable *Luk.* 10. that *lay* in the highway wounded by theeves *half dead*; where he must have *died outright*, if *the Samaritan* passenger had not *taken him up*, and taken order for his tending and recovery.

אסף

Matth. 23. 37.

Joh. 5. 5–7.

Luk. 10. 30. —35.

C

D 17. The plain meaning is, that though our *Fathers and Mothers forsake us*, though all other *friends* and *comforts* fail us; because they either *cannot*, or *will not* help us: yet our *heavenly Father* never doth, nor will *fail or forsake* those that put their trust in him. Yea rather, then is his *providence* neerest, and his *help* readiest, when we are most *forsaken* of others, and left most destitute of all *worldly succour*. Whence it is, that so often in *the Psalms*, to procure readier help from God, *David* alledgeth it as a forcible argument, that he was *a desolate* and *forsaken* man. (*The poore committeth himself to thee, for thou art a helper of the friendless. O goe not far from me; for trouble is nigh at hand, and there is none to help me. O be thou our help in trouble, for vain is the help of man*, and many the like. And how often doth the Lord himself, (whose *general providence* watcheth over *all men*, yea even *all creatures*,) profess himself yet in a more special manner to be *the Father of the fatherless*; and to have a special *care of the widow, the poor and the stranger* above others: as being more destitute of *worldly succour*

Psal. 10. 14. —22. 11. —108. 12.

Psal. 68. 5. 146. 9.

E

—145.14.
—146:8,9.
—147.9.

and friends, then others are. In *three Psalms* together you have passages to this purpose: In the 145th *The Lord upholdeth all those that fall, and lifteth up all those that be down.* In the 146. *The Lord helpeth them that are fallen; the Lord careth for the stranger, He defendeth the fatherless and widow.* In the 147. *He feedeth the young ravens that call upon him.* The observation is common, that he instanceth in [a] *the raven*, rather then in any other bird: because of all other birds *the ravens* are observed [b] soonest to forsake *their yong ones.* Whether the observation hold or no, it serveth to my purpose howsoever: for if God so sufficiently provide for *the yong ravens*, when the dams *forsake* them: will he not much more take care of us, when our *Fathers and Mothers* forsake us? Are not we (stampt with his own *image*,) much more valuable with him, then many *ravens*?

A B

[a] So Job 38. 41. Mat. 6. 26. Luk. 12. 24.
[b] ἐκβάλλει τὰς νεοττιὰς ὁ κόραξ. Arist. 6. hist. animal. 6. See Ælian. 2. 49, Plin. 10. 12.

18. But *dictum factum*: These are but *words*: are there producible any *deeds* to make it good? Verily there are: and that to the very letter. When *Ismaels Mother* despairing of his life had *forsaken* him, and laid him down *gasping* (*his last*, for ought she *knew* or *could do* to help it,) in the wilderness; the Lord *took him up*: He opened a *new spring* of water, and opened *her eyes* to see it: and so the child was *preserved Gen.* 21. When *Moses his Parents* also had *forsaken* him (for they durst not stand by him any longer) and laid him down among the rushy flags; the Lord *took him up* too. He provided him of a *Saviour*, the Kings own daughter; and of *a nurse*, the childs own mother: and so he was *preserved* too. Take but two Examples more, out of either Testament one; *David* and S. *Paul*: both *forsaken* of men, both *taken up* of God. How was *David* forsaken in *Psal.* 142. 5. when *he had looked upon his right hand, and saw no man that would know him, he had no place to fly unto, and no man cared for his soule.* But all the while *Dominus a dextris*: there was one at his *right hand* (though at first he was not aware of him,) ready to *take him up*: As it there followeth *ver.* 6. *I cried unto thee O Lord, and said, thou art my hope and my portion in the land of the living.* And how S. *Paul* was forsaken, take it from himself 2 *Tim.* 4. 16. *At my first answer no man stood with me, but all forsook me.* A heavy case: and had been heavier, had there not been one ready to take his part, at the next verse, *Nevertheless the Lord stood by me and strengthened me*, &c. What need we any more witnesses; *In ore duorum*, In the mouth of *two* such *witnesses*, the point is sufficiently established.

Gen. 21. 19.

Exod 2. 6. —9.

C D

19. But you will yet say, *These two* might testify what they had already found *post-factum*. But *David* in the Text pronounceth *de futuro*, before hand, and that somewhat confidently. *The Lord will take me up.* As he doth also elsewhere; *Sure I am that the Lord will avenge the poore, and maintain the cause of the helpless.* Psal. 140. But is there any ground for that? Doubtless there

Psal. 140. 12.

E

is:

A is: *a double ground*; one in *the nature*, another in *the promiſe* of
« God. In his *Nature* foure *Qualities* there are, (we take leave
« ſo to ſpeak, ſutably to our own *low apprehenſions*; for in *the God-*
« *head* there are properly no *Qualities*:) but call them *Qualities*,
« or *Attributes*, or what elſe you will; there are *foure perfections*
in God, oppoſite to thoſe *defects*, which in our *earthly Parents* we
have found to be *the chief cauſes* why they do ſo oft *forſake* us:
which give us full aſſurance that he will not faile to *take us up*,
when all other ſuccours faile us. Thoſe are his *Love*, his *Wiſdom*,
his *Power*, his *Eternity*: all in his *Nature*. To which *foure* adde
B his *Promiſe*; and you have the fulneſs of all the aſſurance that can
be deſired.

20. Firſt, *the Love* of our *heavenly Father* towards *all mankinde* in general, but eſpecially towards thoſe that are *his children* by adoption and grace; is infinitely [a] beyond *the Love* of *earthly Parents* towards their children. They may prove *unnatural*, ἄστοργοι: their *bowels* may be cruſted up againſt *the fruit* of their own body. But the Lord cannot but *love* his people. He can as well ceaſe *to be*, as *to love*: for he *is love*. If he ſhould deny that, he ſhould *deny himſelf*: and that he *will not do*, becauſe he can-
C not; and that he *cannot do*, becauſe he will not. *Potenter non poteſt.* It is impoſſible for him, to whom all things are poſſible, to *deny himſelf*. The Church indeed, out of the ſenſe of her preſſures, letteth fall *complaints* ſometimes as if ſhe were *forſaken*: (*But Sion ſaid, the Lord hath forſaken me, and my God hath forgotten me*, Eſay 49. 14.) But ſhe *complaineth* without cauſe; it is a *weakneſs* in her, to which during her warfare ſhe is ſubject *by fits*: but ſhe is checkt for it immediately, in the very next verſe there, *Can a woman forget her ſucking child*, &c. *Yea they may forget: yet will not I forget thee.*

21. Again, *their Love* may *be alienated* by needleſs *jealouſies*,
D or falſe *ſuggeſtions*, and ſo loſt. But *his Love* is durable; he loveth his own *unto the End*. He knoweth *the fingleneſs* of their Hearts, and will receive no *accuſation* againſt them. *Quis accuſabit?* Who dare *lay any thing to the charge of his Elect*, when he ſtandeth up for their *Juſtification*? They alas are negligent enough; *unthankfull*, *undutifull* children: nay (confeſt it muſt be) other while *ſtubborn and rebellious*. But as *Davids* heart longed after *Abſalon*, becauſe he was *his ſon*, though a very ungracious one: ſo his *bowels yearn* after thoſe that are no wayes *worthy* (but by his dignation only) *to be called his ſons*. Forgiving all their
E by-paſt *miſcarriages* upon their true *repentance*; receiving them *with gladneſs*, though they have ſquandred away all their portion *with riotous living*, if they return to him in any time with humble, obedient, and perfect hearts; and in the mean time uſing very many *admonitions*, *entreaties*, and other *artifices* to win them to repentance;

[a] —*tàm pater nemo: tàm pius nemo.* Tertul. de pœnit. cap. 9.

1 Joh. 4. 16.

2 Tim. 2. 13.

Joh. 13. 1.

Rom. 8. 33.

2 Sam. 14. 1.

Luk. 15. 21.

—13.

repentance; and *forbearing* them with much *patience*; that they may have *ſpace* enough to repent in. And if upon ſuch indulgencies and inſinuations they ſhall *come in*; he will not only welcome them with kinde embraces, but do his part alſo to *hold them in*, when they are even ready *to flie out* again, and were it not for that *hold*, would in all likelyhood ſo do. So as, unleſs by *a total wilfull* renouncing him they *break* from him, and *cut* themſelves off, nothing in the world ſhall be able *to ſeparate them from the love of God, which is in Chriſt Jeſus our Lord.*

Apoc.2.21.

Rom.8.39.

22. Yet again, *Parents affections* may be ſo ſtrongly byaſſed another way, (as we heard) that in the purſuit of *other delights*, they may either quite *forget* or very much *diſ-regard* their children. But no ſuch thing can befall our *heavenly Father*; who *taketh pleaſure in his people*, and in their *proſperity*: whoſe chiefeſt *delight is in ſhewing mercy* to his children, and doing them good. [*The Lord had a delight in thy fathers to love them*, Deut.10.] And whereas *the Church* (as we alſo heard) is apt to *complain*, that ſhe is *forſaken* and *deſolate*: the Lord by the Prophet giveth her a moſt comfortable aſſurance to the contrary, *Eſay* 62. *Thou ſhalt no more be called forſaken,— &c. But thou ſhalt be called Hephzibah.*— (It is a compound word, and ſignifieth as much as *My delight is in her*: and ſo the reaſon of that appellation is there given,) *For the Lord delighteth in thee.* That for his *Love*; the firſt Attribute.

Pſal.149.4. —35.27. Mic.7.18. Deut.10.15. Eſay 49.14. —62.4.

23. His *Wiſdom* is the next. *Fathers and Mothers* (through humane *ignorance*) cannot perfectly *underſtand* the griefs of their children; nor infallibly know how to *remedy* them, if they did. But God, who *dwelleth in light*, nay, who *is light*, knoweth the inmoſt *receſſes*, the darkeſt *thoughts* and *ſecrets* of all mens *hearts*, better then themſelves do. He perfectly underſtandeth all their *wants*, and what *ſupplies* are fitteſt in their *reſpective conditions*, with all the leaſt circumſtances thereunto belonging. When all the wits and devices of men are *at a loſs*, and know not which way in the world to turn them, to avoid this *danger*, to prevent that *miſchief*, to effectuate any *deſigne*: the Lord by his infinite *wiſdom* can manage *the buſineſs* with all advantage for the good of his children if he ſee it behoveful for them; bringing it about *ſuaviter & fortiter*, ſweetly and without *violence* in ordering *the means*, but effectually and *without fail* in accompliſhing *the end.*

1 Tim.6.16. 1 John 1.5.

24. Which *wiſdom* of his, obſervable in all the diſpenſations of his gracious *providence* towards his children; we may behold (as by way of inſtance) in his *fatherly corrections*: As the Apoſtle *Heb.*12. maketh the compariſon between the different proceedings of *the fathers of our fleſh*, and *the Father of ſpirits*, in their chaſtiſements. They do it *after their own pleaſure*, ſaith he: that is, not alwayes with *judgment*, and according to the merit of the fault; but after *the preſent diſpoſition* of their own paſſions, either through *a fond*

Heb.12.9. —10.

A a *fond indulgence* ſparing the rod too much, or in a *frantick rage* laying it on without *mercy* or *meaſure*. But it is not ſo with him: who in all his *chaſtiſements* hath an eye, as to our *former faults*, (ſuch is his *juſtice*;) ſo alſo and eſpecially to our *future profit*, (ſuch is his *mercy*:) and ordereth all accordingly. His *bleſſings* are our daily *food*: his *corrections* our *phyſick*. Our frequent *ſurfetting* on that *food* bringeth on ſuch *diſtempers*, that we muſt be often and ſometimes ſoundly *phyſicked*, or we are but loſt men. As therefore a skilful *Phyſitian* attempereth and applieth his *remedies* with ſuch due regard to the preſent ſtate of *the Patient*, as may be likelieſt to
B reſtore him to a *good habit* of body and conſiſtency of *health*: ſo dealeth our *heavenly Father* with us. But with this remarkable difference. The other may *erre* in judging of the ſtate of *the body*, or the nature of *the ingredients*; in his proportions of *mixture*; in the *doſe*, and many other wayes: But the Lord perfectly knoweth *how* it is with us, and *what* will do us good, and *how much*, and *when*, and *how long* to continue, &c. and proceedeth in every reſpect thereafter.

25. *Thirdly*, whereas our *earthly parents* have a limited, and that a very narrow *power*, and cannot therefore do their children
C the good they would: our heavenly Fathers *power* is, (as his *wiſdom*,) *infinite*. Not limited by any thing, but his own bleſſed will: (*quicquid voluit fecit*; *as for our God he is in heaven, he hath done whatſoever pleaſed him.*) Not hindered by any reſiſtance, or retarded by any impediments: (*quis reſtitit?* *Who hath reſiſted his will?* *Rom.* 9.) Not diſabled by any caſualties, occurrences, or ſtraitneſs of time: (*adjutor in opportunitatibus*, *Pſal.* 9.) Even a refuge *in due time* of trouble. That is his *due time* commonly, (*dominus in monte*) when it ſeemeth *too late* to us, and when things are grown in the eye of reaſon almoſt *deſperate* and remedileſs. The
D moſt proper time for him to *lay to his hand*, is, when (to our apprehenſions) his *law* is even quite *deſtroyed*, when men have fallen upon moſt *curſed deſignes*, trampled all laws of God and men under their feet, and *proſpered*. And here indeed is the right tryal of our *faith*, and whether we be the true children of *faithful Abraham*: if we can *hope* beyond and againſt *hope*: That is, if we can reſt our *faith* intirely upon *the power* and *providence* of God; not *ſtaggering* (through *unbelief*) at any *promiſe*, ſeem it never ſo *unlikely*: and continue ſtedfaſt in our holy *obedience* to *the will* of God, not *ſtaggering* (through *diſobedience*) at any *command*, ſeem it never ſo
E *unreaſonable*. *Abraham* did both: and out of this reaſon, as the Apoſtle rendereth it, *Rom.* 4. becauſe he was firmly grounded in this perſwaſion of *the power* of God, *that what he had promiſed he was able alſo to perform.*

26. The laſt attribute propoſed is Gods *Eternity*. Our Fathers and Mothers, *where are they?* and do *Prophets*, or *Princes*, or any ſort

Pſal. 147. 5.

Pſal. 135. 6. —115. 3.

Rom. 9. 19.

Pſal. 9. 9.

Gen. 22. 14.

Pſal. 119. 116.

Rom. 4. 18. —20.

—21.

Zach. 1. 5.

ſort of men *live for ever?* They all paſs *like a ſhadow*, wither *as graſs*, and are driven away *as the Graſshopper*. When they muſt go, they cannot *help themſelves*: and when they are gone, they cannot *help us*. They are *mortal men*; he *the immortal God*: they are *dying men*; he *the living God*. Life is one of his prerogatives Royall. All other things that partake of *life* in any degree, have but *a derived life*, and ſuch as either ſhall have *an end*, or at leaſt had *a beginning*. God alone hath *life* in and of himſelf: and his *life* alone is meaſured, not by *Time*, but *Eternity*. He is therefore ſaid to *inhabit Eternity*. *He lifteth up his hand*, (when he ſweareth by himſelf having no greater to ſwear by,) *and ſaith*, *Behold I live for ever*. *His remembrance endureth throughout all generations; and his years fail not.* A B

Eſay 57.15. Deut.32.40. Pſal. 102.12. —27.

27. And therefore, when our *Fathers and Mothers* and friends *forſake* us, becauſe either their *Love* faileth, or their *skill* faileth, or their *power* faileth, or their *life* faileth: our heavenly Father, who wanteth neither *love*, nor *wiſdom*, nor *power*, nor *life*, but is infinite in all; we may reſt aſſured is every way accompliſhed to ſuccour us at all aſſayes, and to *take us up*. And that he will engage all theſe for our *relief*, if we will but *caſt our ſelves* wholy upon him; we have his *gracious promiſe* in the laſt place, to fill up the meaſure of our *aſſurance*. Whereby he hath obliged himſelf, not only to give us all *ſpiritual graces* and *comforts*, neceſſary for *the everlaſting ſalvation* of our *ſouls*: but alſo to provide and furniſh us with all *the good things*, and to preſerve and deliver us from all *the evils of this life*; ſo far as in his excellent wiſdom he ſhall ſee it conducing to *his glory*, the weal of *his Church*, and the ſalvation of *his choſen*. C

1 Tim.4.8.

28. "The *particular promiſes* are many, and lie *ſcattered* every "where in the holy Scriptures: whence every man may *gather* them "for his own uſe, as his occaſions require. I ſhall mention but that one *general Promiſe*, which though delivered firſt to *Joſhua* in particular, yet was afterwards applied to other perſons alſo, and alledged *Heb.* 13. as a ground of ſuch general duties as are common to *all Chriſtians*; and fitteth as properly as any other to the preſent argument: namely this, *I will not fail thee, nor forſake thee.* He Promiſeth, that whoſoever elſe *faileth* us, yet he will not: all one with what is here preſumed in the Text by *David*. And having *promiſed* it, we were *very Infidels*, if we ſhould doubt whether he will *perform* it or no. It were to queſtion *his wiſdom*; as if he had not conſidered what he *promiſed* when he paſſed his word: to queſtion *his Love*; as if he would not be *as good* as his word: to queſtion *his Power*, as if he could not be *as big* as his word. D E

Deut.31.8. Joſ.1.5. Heb.13.5.

29. Having therefore *ſuch Promiſes*, dearly beloved, it behoveth us to be very wary, when troubles lie long and heavy upon us, that we *complain* not too *diſtruſtfully*, as if God had quite *forſaken* us. And the rather, becauſe it is *an infirmity* incident to very

A very good men: but yet *an infirmity*, and ſo confeſt by them. *Hath God forgotten to be gracious?* &c. *Davids* complaint in *Pſalm* 77. But preſently acknowledging it *an Errour*, he corrected himſelf for it, in the immediate following words, *And I ſaid, it is mine infirmity.* We by his example, early to ſilence all tumultuous *thoughts* and ſecret *murmurings* of our evil hearts, which are ſo ready to *charge God fooliſhly*, and to break out into unſeaſonable *complaints* againſt his moſt *wiſe* and *holy* diſpenſations: and that by meditating effectually upon the *Attributes* and *Promiſes* aforeſaid. Who ſo confidently profeſſeth himſelf to *truſt in God*, (as almoſt B all do;) and yet repiningly complaineth as if God had *forſaken* him, (as very many do:) either maketh God a *liar*, or bewrayeth himſelf (in ſome degree) an *Hypocrite*. He maketh God *a liar*, if he ſay God hath *forſaken* him, when he hath not: and he bewrayeth ſome *Hypocriſie* in himſelf, if he ſay he putteth his *truſt in God*, when he doth not.

Pſal. 77. 7—9.
—10.
Job 1. 22.
Heb.
Pſal.
Rom.
Pſal. 42.
2 Cor.
Luke.
Pſal. 141.
Jonah. 2.

30. And as it becometh us not, to be *too querulous* for the preſent; ſo neither *ſecondly*, to be *too ſolicitous* for the future. I forbid not to any, but require rather in every man, a moderate *provident care*, for the *getting*, *keeping*, and *diſpoſing* of the things of C this life, in an induſtrious and conſcionable uſe of *lawful means*; ſtill leaving *the ſucceſs* intirely to the good pleaſure of our *heavenly father*. But ſure, did we firmely believe that *his care over us* is no whit leſſer, but rather infinitely greater then that of our *earthly Parents*: we would not ſuffer our ſelves to be diſquieted with *perplexed thoughts*, nor our ſpirits to be vexed with *diſtruſtful anxieties* about the *future ſucceſs* of our affairs. *Children*, whileſt they are in their *fathers houſe*, and at their finding, uſe not to trouble themſelves with ſuch thoughts as theſe, *what ſhall we eat? or what ſhall we drink? or wherewith ſhall we be cloathed?* but leave that D wholy to *their father*, to whoſe care it properly belongeth. We are very meanly perſwaded of our *heavenly fathers affection* towards us, and of *his care* over us, if we dare not truſt him as ſecurely for our daily proviſions; who *knoweth that we ſtand in need of all theſe things*, about which we ſo needleſly trouble our ſelves. Enough it is for us, in all things *by ſupplications and prayers* for what we want, and *thankſgivings* for what we have, to *let our requeſts be made known unto him*; and then to *be carefull for nothing* any farther, but to *caſt all our care* and *our burden* upon him: and doubtleſs he will not ſuffer us to lie and periſh; but will *take us up*, take *care* of E us, and *nouriſh* us.

Matth. 6. 31.
—32.
Phil. 4. 6.
1 Pet. 5. 7.
Pſal. 55. 22.

31. Neither, *thirdly*, let us droop, or be ſwallowed up with overmuch ſorrow, as if *ſome ſtrange thing* had befallen us; upon *the failе* of any earthly *helps* or *hopes* whatſoever. If our *Fathers and Mothers affection* be not towards us, as we think it ſhould; if they have entertained *worſe thoughts* of us, then we deſerve; if they have

have not *discretion* and *foresight* to give us meet and orderly educati- A
on, and to provide us means fortable thereunto; if they be fallen
into *want*, or otherwise disabled from doing for us what formerly
they *intended*, or we *expected*; if they be *taken from us*, before we be
growen up: If our *friends*, whom we trusted have proved *unfaith-*
full, and shrunk from us when we had use of them; if those pro-
portions of *wealth*, *honour*, *reputation*, *liberty*, or whatsoever other
worldly conveniencies and contentments we have formerly enjoy-
ed, be *snatched away* to very little, or even to nothing: we have yet *one*
Heb.6. 19. *reserve*, that we dare rest surely upon; *one anchor of hope* that will
hold in despight of all the World; even *the goodness* and *faithfulness* B
Psal.22.10. of our gracious *Lord God*. To him have *we been left ever since we were*
born: and he hath not hitherto *failed nor forsaken* us, but hath pre-
served us *in being*: in such *a being*, as he who best knoweth what is
Rom.5.4,5. fit, hath thought fit for us. "It is our fault, if this *experience* of the
"time past do not *breed* in us *hope* for the time to come, and that a
Psal. 48.14. "*lively hope*, a hope that will never *shame* either him or us: even
this, That he *will also be our guide unto death*; that he will *not fail us*
2 Cor.4.9. *or forsake us* henceforth for ever; but will *preserve* us still in such a
condition as he shall see good for us. *Persecuted* we may be and *af-* C
Luke. 21.19. *flicted*; but *forsaken* we shall not be.

32. We ought therefore to *possesse our soules in patience*, whatso-
ever shall betide us in the World: and not to consult with *flesh and*
blood, in seeking to *relieve* our selves in our distresses, by ingaging
Psal.141.4. in any *unworthy* or *unwarrantable* practise; or by *siding*, *partaking*,
or but basely *complying* with the workers of wickedness, *that we may*
Jonah.2.8. *eat of their dainties*. Is it possible we should be so ill advised, as to
think to escape *the storm* when it approacheth towards us, by ma-
king *shipwrack of a good conscience*? If we go *after lying vanities*, (and
such are *all creatures*: all men *liers*, all things *vanity*:) do we not D
ipso facto forsake our own mercy, and wilfully bring ruine upon us?
Psal.91.4. The short and sure way is; when any *danger*, any *distress*, is upon
us, or maketh towards us; to run to our *heavenly Father*, as young
37.5. *birds* do to their *dam*, for succour. He will *gather us under his*
wings, *and we shall be safe under his feathers*: *his faithfulness and truth*
shall be our shield and buckler. If we *commit our wayes* to him; *cast*
our selves upon him by a through relyance; resigne all our *desires*,
wills, and *interests* into his hands: he will certainly *bring to pass*, *aut*
quod volumus, *aut quod malumus*, either what *we like best*, or what *he*
knoweth is best. E

33. Only let us resolve to perform *our part*; do faithfully what
he *commandeth*, shun carefully what he *forbiddeth*, suffer patiently
what he *inflicteth*, and we may then be confident, he will perform
his part to the uttermost. That when all the World *forsaketh us*, he
Rom. 2.7. will *take us up*: take us into his care and protection here; and, if
by patient continuance in well-doing we seek it, *take us up* at the last

into

A into the fellowſhip of that *glory, and honour, and immortality, and eternal life*, which his *onely beloved Son* hath purchaſed, and his *ever bleſſed Spirit* conſigned to all them that love him, and put their truſt in his mercy. To that onely beloved *Son*, and ever-bleſſed *Spirit*, together with the eternal *Father*, three perſons and one undivided *Trinity*; be rendered by us and the whole Church, all *the kingdome, the power, and the glory, for ever and ever. Amen.*

B

C

D

E

into the fellowship of that glory, and become, and immortally, and
eternal life, which his only beloved Son hath purchased, and
ever blessed Spirit consigned to all them that love him, and put
their trust in his mercy. To that only beloved Son, and ever-
blessed Spirit, together with the eternal Father, three persons
and one undivided Trinity, be rendered by us and the whole
Church, all the kingdom, the power, and the glory, for ever. Amen.
Amen.

AD AULAM.

Sermon XV.

STOKE POGEYS. 1647.

Luk. 16. 8.

——For the children of this world are in their generation wiser then the children of Light.

1. THe fore-going verſes contain a *Parable*: this, the *Application* of it. The Parable that of *the unjuſt Steward*: *a faithleſs*, and *a thriftleſs* man. He had wronged *his Maſter*, without any benefit to *himſelf*: as *prodigals* are wont, to do other men *harme*, and themſelves *no good*. *The Maſter*, coming (at length, and [a] *with the laſt*) to have ſome knowledge of his *falſe-dealing*; diſchargeth him *his office*, and calleth on him to give in *his accounts*. *The Steward*, awakened with that ſhort and unexpected warning, began now to think in good earneſt, what before he never thought of to purpoſe, what ſhould become of *him* and *his* for the future: he knew not which way in the world to turne himſelf to *get a living*, when he

Verſ. 1.

[a] —*Dedecus ille domus ſciet ultimus* Juven. Satyr. 10.

Verſ. 2.

Verſ. 3.

he ſhould be turned out of *ſervice*. He had not been ſo *provident* an husband, as to have any thing *before hand*, to live upon: He could not frame to handle *a ſpade*, he had not been brought up with *pains-taking*: And for him that had ſo long *born ſway* in ſuch a houſe, (and like enough with *inſolence* enough,) now to run craving *a ſmall piece of money* of every traveller by the high-way, or ſtand at another mans door begging *a morſel of bread*; *ſhame*, and *a ſhort heart* would not ſuffer him to think of that. Well, ſomething he muſt do, and that ſpeedily too, or ſtarve. He therefore caſteth about this way, and that way, and every way: and at laſt *bethinketh* himſelf of a courſe, and *reſolveth* upon it; to ſhew his Maſter *a trick at the looſe*, that ſhould make amends for all, and do his whole buſineſs. He therefore ſendeth for his *Maſters debtors* forthwith; [a] *abateth* them of their ſeveral *ſums*, and makes the *books* even: in hope, that having gratified ſo *many perſons* by ſuch large *abatements*; ſome of them would *remember* it ſure, (though others ſhould prove *ungrateful*,) and make him ſome part of *requital* for the ſame. *The Maſter* vexed to ſee himſelf ſo palpably cheated, and knew not how to help it (for he could require no more of *the debtors*, then was upon the foot of their *Bills*:) could not yet but commend *the mans wit* howſoever. *And the Lord commended the unjuſt ſteward, becauſe he had done wiſely*, in the former part of this verſe.

Verſ. 4.

Verſ. 5—7.

[a] *Dominicos debitores diminutis cautionibus relevat in ſubſidium ſibi.* Tertull. 4 adv. Marcion. cap. 33.

2. Having thus framed *the body* of the parable; our Saviour now giveth it *a ſoule*, in this latter part of the verſe: breatheth into it the breath of *life*, by *applying* it. *Application* is the life of a *Parable*. The *commending* of the ſtewards *wiſdom*, was with the purpoſe to *recommend* the example to us: that we might from it learn, *to provide* againſt the time to come, as he did; and that alſo by *ſuch like means*, as he did. So that *the Application* hath *two parts*. The one more *general*, reſpecting *the End*; that as he was careful to provide *maintenance*, for the preſervation of his *natural life*; ſo we ſhould be careful to make proviſion for *our ſouls*, that we may attain to *everlaſting life*. The other, more *ſpecial*, reſpecting *the Means*: that as he provided for himſelf out of his *Maſters goods*, by diſpoſing the ſame into *other hands*, and upon *ſeveral perſons*: ſo we ſhould *lay up for our ſelves a good foundation* towards the attainment of everlaſting life, out of *the unrighteous Mammon* wherewith God hath intruſted us; by being *rich in good works*, communicating and diſtributing ſome of that in our hands towards *the neceſſities* of others. Of *the temporals* we here enjoy, we are not to account our ſelves *proprietaries*, but *ſtewards*, and ſuch as muſt be *accountable*. It ſhould be our *wiſdom* therefore, (as it will be our *happineſs*,) to *diſpoſe* them into other hands by *almes-deeds* and other charitable works, and ſo to improve theſe *temporals*, (which we cannot properly call *our own*) to our own *ſpiritual* and

1 Tim. 6. 18, 19.

A and *eternal* advantage. That later and more *ſpecial application* is in the next verſe, [*Make you friends of the unrighteous Mammon, &c.*] The words propoſed contain the more *general application*, (our buſineſs at this time,) delivered here by way of *compariſon*; a way more effectual (ordinarily) to provoke endeavour, then bare *exhortations* are. *For the children of this world are in their generation wiſer, then the children of light.*

3. In which *compariſon*, there are obſervable; *firſt* and *ſecondly*, as *the termes* of the compariſon, two ſorts of *perſons diſtinguiſhed* either from other by their ſeveral *appellations*, and compared the
B one with the other in the point of wiſdom: *The children of this world*, on the one part; and *the children of light*, on the other: between theſe *the queſtion* is, whether ſort is wiſer. *Thirdly*, the ſentence or *judgment* given upon *the queſtion*; clearly on behalf of the former ſort: *they* are pronounced the wiſer (—*The children of this world wiſer then the children of light.*) Laſtly, *the limitation* of the ſentence, how far forth it is to be underſtood. They *wiſer*; true: but then you muſt take it right; *wiſer in their generation*, not ſimply and abſolutely wiſer. Of which in order.

4. *The perſons* are, children of this world, and children of
C light: υἱοὶ both, *ſons* or *children*. That is *terminus convenientiæ*: as *oppoſites* have alwayes ſomething wherein they *agree*. Men of ſome ſpecial *countrey*, *profeſſion*, *quality*, or *condition*, are by an uſual *Hebraiſm* in the Scriptures expreſſed by this word *children* with ſome addition thereunto: as *Children* of Edom, *children* of the Prophets, *children* of death. From *the Hebrews*, other languages have by derivation entertained the ſame *Pleonaſm*: as υἱὲς Ἀχαιῶν ſo frequent in *Homer*; *filii medicorum*, and the like. In the Scriptures it is very uſual, both in *the good* part, and in *the bad*. In *the good part*, you have children of *Abraham*, children of *wiſdom*, chil-
D dren of *God*: in *the evil part* children of *Belial*, children of *diſobedience*, children of *hell*. Here are both: *Children of the World*, and *Children of Light*.

John 8.39. Mat. 11.19. Rom 9. 26. 1 Sam 10.27. Ephes. 5.6. Matth. 23.15.

5. For *the world* firſt; the Greeks have two words for it, Κόσμος and Αἰών: the one, importing more properly *the frame* of the creatures; the other, ſome ſpace or *duration of time* rather. That *propriety* is not alwayes obſerved by writers; yet here it is: for the word is αἰών, and hath reſpect unto *Time*. Next whereas it is ſaid [*this world*,] that implyeth there is *another*; ſet oppoſitely a-
E gainſt *this*: diſtinguiſhed *Luke* 20. by ἑτος and ἐκεῖνος, *this world*, and *that world*; otherwhere by ἑτος, and ὁ μέλλων, or by ὁ νῦν and ὁ ἐρχόμενος, the world *that now is*, and the world *to come*. Again, *this world* ſo taken, (to wit, as it ſtandeth diſtinguiſhed from *that world*, or *the world to come*,) is yet capable to be underſtood in a double notion. For it may be taken either in a more *general ſence*, with reſpect to *the common affairs* of this life, without

Luke 10.34, 35. Ephes. 1.20. Matth. 12.32.

out difference of good or bad: as it is taken in that place of *Luke* now mentioned (*The children of this word marry, and are given in marriage: but they that ſhall be counted worthy of that world*, &c.) *The children of this world*, that is, men that live here on earth, whileſt here they live: and the children of *that world*, they that hereafter ſhall live for ever in heaven. Or it may be taken in a narrower and more *reſtrained ſenſe*, as *the world* is oppoſed and contradiſtinguiſhed to *the Church*. And the oppoſition of *the children of this world*, to *the children of light* ſheweth it muſt be ſo taken here: in effect as if he had ſaid, *the children of darkneſs*. Thoſe then are *the children of this world* here meant, who as ſubjects ſerve under *the Prince of darkneſs*, the God of *this world*; live in *the works of darkneſs*, the employment of *this world*; and when they dye, (unleſs God in ſpecial mercy deal otherwiſe with them, and that will not be done but upon the condition ſuppoſed, that of their *repentance*,) ſhall be *caſt into outer darkneſſe* at the end of *the world*.

1 Theſſ. 5.5.
2 Cor. 4.4.
Rom 13.12.
Matth. 25.30.

6. And this title we may conceive to belong unto them in a *threefold* reſpect: in as much as 1. their *affections* are bent upon this world; 2. their *converſations* are conformed to this world; and 3. their *portion* is allotted them in this world. Firſt, *children of this world*, for that their *affections* are wholly ſet upon the world. The godly are in this world *tanquam in alieno*, *as ſtrangers and pilgrims* in a forraign, (yea in the enemies) countrey: and they look upon *the world*, and are looked upon by it, as *ſtrangers*; and are uſed by it accordingly. If they were *of the world*, the world would *own* them, and *love* them, as her *own party*: and they would alſo *love the world* again, as their *own home*. But becauſe *they are not of the world*, (though they be in it;) but are *denizons of heaven*, (πολίτευμα ἐν οὐρανοῖς Phil. 3.) *therefore the world hateth them*: and they on the other ſide are weary of *the world*, and long after *heaven*, (their own countrey) where *their treaſure* is laid up, and where *their hearts* and affections alſo are. Like *an Engliſh factor* in *Turky*, that hath ſome *dealings* there; if not rather like an *Engliſh captive*, that is held *priſoner* there: but ſtill profeſſeth himſelf *a ſubject of England*, and his heart and deſires are here: But *the Children* ſpoken of here in the Text are in the world *tanquam in proprio*, as in their own *country*, at their own *homes*, where (if they might) they would willingly ſet up their reſt for ever. As *Socrates* being asked what *Country-man* he was, anſwered that he was κοσμοπολίτης, that is, *a Citizen of the world*: ſo (but in another, and a worſe ſenſe) are they. No marvail then if they doat ſo much upon *the world*, as bad as it is, and ſettle their hearts and affections ſo intirely thereupon: ſaying as S. *Peter* did, when he ſaid he knew not what, *bonum eſt eſſe hic*, It is good being here. Their ſouls cleave to *the world*: and it is *death* to them to part from it.

1 Pet. 2.11.
Joh. 15.19.
Phil. 3.20.
Mat. 6.20,21.
Mark 9.6.

7. And

A 7. And as for their *Affections*: ſo *ſecondly* children of this world in reſpect of their *Converſation*. Μὴ συσχηματίζεσθε, ſaith the Apoſtle: *faſhion not your ſelfe*, after this preſent world. The godly being *changed in the renewing of their minds*, do not *faſhion themſelves* according to this preſent evil world: But as at their *baptiſm* they renounced *the world*, with all *the pomps*, luſts and vanities of it: ſo they take themſelves bound in the whole courſe of their lives to be as unlike *the evil world* as they can, by walking in all holineſs and purity of converſation. So long as they continue in this *vale of miſery*, and live here in *the world*, they muſt have to doe in *the* B *world*, (and *the world* will have to do with them;) and daily occaſions they ſhall have for the neceſſities of this life, *to uſe* the things of *this world*. But then they are careful ſo *to uſe* them, as neither to *abuſe* themſelves, nor them. *Going through the vale of miſery, they uſe it for a well*; drawing out thence a little *water* (as occaſions require) for their needfull *refreſhing*: but they will take care withall, to *drain* it well from *the mud*; to keep themſelves (ſo far as is poſſible) *unſpotted with the world*, and to eſcape the manifold *pollutions* and defilements that are *in the world* through luſt. But *the children* here ſpoken of, immerſe and ingulfe themC ſelves in the affairs of *this world* with all greedineſs: walking (as the Apoſtle expreſſeth it Eph. 2.) *after the courſe of this world, according to the prince of the power of the aire, in the luſts of the fleſh, doing the will of the fleſh and of the minde*. There is a combination (you ſee) of our three great Spiritual Enemies, *The Devil, the Fleſh, and the world*, againſt us; and theſe *three agree in one*; to undo us, and to deſtroy us. Now he that yieldeth to the temptations of *the Devil*, or maketh proviſion for *the Fleſh to fulfill it in the luſts thereof*, or ſuffereth himſelf to be carried with the ſway of *the world* to ſhape his courſe thereafter; preferring his own will D before the known will of God: is *a child of this world* in reſpect of his converſation.

Rom. 12.2.

Pſal. 84. 6.

Jam. 1. 27.

Eph. 2.2,3.

Rom. 13.14.

8. Thirdly, *the children of this world* are ſo called in regard *their Portion* is in *this world*. *The children of light* content themſelves with any *ſmall pittance* which it pleaſeth their heavenly father to allow them here: being aſſured they ſhall be provided for with ſo much as ſhall be *ſufficient* for them to maintain them during this their *minority* with a kinde of ſubſiſtence. But the main of their *portion*, their full *childs part*, their rich and precious *inheritance*, they expect not in *this world*. They well know it is *laid up* for E them (ἀπόκειται, *there is laid up for me the crown of righteouſneſs*,) and that in a ſafe place (*reſerved in the heavens*) and that in ſafe hands (*kept by the power of God*,) till they be growen up to it. As *Joſeph* gave his brethren *proviſion* for their journey; but *the full ſacks* were tied up, not to be opened till they were gotten *home*. Indeed rather, God himſelf is *their portion*: both here *in part*, and

1 Tim. 4. 8.
1 Pet. 1.4,5.

Gen. 42.25.
Pſal. 16.5, 119.57.

and hereafter in *hell*. But *the children* we now speak of, if there be any natural or moral *goodness*, or *usefulness* in them, by the superabundant bountifulness of a gracious God in any respect or degree rewardable; *habent mercedem*. They have all they are like to have, *in hand*: there is nothing for them, neither (for the most part) do they expect any thing, *in reversion*. Which have *their portion in this life*, saith *David*, Psalm 17. If they have done him any small piece of *service*, though unwittingly; they shall have their *wages* for it paid them to the uttermost: as *Nebuchadnezzar* had *Egypt* assigned him, as his *wages* for the service he did against *Tyrus*. If they be but *bastard-sons*, they shall yet have their *portions* set out for them; far beyond what they can either challenge as *of right*, or pretend to as *by desert*. But yet in *this world* onely: The heavenly inheritance *in the world to come*, which is to descend unto *the right heir* when he cometh to age, is preserved for *the legitimate children* only, such as are become *the sons of God by faith in Christ Jesus*. As *Abraham* gave *gifts to the sons of his Concubines*, and sent them away; and so we hear no more of them, nor of any thing their father did for them afterwards: but *Isaac* in fine carried *the inheritance*, though he had not so much, as the other had *in present*.

Mat. 6. 2. &c.
Psal. 17. 14.
Ezek. 29. 18, 19.
Gal. 3 26.
Gen. 25. 5, 6.

9. Those are *the children of this world*: but *the children of light*, who are they? I should enter into a very spacious field, if I should undertake to declare the sundry significations of the word *Light*, as it is *metaphorically* used in the Scriptures; or pursue the resemblances between *the metaphorical* and *spiritual light*, and *the natural*. To our purpose briefly; *Light* is either spoken of *God*, or of *the things of God*. First, God himself is *light*: a most pure, clear, and simple *light*; without the least allay or mixture of *darkness*. *God is light, and in him is no darkness*, saith *S. John*. *The Father of lights*, without so much as the least *shadow of turning*, saith *S. James*. And if God be rightly styled πατὴρ φώτων, *the father of lights*: it cannot be unproper, that his children be styled υἱοὶ φωτὸς, *the children of light*.

1 John 1. 5.
James 1. 17.

10. Next, *the Word of God*, that is *a light* too. *Thy word is a light* unto my feet, *Psal.* 119. So called from the effect: because when it *goeth forth, it giveth light and understanding to the simple*. *The Law*, which is but a darker part of that word, *enlighteneth* yet *the eyes*, Psal. 19. *Lex lux*. The *Prophesies* the darkest part of all, yet are not without some degree of *lustre*: they *shine*, saith *S. Peter*, though but *as a candle in a dark place*. But then the light of *the Gospel*, that is a most *glorious light*, shining forth as *the Sun* when he is in his greatest strength at noon day in Summer.

Psal. 119. 105.
—130.
—19. 8.
Prov. 6. 23.
2 Pet. 1. 19.
2 Cor. 4. 4.

11. Hence also ariseth (as one *light* commonly begetteth another,) a *third light*: the light of *grace* and saving knowledge, wrought in the hearts of men by *the holy word* of God, (set on by

A by his *holy Spirit* withall, accompanying it.) *God, who bringeth light out of darkneſs, hath ſhined in your hearts, to give the light of the knowledge of the glory of God in the face of Jeſus Chriſt.* 2 Cor. 4. 2 Cor. 4.6.

12. And where *the light of grace* is, there is another *light* alſo *fourthly*, that alwayes attendeth thereupon, *the light of comfort*. For *Grace* and *Comfort* are Twins: the bleſſed inſeparable effects of one and the ſame bleſſed Spirit. *Lux orta eſt juſto: there is ſprung up*, (or as ſome tranſlate it; there is ſowen) *a light for the righteous, and joyful gladneſs for ſuch as be true hearted*, Pſal. 97. Pſal.97.11.

B The true heart, that is *the light heart* indeed. *Light* in both ſignifications: *light*, without *darkneſs*; and *light* without *ſadneſs* or heavineſs.

13. There is yet remaining *a fifth light*; the light of *Glory*. *Darkneſs* is an embleme of *horrour*. We have not a fitter ſimilitude, whereby to expreſs the miſeries of *the hell within* us, (that of an evil conſcience,) or of *the hell without* us (that of eternal torments) then by *inner* and *outer darkneſs*. But *light* is a moſt *glorious* creature: then which, none fitter to expreſs to our capacities, either the infinite incomprehenſible *glory* and *majeſty* of God, (*He* Pſal.104.2.

C *clotheth himſelf with light as with a garment*; and *dwelleth in the light that no man can approach unto*;) or that endleſs *glory* and *happineſs* which the holy *Angels* do now, and all the *Saints* in their due time ſhall enjoy, in heaven, (*—who hath made us meet to be partakers of the inheritance of the Saints in light*. Col. 1. 1 Tim.6.16. Col.1.12.

14. In theſe reſpects, he that hath the honour to be ſtyled *a Chriſtian* in any degree, hath alſo a title ſo far forth to be ſtyled *a childe of light*. Whether it be by the *outward profeſſion* of the Chriſtian faith only: or by the *inward ſanctification* of the Spirit alſo. Thoſe are *nomine tenus Chriſtiani*, Chriſtians but in name and

D ſhew; *equivocal Chriſtians*: theſe only are *Chriſtians* indeed and in truth. Of theſe is made up *the Church of Gods elect*, otherwiſe called the *inviſible Church* of Chriſt, and not unfitly; becauſe the "*perſons* appertaining to *that Church* as members thereof, are not "diſtinguiſhable from others by any *outward infallible character* viſi- "ble to us, but by ſuch ſecret & inward *impreſſes* as come not with- "in the cognizance of any creature, nor can be known by any crea- "ture otherwiſe then *conjecturally* only, without ſpecial revelation "from God. *The foundation of God ſtandeth firm, having this ſeal,* "(Dominus novit,) *The Lord knoweth who are his.* Should we take 2 Tim.2.19.

E theſe here meant; the oppoſition between *the children of this world*, and *the children of light*, would be moſt perfect. Thoſe who remain in the ſtate of *depraved nature*, and ſo under the dominion of *Sin* and *Satan*, being *the children of this world* in the ſtricteſt notion: and thoſe whom God hath *called out of darkneſs into his marvailous light*; that is, brought out of the ſtate of *nature* into the ſtate of

grace, and tranſlated into *the kingdom* of his Son *Jeſus Chriſt*, being *the children of light* in the ſtricter notion alſo. A

15. But foraſmuch as *we*, who cannot look beyond *the outſide*, are no competent *judges* of ſuch matters: it will beſt become us to make uſe of that *judgment*, which alone God hath allowed us; I mean, that *of Charity*. And then it will be no hard buſineſs for us to pronounce determinately, (applying the ſentence even to *particular perſons*) who are to be eſteemed *the children of light*. Even all thoſe, that by outwardly profeſſing the name and *faith of Chriſt*, are within the pale of *the viſible Church* of Chriſt. The holy Apoſtle ſo pronounceth of them all, 1 Theſſ. 5. *Ye are all the children of the light, and of the day*, And Eph. 5. *Ye were ſometimes darkneſs, but now are light in the Lord*. Our very *baptiſm* entitleth us hereunto, which is *the ſacrament* of our initiation: whereby we *put on Chriſt*, and are made *members of Chriſt and children of God*. Whence it is, that in the Greek Fathers *Baptiſm* is uſually called φωτισμὸς, that is, *an enlightning*; and perſons newly baptized νεοφώτιστοι; and ὁ ἐπὶ τῷ φωτὶ (*an officer* in the *Greek Church*), to whom it belonged to hear the confeſſions of *the Catechumeni*, and after they were approved to preſent them to *baptiſm*: with many other *phraſes* and expreſſions borrowed from the ſame metaphor of *light*, and applied in like manner to *Baptiſm*. B C

1 Theſſ. 5. 5. Eph. 5. 8.

Gal. 3. 27.

16. Now to bring all this long, (and as I fear, tedious) diſcourſe home to the Text: *the queſtion* here reſolved ſeemeth, in the right ſtating thereof, to come to this iſſue: whether natural and *worldly men*, in the managery of their *worldly affairs* to the beſt temporal advantage; or they that profeſs themſelves *Chriſtians*, in the buſineſs of *their ſouls*, and purſuit of everlaſting ſalvation; do proceed the more *rationally* and *prudentially* in their *ſeveral ways*, towards the attainment of their *ſeveral ends*? How the queſtion is reſolved, we ſhall conſider by and by. In the mean time, from this very conſideration alone, that *the children of light*, and *the children of this world* ſtand in mutual *oppoſition* one to the other, we may learn ſomething that may be of uſe to us. We would all be thought, (what I hope moſt of us are,) not *nomine tenus* only, by outward profeſſion, and at large, but in very deed and truth *bonos*, good *Chriſtians*, and *children of light* in the ſtricter and nobler notion. Yet were it but the other only; our very *baptiſm* and profeſſion of *Chriſtianity* would oblige us to a *holy walking*, ſutable to our *holy calling* and profeſſion, and to *the ſolemn vow* we took upon us at our *baptiſm*. It were a baſe, yea a very abſurd thing for us; to jumble and confound, what we finde here not only *diſtinguiſhed* from, but even *oppoſed* againſt the one the other. Children of *God* and of *the Church* by profeſſion: and yet children of *Satan* and of *the world* in our converſation? *Children of light*, and yet hold fellowſhip with, and take delight in, *the unfruitful works* D E

Eph. 5. 11. 2 Cor. 6. 14.

of

A *of darkneſs?* *Quæ communio?* ſaith S. *Paul.* It aſtoniſht him, that any man could think to bring things ſo contrary as *Light* and *Darkneſs*, to any good accord, or but tolerable compliance. When we were *the children of this world* (and ſuch we were as ſoon as we were born into the world:) by taking *Chriſtendome* upon us at our *Baptiſm*, we did *ipſo facto* renounce *the world*, with all the ſinful pomps and vanities thereof, and profeſs our ſelves *children of the God* of light. If now being made *the children* of God and *of the light*, we ſhall again caſt back a longing eye after *the world*, as *Lots wife* did after *Sodom*; or *Demas-like* embrace this preſent world, Gen. 19 26. 2 Tim. 4. 10.

B claſping our hearts and our affections about it: how do we not *ipſo facto* renounce our very *Chriſtendom*, with all the bleſſed comforts and benefits thereof; *return with the dog* to lick up our *old vomit*, 2 Pet. 2. 22. and reduce our ſelves to that our former wretched condition of *darkneſs*, from which we had ſo happily eſcaped? Can any of us be ſo ſilly as to think *the father of lights* will own him for *his childe*, and reſerve for him an *inheritance in light*; who flyeth out from under his wing, and quite forſaketh him, to run after *the Prince of darkneſs*? The Apoſtles motion ſeemeth very reaſonable *Eph.* 5. that, whereas whilſt we *were darkneſs*, we walked *as children of* Eph. 5. 8.

C *darkneſs*, now we are become *light in the Lord*, we ſhould *walk as children of the light*. The *children of the world* perfectly hate *the light*: why ſhould not *the children of light* as perfectly ſcorn *the world*? we have not ſo much *ſpirit* in us, as we ſhould have, if we do not; nor ſo much *wiſdom* neither, as we ſhould have, if we do not; no, nor ſo much *wiſdom*, as they have neither, if we do not: and even hereby juſtify our Saviours doom in the compariſon, and yield, *The children of this world wiſer* in their generations *then we are*. Which is the next Point.

17. The juſtice of the *ſentence* cannot be queſtioned, where D *the Judge* that giveth it is beyond exception. Here he is ſo: ſo *wiſe* that he cannot *be deceived*, ſo *good*, that he will not *deceive*. Miſtaken he cannot be, (through *ignorance*, or *miſinformation*) *in whom are hidden all the treaſures of wiſdome and knowledg*. If *Solomon* Col. 2. 3. were able in a very intricate caſe to judge between the *two mothers*: ſhall not *a greater then Solomon* be able in a caſe of leſs difficulty, to give a clear judgment between theſe two ſorts of *children*? Nor was there any ſuch correſpondence between our bleſſed *Saviour* (*the judge* that pronounceth ſentence in the Text) and *the world*; that we ſhould ſuſpect him at all inclinable to *favour* that ſide. *The world hated him*: and a great part of the buſineſs he came a-

E bout, was *to condemn the world*. If it could have ſtood with the integrity of *ſo righteous a Judge*, to have *favoured* either ſide: he that pronounced of himſelf *Ego ſum lux*, *I am the light*; would John 8. 12. ſure have leaned rather towards his own ſide, then towards the contrary party, and ſo have pronounced ſentence for *the children of*

light; and not againſt them. And that he ſhould be awed with *fear* (as *Judges* too often are) to tranſgreſs in judgment; there is of all other the leaſt fear of that: ſince he hath not only *vanquiſhed the world* in his own perſon (*Ego vici mundum*, John 16.) but hath alſo enabled the meaneſt perſon that belongeth to him and believeth in him, to do ſo too, [*This is the victory that overcometh the world, even your faith*, 1 John 5.]

John.16.33.

1 John 5. 4.

18. It was not then either *ignorance*, or *favour*, or *fear*, or any thing elſe imaginable, other then *the truth* and evidence of the thing it ſelf, that could induce him *to give ſentence* on that ſide. Of *the truth* whereof, every dayes *experience* miniſtreth proof enough. For do we not ſee daily, how *worldly men* in temporal matters, ſhew their *wiſdom*, infinitely beyond what *Chriſtians* uſually do in ſpiritual things? very many wayes: handling their *affairs*, ſuch as they are, for the compaſſing of their *own ends*, ſuch as they are, (to omit other particulars) with greater *ſagacity*, greater *induſtry*, greater *canning*, greater *unity* (ordinarily) then theſe do. Which particulars when we ſhall have a little conſidered for the ἔστι, to ſhew *the truth* of the obſervation, and that ſo it is; we ſhall for the διότι, enquire into *the reaſons* thereof, and how it cometh to be ſo.

19. *Firſt*, they are very *ſagacious* and provident, to *forethink* what they have to do, and to *forecaſt* how it may be done: very wary and circumſpect in their projects and contrivances, to weigh all *probable*, and (as far as is poſſible) all *poſſible inconveniences*, or whatſoever might *impede* or *obſtruct* their deſignes, and to provide *remedies* there-againſt. All Hiſtories afford us ſtrange examples in their ſeveral kinds, of *voluptuous* beaſts, who for the ſatisfying of their raging luſts; of *ambitious* ſpirits, who for the graſping of a vaſt and unjuſt power; of *malicious* and cruel men, who to glut themſelves with blood and revenge, have adventured upon very *deſperate* and almoſt *impoſſible attempts*: and yet by the ſtrength of their *wits* have ſo laid *the ſcene* beforehand, and ſo carried on the *deſigne* all along; that they have very many times either wholly accompliſhed what they intended, or brought their *conceptions* ſo near to *the birth*, that nothing but a viſible hand of *an over-ruling providence* from above, could render them *abortive*. But omitting theſe (becauſe I have yet much to go through) I chuſe rather to inſtance in *the worldling*, of the *loweſt ſphere* indeed, but beſt known by the name of *a worldling*; I mean *the covetous* wretch. It were almoſt a wonder to conſider, but that by common experience we finde it ſo, that a man otherwiſe of very mean *parts* and *breeding*, of ſo "*thick a noſtril* that he can hardly be brought by any diſcourſe to "be ſenſible of any thing that ſavoureth of *religion*, *reaſon* or *ingenuity*, ſhould yet be ſo *quick-ſented* where there is a likelihood "of *gain* towards, to *ſmell* it as ſpeedily, and at as great a diſtance,

"as

A « as a *vulture* doth a piece of *carrion*. Strange to see, what ſtrange fetches and devices he can have (the eagerneſs of his deſires after *the world* ſharpning his *wits*, and quickning his *invention*) to hook in a *good bargain*: to enveigle and entangle his neceſſitous neighbour, by ſome *ſeeming kindneſs* towards him in ſupplying his *preſent needs* till he have got a hanck over *his eſtate*: to watch the opportunities for the *taking up* and *putting off* commodities to the moſt advantage; to trench ſo neer upon *the Lawes*, by *engroſſings*, *enhauncings*, *extortions*, *depopulations*, and I know not how many other *frauds* and *oppreſſions*, and yet to keep himſelf ſo *out of reach*, that *the law* cannot
B take hold of him.

20. *Secondly*, the children of this world, as they are very *provident* and ſubtile in *forecaſting*; ſo are they very *induſtrious* and diligent in *purſuing* what they have deſigned. Wicked men are therefore in the Scriptures uſually called *Operarii iniquitatis*, *workers of iniquity*: becauſe they do *hoc agere*, make it their *work* and their *buſineſs*, and follow it as their *trade*.

a *Ut jugulent homines, ſurgunt de nocte* ——

a Horat. 1. Epiſt. 2.

C Whileſt *honeſt men* lay them down in peace, and take their reſt, *ſuſpecting* no harm becauſe they *mean* none; *theeves and robbers* are up and abroad, *ſpreading their nets* for the prey, and *watching* to do miſchievouſly. They that were *againſt Chriſt* were ſtirring in the dead time of *the night*, and marched *with ſwords and ſtaves* to apprehend him: when they that were *about him*, though bidden and chidden too, could not hold from *ſleeping* two or three hours before. b *Martyres Diaboli*: How ſlack we are to *do God* any ſervice, how backward *to ſuffer* any thing for him! and how they on the other ſide can beſtir them *to ſerve the Devil*, and be content to ſuffer
D a kinde of *martyrdome* in his ſervice. *The way* ſure is *broad* enough, and eaſie enough *that leadeth to deſtruction*: yet ſo much *pains* is there taken to *finde* it, that I verily believe *half the pains* many a man taketh to goe *to Hell*, if it had been well beſtowed, would have brought him *to Heaven*.

John 18 3. Matth 26 47 —38, &c.

b *Alacritas cujuſque ad mortem, quàm nos ad vitam.* Bernard. Matth. 7. 13.

21. *Thirdly*, the children of this world are marvellous *cunning* and *cloſe*, to carry things fair *in outward ſhew*, ſo far as to hold up *their credit* with the abuſed multitude, and to give *a colour* to the cauſe they manage, be it never ſo bad. Partly, by *aſperſing* thoſe that are *otherwiſe minded* then themſelves are, and dare not partake
E with them in their ſins, in what *reproachful* manner they pleaſe: *wreſting* their moſt innocent *ſpeeches* and *actions* to an evil conſtruction; and *taking up any ſlanders* or *accuſations* againſt them, whether *true* or *falſe* they matter not, ſo they can but thereby render them *odious* to the world. Partly by their *hypocriſie*, ſtealing away the hearts of well-meaning people from thoſe to whom they owe *honour*

nour or *ſubjection*, and gaining reputation to themſelves and their own party εὐλογίαις and χρηστολογίαις (as it is *Rom.* 16.) with *fair ſpeeches* and ſpecious pretences; the glory of *God*, the aſſerting of *liberty*, the propagation of *the Goſpel*, the reformation of *abuſes*, and the like. Right *Phariſees*: by their *long-winded prayers*, winding themſelves into *the opinions* of ſome, and *eſtates* of others. The main of their care is εὐπροσωπῆσαι, to ſet *the fairеſt ſide* forward; to enoble a *rotten poſt* with a *gliſtering varniſh*; and to make bright *the outſide* of the veſſel, whatſoever naſtineſs there remaineth *within*. Rom. 16.18. Mark 12.40. Gal. 6.12. Matth. 23 25. 2 Sam. 15.3. —6.

Thus the grand rebel *Abſolon*, by diſcrediting his *fathers government*, pretending to a great *zeal of juſtice*, and making ſhews and promiſes of great matters to be done by way of *reformation* therein, if *the ſupreme power* were ſetled upon him: did by little and little ingratiate himſelf with *the people* (ever eaſily cheated into *rebellion* by ſuch ſmooth *pretences*;) inſenſibly looſen them from the conſcience of their bounden *allegiance*, and having gotten together *a ſtrong party* engaged them in a moſt *unjuſt* and *unnatural war*, againſt his own *father*, and their undoubted *Soveraign*.

22. *Laſtly*, the children of this world, the better to *effectuate* what they have *reſolved* upon, are at a marvellous great *unity* among themſelves. *They hold all together and keep themſelves cloſe*. Pſal. 56. They ſtick together like *burs*: cloſe as the *ſcales of Leviathan*. And although they be not alwayes *all of one piece*, but have their ſeveral *aims*, and act upon different *particular principles*: yet *Satan* well knowing that if *his kingdom ſhould be* too much *divided it could not ſtand*, maketh a ſhift to patch them up ſo, as to make them [a] *hang together* to ſerve his turn, and to do miſchief. *Herod* and *Pilate*, at ſome odds before, muſt now be *made friends*: *Phariſees* and *Sadduces*, ſectaries of contrary opinions, and notoriouſly *factious* either againſt other, will yet *conſpire* to tempt Chriſt. *The Epicurians* and *the Stoicks*, two ſects of Philoſophers of all other the moſt extremely diſtant and oppoſite in their *Tenents* and *Doctrines*; came with their joynt forces at *Athens* to *encounter Paul*, and diſcountenance *Chriſtianity*. And to moleſt and make havock of the people of God; the tabernacles of *the Edomites and Iſmaelites*, *the Moabites and the Agarens*, *Gebal*, *and Ammon and Amaleck*; with the reſt of them (a *Cento* & a *rhapſody* of uncircumciſed nations) could lay their heads together *with one conſent*, and combine themſelves in *confederacies* and aſſociations. Pſal. 83. *Faciunt unitatem contra unitatem*. To deſtroy the *happy unity* that ſhould be among brethren, they that were *ſtrangers* and *enemies* to one another before, grow to an unhappy *curſed unity* among themſelves. Pſal. 56.6. Job 41.15. —17. Luke 11.18. [a] *Conciliant inter ſe inimiciſſimas amicitias*. Bern: ſerm. 24. Luke 23.12. Mat. 16.1. Acts 17,18. Pſal. 83.5—8.

23. Thus, whileſt *Chriſtian men*, who profeſs themſelves *children of light*, by their *improvidence*, *ſloth*, *ſimplicity*, and *diſ-union*, too often ſuffer themſelves to be ſurpriſed by every weak aſſault, and

A and so to become *a prey* both to their *spiritual* and *temporal* enemies: *the children of this world* the while, by their *subtilty*, *industry*, *hypocrisy*, and *unity*, do shew themselves so much beyond the other in all points of *wisdom* and *prudence* in their way: that we cannot but subscribe to *the ὅτι*, the truth of *the sentence* here pronounced by our Saviour; that certainly *the children of this world are wiser* (in their generations) *than the children of light*.

24. But then for the *διότι*; if we be not satisfied how it should come to pass, that they are judged *the wiser*: For that, *First*, they have a very able *Tutor* to direct them; *the Old Serpent*. *Wisdom* belongeth to *the Serpent* by kinde; he hath it by nature. (*Be ye wise as Serpents.*) And that *wisdom*, improved by the experience of some *thousands of years*, must needs increase, and rise to a great proportion. Now this *Old subtle serpent* infuseth into *the children of this world*, (who are in very deed his *own children also*, *semen serpentis*, *the seed of the serpent*) some of his *own spirit*. (is not that it think you, which in 1 *Cor.* 2. is called *Spiritus mundi*, *the spirit of the world*, and is there opposed to *the spirit of God*?) I mean, some of his own *serpentine wisdom*. Not that *wisdom which is from above*; (that is of another alloy, and is the onely *true wisdom* indeed:) but that which is *from beneath*, which S. *James* affirmeth to
C "be *earthly*, *sensual*, *devilish*. From this infusion it is, that they "do *passe fare* to right, having *his example* withall to instruct them "in all the Premises. Their *providence in forecasting* to doe mis-"chief, they learn from him: he hath his *νοήματα*, and his *με-*"*θοδείας* and his *παρεμβολὰς* his *devises* and his *methods*, his sundry "*subtil artifices*, in ordering his *temptations* with the most advan-"tage to ensnare us. Their unwearied *diligence* from him: who "never resteth *compassing the earth*, *and going to and fro in it*, as a "hungry *lyon* hunting after prey. Their *double cunning*, both in "*shaumdring* others, and *disguising* themselves; from him: who
D "is such a malicious *accuser* of others, to make them seem worse "then they are, that he hath his very name from it, ὁ *διάβολος* "(which in the primary signification of the word is no more then "*an accuser*;) and withall such a perfect *dissembler*, that to make "himself seem better then he is, he can (if need be) *transforme* "*himself into an Angel of light*. Their unanimous *accord*, from "him: who though he have so many *legions* of cursed Angels un-"der him, yet keepeth them together all at such *unity* among them-"selves, that they never *divide* into factions and parties. By this
E infusion (to give you one instance) he taught *Judas* to be so much *wiser* (as the world accounteth *wisdom*, and according to the notion wherein we now speak of it,) then his *fellow-Apostles*: that whereas they rather *lost* by their master then *gained*, having *left all to follow him*, who had not so much as *a house* of his own wherein to harbour them; he plaied his game so well, that he made *benefit* of him.

"He

A 1 Cor. 2. 12. Rev. 12. 9. Gen. 3. 1. Mat. 10. 16. Gen. 3. 15. Jam. 3. 15. 2 Cor. 2. 11. Eph. 6. 11. 2 Cor. 11. 3. Job 1. 7. 1 Pet. 5. 8. Rev. 12. 10. 2 Cor. 11. 14. Mark. 10. 28.

"He first got the keeping of *the bag*, and out of that he got what he A
John 12. 6. "could by *pilfering* and playing *the thief*: but because his gettings
"there could not amount to much, his Masters store being not
"great, he thought he were as good make a handsom *bargain* once
"for all, to bring him in a *pretty lump* together, and so *sold his Ma-*
"*ster* outright for present mony. Silly fellows, *the eleven*: this Pu-
"ny, you see, *out-witted* them all. But let him not impute it whol-
ly to *himself*, or his own *Mother-wit*: that it may appear to whom
John 13.2. he was beholding for it, the story saith, *the Devil put it into the heart*
of Judas to betray his Master. And the infusion of that *spirit of Sa-*
tan was so strong in him, that it did after a sort *transform him* into B
John 6. 70. the same image: in so much as he is called by his name, (*Have not I*
chosen you twelve, and one of you is a Devil?) Let all *Judas-like* trai-
tors know (lest they be too proud, and sacrifice to their *own-wits*)
to whom they owe their *wisdom*.

25. But perhaps you will say, this consideration can weigh but little. For as *Satan* by his spirit infuseth *wisdom* into *the chil-*
dren of this world; so *God* by his spirit infuseth *wisdom* into *the chil-*
dren of light: and then, since *the spirit of God* is stronger then *the spi-*
rit of Satan, it should rather follow on the contrary, that the wis-
dom of *the children of light* should exceed the wisdom of *the children* C
of this world. The fullest answer hereunto would depend upon the prosecution of the next point, (*the limitation*) which I shall have occasion to speak something unto anon: to wit, that the wisdom of *the children of this world*, being but of a very *base metal* in comparison, though it be more *in bulk*, is yet far lesse *in value*; as a little *Diamond* may be more worth then a whole quarry of *ragge*.

26. But I answer rather, which is sufficient for the present, because it leadeth us also to a *second reason* of the difference: That the spirit of God in *the children of light* doth not act *ad ultimum sui*
posse, according to the utmost of his *Almighty power*; but accor- D
ding to the condition of *the subject* in whom he worketh (leaving
"him as a *rational creature*, to the freedom of his *will*; and as *a*
"*child of Adam*, obnoxious to the carnal motions of *original concu-*
piscence) and *after the good pleasure of his own will withall*. When *Satan* therefore infuseth of *his spirit* into a man, he hath this advantage, that he hath all *the wisdom of the flesh* to joyn with him readily, and to assist him, without any thing within to *make oppo-*
sition there-against, and to *counter-work* the working of *that spirit*, that it should not take effect: and so the work, meeting with some
help and no *resistence*, is soon done. *Facilis discensus*: as a *stone*, E
when it is set a going, tumbleth *down the hill* apace; or as a *Boat* that (having *winde* and *tide* with it) runneth glib and merrily *down the*
stream. But when God infuseth *his spirit* into a man, though *that*
spirit (once entred) maketh him partly *willing*: yet is there in every

childe

A *childe of Adam*, ſo long as he liveth here, another *inward principle* ſtill, which the Scriptures uſe to call by the name of *fleſh*, which *luſteth* againſt the good *ſpirit of God*, and *oppoſeth* it, and much *weakneth* the working of it. From whence it cometh to paſs that *the ſpirit of God* worketh ſo ſlowly, and ſo imperfectly in us: like a ſhip *adverſo flumine*; much ado to tug it along againſt the current; or *the ſtone* which made *Siſyphus* [a] ſweat to *roll up* the hill, although it *tumbled down* again alwayes of it ſelf.

Gal. 5. 17.

[a] *Saxum ſudat verſando, nec proficit hilum.*

27. *Thirdly*, ſince it is natural to moſt men (out of *ſelf-love*) to make their [b] *own diſpoſitions* and *thoughts*, the meaſure whereby to B judge of *other mens*: hence it cometh to paſs, that honeſt *plain-dealing men*, are not very apt, unleſs they ſee apparent reaſon for it, to [c] *ſuſpect ill* of others. Becauſe they *mean well themſelves*, they are inclinable to believe that *all other men* do ſo too. But men that have *little truth* or *honeſty* themſelves, think all men to have as little: and ſo are full of *fears and jealouſies*, and ſuſpitions of every body [d] (*Mala mens, malus animus.*) Now this maketh them *ſtir up* their own wits the more, and *beſtir* themſelves with the greater endeavours; becauſe they dare *truſt no body* elſe: and ſo they become the more *cautelous* and circumſpect, the more vigi- C lant, *induſtrious* and active, in all their enterpriſes, and worldly concernments: and conſequently do the ſeldomer miſcarry. Whereas on the contrarie, thoſe that [e] out of *the ſimplicity* of their own hearts ſuſpect no *double-dealing* by others, are the more *ſecure* and *credulous*; by ſo much leſs ſolicitous to *prevent* dangers and injuries, by how much leſs they *fear* them: and conſequently are often *deceived* by thoſe they did not *miſtruſt*. Which very thing (the world being apt withal to judge well or ill of mens *counſels* by their *events*) hath brought *ſimplicity* it ſelf, though a moſt commendable vertue, under the reproach of *folly*, (we call thoſe *ſimple fellows* D whom we count *fools*:) and hath won to *craft* and diſſimulation the reputation of *wiſdome*.

[b] Κείνουσιν οἱ πολλοὶ τὰ σφῶν ἄλλων τοῖς ἰδίοις πάθεσι. Nazianz. Orat. 3.

[c] Τὸ εἰς ὑγιὲς ἁπλοῦν, οὐχ ἑτοιμον, οὐχ εἰς ὑποψίαν δόλου χερές. Id Orat. 21.

[d] Terent. Andr.

[e] — ἀφύλακτον ἡ ἁπλότης. Nazianz. Orat. 3. τὸν δόλον, ὡς τῆς ψυχῆς ἀδόλου, οὐκ ἐφυλάξατο. Id Orat. 19.

28. *Laſtly*, the conſciouſneſs of *an ill cauſe*, unable to *ſupport* it ſelf by the ſtrength of its own *goodneſs*, driveth the worldling to ſeek to hold it up by his *wit*, *induſtry*, and ſuch like other aſſiſtances: like *a ruinous houſe*, ready to drop down, if it be not ſhored up with *props*, or ſtayed with *buttreſſes*. You may obſerve it in *Law-ſuits*: the worſe cauſe ever the better ſolicited. An *honeſt man*, that deſireth but to keep *his own*, truſteth to the *equity of his cauſe*, hopeth that will carry when it cometh to hearing: and ſo E he retaineth *counſel*, giveth them information and *inſtructions* in the caſe, getteth his *witneſſes* ready, and then thinketh he needeth trouble himſelf no farther. But a *crafty companion*, that thinketh to put another beſide his right, will not reſt ſo content: but he will be dealing with *the Jury* (perhaps get one *packt* for his turn)

tampering with *the witnesses*, tempting *the Judge* himself, (it may be) with *a Letter*, or *a Bribe*; he will leave no *stone* unmoved, no likely *means* (how indirect soever) unattempted, to get the better of the day, and to cast his adversary. You may observe it likewise in *Church-affairs*. *A regular Minister* sitteth quietly *at home*, followeth his study, doth his duty in his *own Cure*, and teacheth his people truly and faithfully to do theirs; keepeth himself within his *own station*, and medleth no further: But *schismaticall* spirits are more *pragmaticall*: they will not be contained within their *own circle*, but must be *flying out*; ἀλλοτριεπίσκοποι, they must have *an Oare* in every *Boat*; offering (yea thursting) themselves into *every Pulpit*, before they be sent for; running from *town to town*, from *house to house*, that they may scatter the seeds of *sedition*, and *superstition*, at every table, and in every corner. And all this (so wise are they in their generation) *to serve their own belly*, and to make a prey of their poor seduced *proselytes*: for by this means *the people fall unto them, and thereout suck they no small advantage*. You may observe it also in most other things: but these instances may suffice.

1 Pet.4.15.

Rom.16.18.

29. The point thus proved and cleared, that *the children of this world are wiser then the children of light*: that we may make some use of it briefly, *First*, let me say with St. *Peter*, ἀγαπητοὶ μὴ ξενίζεσθε. Marvel not my brethren, when you see *an evil cause* prosper (it may be for a long time together,) and *the better side* go down; *as if some strange thing had happened unto you*, and such as never had been heard of in the world before: neither be troubled or scandalized at it. *Fret not thy self* (saith David) *at him whose way doth prosper, against the man, that doth after evil counsels*. If you would but well consider how *solicitous*, how *industrious*, how *smooth and cunning*, how *unanimous* they are on the one side; how far short they on the other side are in all these and all other like *advantagious* respects: you would soon finde, that in *the saddest events* that ever your eyes beheld, there is no matter of *wonderment* at all. Yea, did not the powerful hand of Gods *over-ruling providence* sometimes *interpose*, giving the enemy now and then *a sudden stop*, when they are in their *full cariere*, in the height of their *pride* and *jollity*; and making good his *promises* to his poor distressed *Church*, by sending *unexpected* help and deliverance, when they are brought *very low* both in their *estates* and *hopes*: we might rather wonder, that it is not even much worse with *the people of God* then it is; and how they should be able at all *to subsist*, their enemies having all *the advantages* in the world against them.

1 Pet.4.12.

Psal.37.7.

30. Let not *their successes* therefore trouble us. Rather (in *the second place*) let *their wisdome* quicken us to a holy *emulation*. Not to *imitate* their wayes, nor *to joyne with them* in their wicked enterprises:

A terprises: God forbid: no nor so much as *to encourage* them there-
" in by any unworthy compliances. It was not *the steward's injustice*,
" but his *wisdom*, that *his Master* commended him for, in the para-
" ble: and that *our master* in the application of the parable intend-
" ed to commend to us for our imitation. His example should kin-
dle *a holy zeal* in us, and *an endeavour*, to be as wise for *spirituals*,
and in the business of *our souls*; as he was, and as *the children of*
this world usually are, for *temporals*, and in the affairs of *the world*.
It is no shame at all for us, to learn *wisdome* of any whomsoever.
1. Of a poor irrational *contemptible Creature*. [*Vade ad formicam.* Prov. 6. 6.
B *Go to the pismire, O sluggard, and learn her wayes*; learn wisdome of
her. 2. *Of an enemy*: Books have been written by Moralists, [a] *de*
" *utilitate ab inimicis capienda*. We curse *our Enemies* many times
" unchristianly: whereas did we seriously consider, how much we
" are beholding *to them*, for the greatest part of that *wisdome* and
" *circumspection* we shew in the managery of our affairs; we would
" not only *bless them* (as we are in Christian *Charity* bound) but
" heartily *Bless God for them* also by *way of gratitude* for the great
" benefit we reap by them. 3. Yea, of *the Devil* himself. *Watch*,
faith St. Peter; *for your adversary the Devil goeth about*, &c. as if he 1 Pet. 5. 8.
C should say, *He watcheth* for your destruction; *watch you* therefore,
for your own security and preservation. Thus may we from *the*
worldlings wisdome learn something that may be of use to us; and
that in each of the fore-mentioned particulars.

31. From their *Sagacity*; 1. learn, to *foresee* how to please
God; to *fore-arm* our selves against all assaults and wiles of Sa-
tan; to *fore-think*, and to be in some measure *provided before*
hand of needful and proper *expedients*, for any exigent or *cross ac-*
cident, that may probably befall us. 2. From their *Industry*; learn,
not to be *slothfull in doing service*; nor to slack the time of our re-
D pentance and turning to God; to *run* with constancy and courage Rom. 12. 11.
to the race that is set before us; to think no pains, no travail too Heb. 12. 1.
much, that may bring us to heaven: to *work out our salvation* to Phil. 2. 12.
the uttermost *with fear and trembling*. 3. From their *Hypocrisie* and
outward seeming *Holiness* learn, to have our *conversations honest* to- 1 Pet. 2. 12.
wards them that are without, not giving the *least scandal* in any
thing that may bring reproach upon *the Gospel*; to shun the very
appearance of evil; and having first cleansed *the inside* well, to keep 1 Thes. 5. 22.
the outside handsome too: that by our *piety, devotion, meekness, pa-*
tience, obedience, justice, charity, humility, and all holy graces, we
E may not onely stop up *the mouth* of the adversary from speaking evil
of us, but may also win *glory* to God, and *honour* and *reputation* to
our Christian profession thereby. 4. From their *Unity*; learn, *to*
follow the truth in love: to lay aside vain janglings, and *oppositions of*
science falsly so called; to make up the *breaches* that are in the Church Eph. 5. 21.
of Christ, by *moderating* and *reconciling* differences, rather then to 1 Tim. 6. 20.

[a] Plutarch. *Ipsa nos excitet hostium malitia pervigil.* Bernard. serm. 108.

widen them by multiplying *controverſies*, and maintaining *hot diſputes*; *to follow the things that make for peace, and wherby we may edifie one another.* Thus doing, we may gather grapes of *thorns*; make oyl of *Scorpions*; extract all the medicinal vertue out of *the Serpent*, and yet leave all the *poiſonous* and *malignant* quality behind. A

Rom. 14. 19.

32. *Emulate them* then we may: nay we ought. It is the very main ſcope of *the parable*, to provoke us to that. But ſure *envie them we muſt not*; indeed *we need not*: if we will but take *the Limitation* along with us, which now onely remaineth to be conſidered: and that (the time ſo requiring) very briefly. How much *wiſer* ſo ever theſe *worldly-wiſe men* ſeem to be, or indeed are (as we have now heard) it is but *quadantenus*, and in ſome few reſpects: Take them *ſuper totam materiam*, and they are [a] *ſtark fools* for all that. Very *Naturals*, if they have no *Grace*. The *Limitation* here in the Text, εἰς τὴν γενεὰν ἑαυτῶν *is terminus diminuens*: and muſt be underſtood accordingly. *The Children of this world* are ſaid to be *wiſer* then the Children of light. But *how wiſer*? Not *in genere*; ſimply, and abſolutely, and in every reſpect *wiſer*: but [b] *in genere ſuo*: wiſer in ſome reſpect, wiſer *in their kinde* of wiſdome, ſuch as it is, (in *worldly things*, and for [c] *worldly ends*;) a very mean kinde of *wiſdome*, in compariſon. For ſuch kinde of *limiting* and *diminuent terms*, are for the moſt part *deſtructive* of that whereunto they are annexed; and contain in them (as we uſe to ſay) *oppoſitum in appoſito*. He that ſaith, *a dead man*, or a *painted Lion*, by ſaying more, ſaith leſs, then if he had ſaid but *a man* or *a Lion* onely, without thoſe additions: it is all one upon the point, as if he ſaid *no man, no lion*. For *a dead man* is not a man, neither is *a painted lion* a lion. So that our Saviour here pronouncing of *the Children of this world* that they are *wiſer*, but thus limited, *wiſer in their generation*; implieth that otherwiſe, and ſave in that reſpect onely, they are not *wiſer*. B C D

[a] ἀξιώτερον γελᾶν, μὴ ὅτι ἀγαθόν. Arift. 6. Ethic. 13. *Neminem malum eſſe, niſi ſtultum eundem, non modò à ſapientibus dicitur, ſed vulgo quoque ſemper eſt creditum.* Quint. 12. 1.

[b] εἰς put for ἐν.

[c] εἰς taken properly.

33. The truth is; ſimply and abſolutely conſidered, *the child of light*, if he be truly and really ſuch, and not *titular* and by a naked profeſſion onely, whatſoever he is taken for, is clearly *the wiſer man*. And he that is no more then *worldly* or *carnally wiſe*, is in very deed and in Gods eſtimation no better then *a very fool*. [*where is the wiſe? where is the Scribe? where is the diſputer of this World? hath not God made fooliſh the wiſdom of the world?* ſaith the Apoſtle. That *interrogative* form of ſpeech is more emphatical, then *the bare Categorical* had been: it ſignifieth as if it were ſo clear a truth, that no man could reaſonably deny it. What *Solomon* ſaith in one place of the covetous *rich man*, and in another place of *the ſluggard*, that he is *wiſe in his own conceit*; is true alſo of every *vitious perſon* in every other kind. Their *wiſdome* is a wiſdome; but *in conceit*, not in *truth*: and that but in *their own conceit neither*, and of ſome few E

1 Cor. 1. 20.

Prov. 28. 11. —26. 16.

others

A others perhaps, that have their *judgements* corrupted with the ſame *laſts*, wherewith theirs alſo are.

Chryſippus non dicet idem ——— Juvenal. Satyr. 13.

Solomon ſure had not *that conceipt* of their wiſdome, (and *Solomon* knew what belonged to *wiſdome*, as well as another man:) who putteth *the fool* upon the ſinner, I need not tell you, (indeed I cannot tell you,) how oft in his writings.

34. "His judgement then is clear in the point: though it be
B "*a Paradox* to the moſt, and therefore would have a little farther "proof: for it is not enough barely to *affirm paradoxes*, but we "muſt *prove* them too. *Firſt* then, true ſaving *wiſdome* is not to be learned but from *the word* of God. (*A lege tua intellexi*, *By thy commandments have I gotten underſtanding*, Pſal. 119.) it is that Pſal. 119. 104
word, and that alone, that is able to make us *wiſe unto ſalvation*. 2 Tim. 3. 15.
How then can they be truly *wiſe*, who regard not that *word*, but caſt it behinde their backs, and deſpiſe it? *They have rejected the word of the Lord, and what wiſdome is in them?* ſaith *Jeremy*. Again, Jer. 8. 9.
The fear of the Lord is the beginning of wiſdome; and a good underſtanding have they that do thereafter, Pſal. 111. How then can we allow Pſal. 111. 10.
C them to paſs for *wiſe men*, and *good underſtanding* men, that have *no fear of God before their eyes*, that have no mind nor heart *to do thereafter*, —36. 1.
that *will not be learned nor underſtand*, but are reſolvedly —82. 5.
bent to *walk on ſtill in darkneſs*, and willfully *ſhut their eyes* that they may not ſee *the light*?

35. Since every man is deſirous to have ſome reputation of *wiſdome*, and accounteth it the greateſt *ſcorn* and *reproach* in the world to be called, or made, *a fool*: it would be very well worth the labour (but that it would require, as it well deſerveth, a great
D deal more *labour* and *time*, then we dare now take) to illuſtrate and enlarge this point: which, though it ſeem a very *paradoxe* (as was now ſaid) to the moſt, is yet a moſt certain and demonſtrable truth; That *godlineſs is the beſt wiſdome*, and that *there is no fool to the ſinner*. I ſhall but barely give you ſome of *the heads of proof*; and referr *the enlargement* to each mans private meditation. He that
firſt is all for *the preſent*; and never conſidereth what *miſchiefs* or 1.
inconveniences will follow thereupon *afterwards*; that *ſecondly*, 2.
when both are permitted to *his choice*, hath not the wit to prefer that which is *eminently better*, but chuſeth that which is *extremely*
E *worſe*; that *thirdly* propoſeth to himſelf baſe and *unworthy ends*; 3.
that *fourthly*, for the attaining even of thoſe *poor ends*, maketh choiſe 4.
of ſuch *means*, as are neither *proper* nor *probable* thereunto; that
fifthly, goeth on in *bold enterpriſes* with great *confidence of ſucceſſe*, 5.
upon very *ſlender grounds* of aſſurance; and that *laſtly*, where his 6.
own wit will not ſerve him, *refuſeth to be adviſed* by thoſe that are

wiſer

wiser then himself, what he wanteth *in wit*, making it up *in will*: no wise man I think can take a person of this character for any other then *a fool*. And every *worldly* or *ungodly man* is all this, and more: and every *godly man*, the contrary. Let not *the worldly-wise* man therefore *glory* in his *wisdome*: that it turn not to his greater *shame*, when his *folly* shall be discovered to all the world. *Let no*
1 Cor.3.18. *man deceive himself*, saith *S. Paul*: *but if any man among you seem to be wise in this world, let him become a fool, that he may be wise.* That is; let him lay aside all vain conceit of his own *wisdome*, and learn to account that *seeming wisdome* of the world, to be (as indeed it is;) no better then *folly*: that so he may finde that *true wisdome* which is of God. The God of *light* and of *wisdome* so *enlighten our understandings* with the saving knowledge of *his truth*, and so *enflame our hearts* with a holy love and fear of *his Name*, that we may be *wise unto salvation*: and so assist us with the grace of his holy spirit, that *the light of our good works* and holy conversation may so shine forth both before God and men in the mean time, that in the end by his mercy who is *the Father of lights*, we may be made *partakers of the inheritance of the Saints* in the light of everlasting life and glory: and that for the merits sake of *Jesus Christ* his onely Son our Lord. To whom, &c.

A D

AD AULAM.

Sermon XVI.

Newport, *in the Iſle of* Wight, *Novemb.* 1648.

Heb. 12. 3.

——Conſider him that endured ſuch contradictions of ſinners againſt himſelf: that ye be not wearied and faint in your mindes.

1. THere is ſcarce any other *provocation* to the performance of any duty ſo *prevalent* with men, as are [a] *the examples* of ſuch as have performed the ſame before them with *glory* and *ſucceſs*. Becauſe, beſides that the ſame ſtirreth up in them an *emulation* of their *glory*, and cheereth them on with *hopes* of like *ſucceſs*; it alſo clean *taketh off* that, which is the common *excuſe* of *ſloth* and neglect of duty, the pretenſion of *Impoſſibility*. The Apoſtle there

[a] *—aculeos ſubdunt exempla nobilia.* Senec. de tranquil. cap. 1.

therefore, being to confirm the mindes of theſe *Hebrews* with *conſtancy* and *patience* in their *Chriſtian courſe*, againſt all diſcouragements whatſoever, ſetteth before them (in the whole former Chapter) a multitude of *examples* of the famous worthies of former times; who by the ſtrength of their *faith* had both *done* and *ſuffered* great things with admirable patience and conſtancy, to their immortal *honour* upon earth, and eternal *happineſs* in heaven. To the end, that *compaſſed with ſuch a cloud of witneſſes*, they might think it a ſhame for them to hang back, and not to dare (eſpecially having withal ſo rich *a crown*, laid ready at the goal for them, to invite them thereunto,) *to run* with all poſſible *cheerfulneſs* that *race*, which they had ſeen ſo many ſo happily to have *run* before them, verſe 1. of this Chapter. A B

2. Yet this great *cloud of examples* they were but to look through, (as *the Medium*) at another and higher *Example*; that of the bright *Sun of righteouſneſs* himſelf, *Jeſus Chriſt*: whom they are to *look upon*, as the proper *object*, to terminate their thoughts; and whereon finally to fix their meditations. *Looking unto Jeſus, &c.* verſe 2. Which *example*, recommended to them *firſt* from the compleatneſs of *the perſon*, (who is at *both ends* of the race, the *Alpha* and the *Omega*; the ἀγωνοθέτης and the βραβευτὴς too; he that giveth *the law* at the ſtart, and he that giveth *the prize* at the goal; *the author and the finiſher of our faith*,) is there alſo further amplified. *Firſt*, from *the things* he ſuffered. Such, as then which none more grievous to fleſh and blood; *Torture*, and *Ignominy*; *the Croſſe*, and *the Shame*. *Secondly*, from *the manner* of his ſuffering. Not patiently only, *enduring*; but ſtoutly too, *Deſpiſing* them: *He endured the croſſe and deſpiſed the ſhame*. *Thirdly*, from the iſſue and *conſequents* of his ſufferings, which were in lieu of *the pain*, *Joy*; of *the ſhame*, *Glory*. To intimate to theſe *Hebrews*, that as *it behoved Chriſt, firſt to ſuffer, and then after to enter into his glory*: ſo, if they deſire to come to *the ſame end* he did, and to *reign* with him; they muſt reſolve to take *the ſame way* he did, and to *ſuffer* with him. C D

Luke 24. 26. 2 Tim. 2. 13.

3. Having uſed ſo ſtrong *a motive*, and preſſed it ſo high; you would think *the Apoſtle* needed not (as to this particular,) to ſay any more. But for all this he cannot yet *manum de tabulâ*: he inſiſteth ſtill, and in this verſe *urgeth* the due and frequent conſideration of it, as a matter not only of great *benefit*, but of ſome kinde of *neceſsity* alſo. "Conſidering the ſtrong *oppoſitions* and "*contradictions*, that a Chriſtian man after he hath entred *the liſts* is "like to meet withal before he come to *the goal*: which he muſt "encounter with and overcome, or elſe he loſeth his *labour* and "*the prize*: it is but needful he ſhould muſter up all his *ſtrength*, "ſummon and recollect all *the arguments* he can think of, that may "put *courage* into him, and a reſolution *to go on* undauntedly not- E

"with-

A co withstanding, & not to faint. Against which *fainting under the cross*, there being no other *cordial* of so powerful and present *operation*, towards the relieving of *the drooping spirits* of a weak Christian, as is the meditation of *Christ* and his sufferings: ἀναλογίσασθε γάρ, Therefore *consider him*, saith the Apostle, *that endured such contradiction of sinners against himself, that ye be not wearied and faint in your mindes.*

4. In which words, *the Apostle*, out of his great care of their souls health, dealeth with these *Hebrews*, as a faithfull and skilful *Physitian* should do. He sheweth them *the danger* they are in, and *the means* how to prevent it. *The danger*, a spiritual λιποθυμία, B *fainting* and wearinesse of soul *under the cross*. *The means* of prevention, frequent and effectual *meditation of the cross* of Christ. *The parts* then of *the Text* are *two*: (answerable to those two main parts, whereunto the whole method of *Physick* is after a sort reducible;) παθολογία, and θεραπευτική, the one whereof treateth of *the disease*, the other of *the remedy*. We begin with the former, *the disease*: the former I mean, in the nature of *the things*, (though not so in the placing of *the words*;) and so first to be handled, in these words ἵνα μὴ κάμητε, &c. *That ye be not wearied and faint in your mindes.* The full importance whereof we shall C the better understand, by the explication of these four things. 1. *The Malady*; 2. The inward *Cause* thereof; 3. The *Part* affected; and 4. The *Subject*, Person, or *Patient*.

5. For *the Malady*, κάμητε: that is *wearinesse*, as we translate it. There is no *burden*, but a man would be willing to be eased of it, if he might: and all *afflictions* are *burdens*. But such a degree of *wearinesse*, as implyeth no more then the bare desire of rest and ease, falleth short of the notion of the word κάμνειν. It importeth such an extream *dissolution*, as bereaveth a man of all his *strength*, putteth him beyond his *patience*, and taketh him quite off D his *work*. When he is so overcome with the pressure of the *burden* that lyeth laid upon him, that he doth *succumbere onori*, is not able to *bear* it any longer, but would be rid of it, if he could, at any rate: that's κάμνειν. Or when he is so crucified by *sickness*, that he cannot in any wise brook to do the offices of his vocation as formerly he hath done, nor is able to sit out of his bed at all, not well able to sit himself up in it: that is κάμνειν too. The word is by S. *James* applyed to the case of a *sick person*, through very low, and Jam. 5. 15. in some *extremity of sickness*, under small hope of recovery. *The* E *prayer of Faith*, when other remedies fail, σώσει τὸν κάμνοντα, *shall save the sick*, saith he there.

6. So that *the danger* here feared by the Apostle was, lest these Hebrews meeting with such terrible difficulties, as *Christ* in the way, (not such *Edom*, as *Solomon* finding *quieteth* to him- Prov. 26. 20. self without cause, or perhaps but *pretended*, wherein his sloth

S 5 thereby;

"thereby; *Bug-bears* indeed rather then *Lions*; but very *Lions* in- A
"deed, ſtrong temptations, and laſting afflictions and perſecuti-
"ons:) leſt I ſay meeting with ſuch affronts and encounters in their *Chriſtian race*, they ſhould be quite *beaten out* of the field, ere they came to the end of their *courſe*. Leſt being *terrified by their adverſaries*, they ſhould not be able to *hold out* in their holy profeſſion to the end; nor to maintain *faith* and a *good conſcience* with that courage, conſtancy, and perſeverance they ought: but loſe *the goal* and *the crown*, for want of finiſhing *the courſe*, they had ſo happily begun.

7. But then *Secondly* it may be demanded; Of this *malady* B
what might be the true *Cauſe*? (*The inward Cauſe* I mean: for what is the *outward Cauſe*, is apparent enough; to wit, *the Croſs*.) or whence ſhould this κάμψις, this ſpiritual *wearineſs* proceed? That is anſwered in the Text too, in the word ἐκλυόμενοι. (The tranſlations expreſs it moſtwhat by *faintneſs* of mind: The ſame word being again uſed a little after at *ver.* 5. and there alſo tranſlated after the ſame manner; μηδὲ ἐκλύου, *My ſon, deſpiſe not thou the chaſtening of the Lord: neither faint, when thou art corrected of him.* The word properly importeth the *looſening*, *ſlackening*, or *diſſolving* of ſomething that before was well *knit together*, faſt and C
ſtrong. *The ſtrength* and firmneſs of a body, whether naturall or artificial, conſiſteth much in *the union of the parts*, well [a] compacted and *knit together*, and all the joynts *ſtrung faſt* one to another. By the *ſlackning*, looſening, or disjoynting whereof, the body on the other ſide, cometh to be as much *weakned*. A *houſe*, *ſhip*, *wagon*, *plough*, or other artificiall body, be the materials never ſo ſtrong: yet if it be *looſe in the joynts*, when it is put to any ſtreſs (as we call it) to any uſe where the ſtrength of it is like to be tried, it will not endure it, but be ready to fall one piece from another.

[a] συμβιβαζόμενον διὰ πάσης ἁφῆς. Eph. 4.16.

8. Much of a mans *ſtrength*, whereby he is enabled to travel D
and to work, lieth in his *loynes* and *knees*, and in his *arms* and *hands*. Whence it is that by an uſual trope in moſt languages, and ſo in the *Scriptures* too, thoſe parts are very often uſed (*Genua*, and *Lacerti* &c.) to ſignifie ſtrength: and *weakneſs* on the contrary uſually deſcribed by *the ducation* of thoſe parts. The phraſe is very frequent in *Homer*; when one of the *Grecian* or *Trojan* Chieftains had given his adverſary ſome deadly or deſperate wound, that he was not able to ſtand but fell on the ground; to expreſs it thus,

——γοῦνατ' ἔλυσε, E

So Ezek. 7. 17. Nahum. 2. 10.

as much as to ſay, *He looſened his knees*. Even as it is ſaid of *Belſhazzar Dan.* 5. when he was ſore affrighted with the hand-writing upon the wall; that *the joynts* (bindings or ligatures) *of his loins were looſed*,

A *loosed, and his knees smote one against another.* So for *the hands* and *arms*: we meet in the Scriptures often with such like phrases as these: that by such or such means (as the occasion required,) such or such mens *hands were either strengthened, or weakned.* So it is said of *Isbosheth* 2 *Sam.* 4. when he heard of the death of *Abner*, General of his army, *his hands were weakned.* The like we finde in many other places, as namely in *Jer.* 38. 4. where, in the *Greek* translation, the word ἐκλύεσθαι the same with this in the Text, is used. Not to seek farr, a little after in this very chapter, we have both *the metaphors* together in one verse: [*wherefore lift up the hands that hang down, and strengthen the feeble knees,*] χεῖρας παρειμένας B καὶ γόνατα παραλελυμένα, *vers.* 12. which is another compound word from the same *Theme.* As if he should say, Support the *hands* that hang *loose*, and have not strength enough to lift up themselves: and binde up *the palsie knees*, that are not well knit up in the joynts, and so are unable to bear up the body. See Ezek. 21. 7.

9. There is another *Metaphor* likewise often used by *David*, and sometimes elsewhere: which, as it very well sitteth with the word ἐκλύεσθαι, so it serveth very well to express that feebleness or *faintness of spirit*, (arising from fear and consternation of mind, when great troubles come upon us,) whereof we now speak: C namely, *the melting* of the heart, or soul.

10. In Psal. 107. *They that go down to the sea in ships*, when the stormy wind ariseth and lifteth up the waves, so as the vessel is tossed up and down, and the men *reel to and fro, and stagger like drunkards, and are at their wits end*: he saith of them, that their very *soul melteth away because of the trouble.* *My soul melteth away for very heaviness*: in another Psalm, speaking of himself, and of his own troubles. In the 22. *Psalm*, he joyneth this and the other Metaphor both together: *I am powred out like water, and all my bones are out of joynt: my heart also in the midst of my body is even like melting wax.* D And so doth the Prophet *Esay* also, describing the great miseries and terrours that should be at the destruction of *Babylon* by the *Medes* and *Persians*, he saith, that by reason thereof *all hands shall be weakned,* (ἐκλύεσθαι again in the Greek,) *and all hearts shall melt.* See also *Ezek.* 21. 7. to omit sundry other like.

11. For even as *wax*, which while it is *hard* will abide hard pressing, and not yield or *take impression*; when it is chafed or *melted* hath no strength at all to *make resistance*. And as the *Ice*, when the waters are congealed into hard frost, is of that *firmness*, that it will bear a loaden cart uncrakt; but as soon as a warm E thaw hath fretted and loosened it, dissolveth into *water*, and becometh one of the *weakest things* in the world: (for it is a common proverb among us, *As weak as water*:) so is *the spirit of a man* so long as it standeth *firmly knit to God* by a stedfast *faith*, (as *David* saith, *O knit my heart unto thee, that I may fear thy name*) and not

See Ezek. 21. 7.

Psal. 107. 6.

Psal. 119. 28.

Psal. 22. 14.

Esay 13. 6. So also Nahum 2. 10.

Psal. 86. 11.

Horat. 2. Sat. 7.

Horat. 3. Car. 3.

Prov. 18. 14.

to it ſelf, (*in ſeipſo totus teres atque rotundus,*) by adhering to honeſt, vertuous and religious *principles*: it is of impregnable ſtrength againſt all outward attempts whatſoever. *Si fractus illabatur orbis*: if the weight of all the calamities in the world ſhould come ruſhing upon him at once, it would be able to *bear up* under them all, and ſtand *unruined* amidſt all thoſe *ruines*. *The ſpirit of a man* is of ſtrength enough *to ſuſtain all his infirmities*. A

12. But if *the ſtrength* that is in us be *weakneſs*; oh how great is that weakneſs? If our *ſpirits* within us, which ſhould be as our *life-guard* to ſecure us againſt all attempts from without, be ſhattered and *diſ-joynted*, through diſtruſt in God; or by entertaining fears and irreſolutions *ſo enfeebled*, that it is not able to ſtand out when it is fiercely aſſaulted, but yieldeth the fort to Satan and his temptations: that is to ſay in plain terms, if when any *perſecution* or *tribulation* ariſeth, we be *ſcandalized* and fall away either from our *Chriſtian faith* or *duty*, forſake our ſtanding, and ſhrink from the rules of *true Religion*, or *a good conſcience*: this is the ἔκλυσις and the κόπωσις, *the wearineſs* and *faintneſs* of mind ſpoken of in the Text. B

13. We now ſee *the Malady*, both in *the Nature*, and in *the Cauſe*; both *what* it is, and *whence* it groweth. We are in the next place to conſider *the part* affected. That the word ψυχαῖς diſcovereth; *the Mind*, or *the Soul*; (*That ye be not wearied and faint in your minds*; or *ſouls*.) And this occaſioneth another doubt: how it ſhould be poſſible that *worldly tribulations*, which cannot reach beyond the *outer-man*, (in his *poſſeſſions*, in his *liberty*, in his *good name*, in his bodily *health* or *life*,) ſhould have ſuch an operation upon his nobler part *the ſoul*, as to cauſe a *faintneſs* there. Our Apoſtle ſpeaketh of *reſiſting unto blood* in the next verſe, as the higheſt ſuffering that can befal a man in this world. And our Saviour telleth *his friends*, *Luke* 12. that when their enemies have killed *their bodies*, (and from ſuffering ſo much his very beſt *friends*, it ſeemeth, are not exempted;) they have then done their worſt: they can proceed no farther; they have no power at all over *their ſouls*. C

Luke 12. 4.

14. It is moſt true: they have not. And happy it is for us, and one ſingular comfort to us, that they have not. Yet our own *reaſon*, and every dayes *experience* can teach us, that outward *bodily afflictions*, and tribulations, do (by *conſequent*, and by way of *ſympathy* and *conſent*, and by reaſon of *union*; though not immediately and directly;) work even upon *the ſoul* alſo. "As we ſee the "*fancy* quick and roaving, when the blood is enflamed with *choler*; "*the memory* and apprehenſion dull in *a Lethargie*: and other nota- "ble changes and effects in the faculties of *the ſoul* very eaſily diſ- "cernable, upon any ſudden change or diſtemper in *the body*. *David* often confeſſeth, that *the troubles* he met withal, went ſometimes D

E

A times to *the very heart and ſoul* of him. [“ *The ſorrows of my heart are* “ *enlarged. In the multitude of the troubles* (or ſorrows) *that I have* “ *in my heart. My heart is diſquieted within me. Why art thou ſo vexed* “ *O my ſoul, and why art thou ſo diſquieted within me? &c.*] Take but that one, in *Pſal.* 143. *The enemy hath perſecuted my ſoul---&c. Therefore is my ſpirit vexed within me, and my heart within me is deſolate.* Pſal. 25. —94. —55. —42. 143.2,3.

15. For *the Soul* then (or *Minde*) to be *affected* with ſuch things as happen to *the body*, is naturall: and ſuch *affections*, (if not vitiated with *exceſs*, or other *inordinacy*) blameleſs and without ſin.
B But *experience* ſheweth us farther (too often, God knoweth,) that perſecutions, *afflictions*, and ſuch other ſad caſualties as befall *the* “ *body*, (nay, the very *ſhadows* thereof, the bare *fears* of ſuch things “ and *apprehenſions* of their approach, yea even many times when “ it is cauſeleſs, may produce worſe effects in *the ſoul*; and be the cauſes of ſuch vitious *wearineſs* and *faintneſs of mind*, as the Apoſtle here forewarneth the Hebrews to beware of. Not to ſpeak of the “ *Lapſi*, and *Traditores*, and others that we read of in former times; “ and of whom there is ſuch frequent mention in the ancient *Coun-* “ *cils*, and in the writings of *the Fathers* of the firſt ages, and *the Hi-*
C *ſtories* of the Church: How many have we ſeen even in our times; who having ſeemed to ſtand faſt in the profeſſion of *Truth*, and in the performance of the offices of *Vertue*, and duties of *Piety*, *Allegiance*, and *Juſtice* before tryal; have yet when they have been hard put to it, (ye, and ſometimes not very hard neither,) *fallen away*, *ſtarting aſide like a broken bow*? and by *flinching* at the laſt, diſcovered themſelves to have been but very *weak Chriſtians* at the beſt, if not rather very *deep hypocrites*. Pſal. 78.57.

16. It will ſufficiently anſwer the doubt, to tell you, That *perſecutions* and all occurrences from without, are not *the chief cauſes*,
D (nor indeed in true propriety of ſpeech, *any cauſes* at all,) but *the occaſions* onely, of the *ſouls fainting* under them. *Temptations* they are I grant; yet are they *but temptations*: and it is not *the temptation*, but *the conſenting* to the temptation, that induceth guilt. If at any time any *temptation*, either on the one hand, or the other, prevail againſt us: *S. James* teacheth us where to lay the fault. Not upon *God* by any means: *for God tempteth no man.* No nor upon *the Divel* neither, (let me add that too; it were a ſin to bely the Divel in this:) for though he be *a tempter*, and that a buſie one, & *we ought to ſee the Tempter*, yet that is the worſt he can do: he can *but* E *tempt* us, he cannot *compel* us. When he hath plyed us with all his utmoſt ſtrength, and tried us with all the engines and artifices he can deviſe: *the will* hath its *natural liberty* ſtill, and it is our choiſe whether we will yield or no. *But every man when he is tempted*, ſaith he, (tempted *cum effectu*, that is his meaning; ſo *tempted* as to be *overcome* by the temptation;) *is tempted of his own* James 1. 13, 14. Mat. 4. 3.

luſt,

luſt, ἀφελκόμενοι καὶ δελεαζόμενοι, *drawn away and entiſed. Drawn away* by injuries and affrightments *from doing good*: or *entiſed* by delights and allurements *to do evil*. It is with temptations *on the left hand*, (for ſuch are thoſe of which we now ſpeak) even as it is with thoſe *on the right*; yield not, and good enough. *My ſon* ſaith *Solomon, if ſinners entiſe thee, conſent not*. Prov. 1. It may be ſaid alſo proportionably, and by the ſame reaſon; *My ſon, if ſinners affright thee, comply not*. The common ſaying, if in any other, holdeth moſt true in the caſe of *Temptations*; No man taketh harm *but from himſelf*.

Prov.1.10.

17. And verily in the particular we are now upon, of *fainting under the croſs*: it is nothing but our own fears, and the falſeneſs of *a miſgiving heart*, that betraieth us to *the Tempter*, and undoeth us. [a] Ταράττει ἡμᾶς ὐ τὰ πράγματα---- &c. as he ſaid. It is not any reality in *the things themſelves* ſo much that troubleth the minde, as our [b] *over-deep apprehenſions* of them. All *paſſions* of the mind, if immoderate, are *perturbations*, and may bring a ſnare: but none more or ſooner then *fear*. *The fear of man bringeth a ſnare*, ſaith *Solomon*. And our Saviour, *Let not your hearts be troubled, neither fear*: as if *fear* were the greateſt *troubler* of the heart. And truly ſo it is: No paſſion, (not *Love*, no nor yet *Anger* it ſelf, though great obſtructers of *Reaſon* both,) being ſo *irrational*, as *Fear* is. It maketh us many times do things quite otherwiſe then our own *reaſon* telleth us we ſhould do. It is an excellent deſcription, that a wiſe man hath given of it *Wiſdome* 17. *Fear*, ſaith he, *is nothing elſe, but the betraying of the ſuccours which reaſon affereth*. He that letteth go his *courage*, forfeiteth his *reaſon* withall: and what good can you reaſonably expect from an *unreaſonable* man?

a Epictet. enchir. cap. 5.
b Opinio eſt, qua nos Cruciet. Senec. ad Marciam. c. 19.
Prov.21.25. Joh.14.27.
Wiſd.17.11.

18. Seeſt thou then a man *faint-hearted*? Suſpect him, (I had almoſt ſaid, Conclude him,) *falſe-hearted* too. It is certainly a very hard thing, if at all poſſible, for a *Coward* to be an honeſt man, or a *true friend* either to God or man. He is at the beſt but ἀνὴρ δίψυχος, *a double-minded man*: but God requireth *ſimplicity* and ſingleneſs of heart. He hath *a good mind*, perhaps to be honeſt, and to ſerve *God* and *the King*, and to love *his neighbour* and his *friend*: and if he would hold him there, and be *of that minde* alwayes, all would be well. But his *double-minde* will not ſuffer him ſo to do. He hath *a mind* withall to ſleep in a whole ſkin, and to ſave his eſtate, if he can, howſoever. And ſo he becometh ἀκατάστατος, fickle and *unſtable in his wayes*; turneth as the ride turneth: there is no relying upon him; no truſting of him. *Jethro* well conſidered this, when he adviſed *Moſes* to make choiſe of ſuch for *Magiſtrates*, as he knew to be *men of courage*; they that were otherwiſe, he knew could not diſcharge their duty as they ought, nor (continue upright. And when our Saviour ſaid

Jam.1.8.
Exod.18.21.

A said to his Diſciples Luke 12. *I ſay unto you my friends, Fear not them which kill the body*: he doth more then intimate that ſuch baſe *worldly fear* cannot well conſiſt with the Lawes of *true friendſhip*. Luk. 12. 4.

19. I inſiſt ſomewhat the more upon this point, becauſe men are generally ſo apt to pretend, to their *own failings* in this kind, *the outward force* offered by others: ſuppoſing they have ſaid enough, to excuſe what they have done; when they have ſaid, they did it by *compulſion*. As if any man could be maſter of anothers *will*, or enforce *a conſent* from him *without his conſent*: which carrieth before it a manifeſt contradiction. Indeed if *we ſuffer* what we ſhould not, without any our provocation; that is not our fault; becauſe it is not ἐφ' ἡμῖν, it is [a] *not in our power* to help it. But if *we do* what we ſhould not, upon what *inducement* ſoever we do it, we muſt bear the greateſt part of the blame our ſelves: becauſe it is *our doing* ſtill.

B

a Malum quod ſit in nos, ſive de nobis. non eſt imputandum nobis: cæterùm quod ſit & à nobis, jam non ſine culpâ eſt voluntatis. Bern de grat. & lib arb.

20. For a man then, when he hath been frighted out of his *conſcience* and his *duty*, and done amiſs, to ſay, I was *compelled* to do it *againſt my mind*, I could neither will nor chuſe, and the like: are, as the moſt common, ſo the moſt vain and frivolous *excuſes* in the world. Not onely *falſe*, but *ridiculouſly falſe*, and ſuch as carry their confutation along with them: *fig leaves* ſo thin, that any body may ſee through them. For tell me, thou that ſayeſt thou waſt *compelled* to do it [b] *againſt thy mind*: If thou hadſt been *minded* to have withſtood the pretended *compulſion*, and hadſt continued in that *mind*, whether ſuch *compulſion* could have taken effect or no? Thou that ſayeſt, thou couldeſt *neither will nor chuſe*: was it not left to the *choiſe* of thine *own will*, whether thou wouldeſt *do* that which was *required*, or *ſuffer* that which was *threatned*? and didſt not thou then, when thou mighteſt *have choſen*, if thou wouldeſt, to *ſuffer* the one; rather *chuſe* to *do* the other? *Qui mavult, vult.* Sure it is the *will* evermore, that determineth *the choiſe* in ever deliberation. It is manifeſtly abſurd therefore, for any man to pretend that thing to have been done by him *againſt his will*; which (how hard ſoever *the choiſe* was,) he yet *choſe* to doe.

C

b Velle planè convincimur, quod non fieret ſi nollemus. Bern. ibid.

D

21. If theſe *allegations* would ſerve the turn, or that we had any good warrant to decline *ſuffering* evil by *doing evil*; thoſe glorious *Martyrs* and *Confeſſours*, ſo much renowned through the Chriſtian world for their *patience* and *conſtancy* in ſuffering perſecution, and laying down their lives for the *teſtimony* of *faith* and *a good conſcience*; were a generation of very ſilly men. Who never had the wit to ſave their lives, when they might have done it with ſome *little compliances* with the times; and if their *conſciences* had fmitten them for ſo doing, licked themſelves whole again by pleading *compulſion*.

E

22. Un-

22. Unleſs then we will *condemn* thoſe bleſſed ſouls, whoſe memories we have hitherto *honoured*, not onely of extream *folly*; but of foul *ſelf-murder* too, in being *prodigall* of their lives to no purpoſe, and *caſting away* themſelves wilfully when they needed not: we muſt needs acknowledge, That there lyeth a neceſſity upon us, if we will be *Chriſts diſciples* and *friends*, to deny our *ſelves*, our *luſts*, our *intereſts*, our *fortunes*, our *liberties*, our *lives*, or if there be any thing elſe that can be dearer to us: rather then for *fear* of any thing that can befall us in any of theſe, *conſent* to the leaſt wilful violation of *our bounden duty* either to God or our Neighbour; That *no force* or *violence* from without, no *ſtraits* we can be driven into by any conjuncture of whatſoever circumſtances, can make it either *neceſſary* for us to ſin, or *excuſable* in us to have ſinned; That we are bound by virtue of Chriſts both *example* and *command*, to take up *any croſs* that it is his good pleaſure to lay before us, and to *bear it* as long as he pleaſeth, with patience, chearfulneſs, and courage; That if we grow *weary* of it, and *faint in our minds*, ſo as to caſt about how we may work our ſelves from under it by ſuch means, as we have no clear warrant from him for: we muſt anſwer wholly for it *our ſelves*, and cannot juſtly charge it upon any *other perſon* or *thing*, then upon our own ſelves, and our own baſe cowardiſe. That for us.

Mat. 16.24.

A

B

C

23. To return now to theſe Hebrews: *the Perſons* in the Text; and the laſt of the four particulars propoſed from that part of the Text. It may be demanded, with what reaſon the Apoſtle could entertain the leaſt ſuſpicion of ſuch mens ſhrinking and *fainting* under the Croſs: who had already given ſuch good proof of their *conſtancy* and *courage*, in ſome former, and thoſe no ſmall *conflicts* neither? Nay, of whoſe *Chriſtian patience* and magnanimity himſelf had given a very ample teſtimony a little before in this very Epiſtle: how they *had endured a great fight of afflictions*, and had been made *a gazing-ſtock both by reproaches and afflictions*, *ſuffered the ſpoiling of their goods*; and not onely ſuffered it, (patience perforce,) but ſuffered it *joyfully*. Yet you ſee for all this, how urgent he is upon them ſtill, in the remainder of that *tenth Chapter*, in the whole next, and in a great part of this, both before, in, and after the *Text*; by admonitions, exhortations, examples, and other topiques, artifices, and inſinuations of great variety: not to *caſt away their confidence*; to *hold faſt their profeſſion without wavering*; to *run with patience the race that was ſet before them*; to take heed they be not *wearied, and faint in their minds*.

Heb. 10.32.—4.

D

E

24. Not to ſay poſitively, that he had of late obſerved ſome thing in ſome of them, that might perhaps give him ſome *particular cauſe* of ſuſpicion more then ordinary: although there be ſome paſſages in his diſcourſe (eſpecially at the fifth verſe) that ſeem to carry a ſound, as if ſomething were not right with them. If we

do

A do but look upon ſome *general conſiderations* onely: we ſhall ſee reaſons enough, why the *Apoſtle* (notwithſtanding his approving of their former carriage,) might yet be *jealous* over them with a godly jealouſie in this matter.

25. *Firſt*, he knew not (*perſecutions* ever attending *the Church* as her lot) but they might; and (Chriſt having foretold *great tribulations* ſhortly to come upon that nation) it was very like they ſhould meet with *more* and *ſtronger tryals*, then they had ever yet done. It was indeed, and by the Apoſtles confeſſion, *a great triall of afflictions* they had undergone already; and they had received the charge bravely, and were come off with *honour* and *victory*:
B ſo that that brunt was happily over. But who could tell, what *trials* were yet behind? Theſe might be, for ought they knew, (or he either,) but the *beginnings* of greater evils to enſue. *You have not reſiſted unto blood*, ſaith he, in the very next words after the Text: as if he had ſaid, You have fought one good *fight* already, and quit your ſelves like men: I commend you for it, and I bleſs God for it. Yet be not *high-minded*, but *fear*: you have not yet done all your work; your *warfare* is not yet at an end. What if God ſhould call you to ſuffer *the ſhedding of your blood* for Chriſt, as Chriſt *ſhed his blood* for you? you have not been put to that yet:
C but you know not what you may be. If you be not in ſome meaſure prepared even for that alſo, and reſolved (by Gods aſſiſtance) to *ſtrive againſt ſin*, and to withſtand all ſinful temptations, even to the ſhedding of the laſt drop of *blood* in your bodies, if God call you to it: you have done nothing. He that hateth not his *life*, as well as his *houſe* and *lands*, for Chriſt and his kingdome, is not *worthy* of either. *Sharp* or *long* aſſaults may tire out him, that hath endured *ſhorter* and *eaſier*. But he that ſetteth forth for the *goal*, if he will *obtain*, muſt reſolve to devour all difficulties, and to *run* it out: and not to *faint* or ſlug, till he have *finiſhed his courſe* to
D the end; though he ſhould meet with never ſo many *Lions* in the way. Luk. 14. 26.

29. *Secondly*, ſo great is *the natural frailty* of man, ſo utterly averſe from conforming it ſelf entirely to the good *will and pleaſure* of Almighty God, either in *doing* or *ſuffering*: that, if he be not the better principled within, (ſtrengthened with *grace* in the inner man,) he will not be able to hold out in either; but every ſorry *temptation* from without will foil him, and beat him off. *Be not wearie of well-doing*, ſaith the Apoſtle *Gal. 6. for in due time we ſhall* Gal. 6. 9.
E *reap if we faint not*, μὴ ἐκλυόμενοι, (the ſame word again.) *Wearineſs* and *faintneſs* of mind we are ſubject to (you ſee) in the point of *well doing*: But how much more then, in the point of *ſuffering*; which is of the two much *the ſorer triall*?

27. Marvel not, if *ordinary Chriſtians*, ſuch as theſe *Hebrews* were, might be in danger of *fainting* under the Croſs: when the

most holy and eminent of Gods servants, whose *faith* and *patience* and *piety* are recorded in the Scriptures as *exemplary* to all posterity, have in their failings in this kind bewrayed themselves to be but men, ὁμοιοπαθεῖς, subject to passions of *fear* and *distrust*, even as others. *Abraham the father of the faithful*, of so strong faith and obedience, that he neither *staggered at the promise* of having a son (though it were a very unlikely one, at that age) *through unbelief*; nor *stumbled at the command* of sacrificing that son, (though it were a very hard one, having no more;) *through disobedience*: yet coming among strangers, upon some apprehensions that his life might be endangered if he should own *Sarah* to be his wife; his heart so far misgave him through *humane frailty*, that he shewed some distrustfulness of God, by his doubting and dissimulation with *Pharaoh* first, and after with *Abimelech*, Gen. 13. and 20.

28. And *David* also so full of courage sometimes, that he would not *fear*, *though ten thousands of people*, whole *armies* of men, should rise up against him and encompass him round about; though the opposers were so strong and numerous, that *the earth* should be *moved* and *the mountains shake* at the noise thereof: yet at some other times, when he saw no end of his troubles, but that he was *hunted like a Partridge upon the mountains* day after day, and chased from place to place perpetually that he could rest no where; his *heart* began to *melt* and to *faint* within him. And although he had *a promise* from God of succeeding in the kingdome, and *an anointing* also (as an earnest) to confirm *the promise*: yet it ran strongly in his thoughts nevertheless, that *he should perish one day by the hands of Saul*. Insomuch that in a kind of *distrust* of Gods *truth* and *protection*, he ventured so far upon his own head, (never so much as asking counsel at the mouth of God,) as to expose himself to great *inconveniences*, *hazards*, and *temptations*, in the midst of an hostile and idolatrous people. The good man was sensible of *the imperfection*, acknowledgeth it an *infirmity* and striveth against it, *Psal.* 77.

Pſal. 3. 6. —27 3. —46 2,3. 1 Sam. 26. 20. 1 Sam. 27. 1. Pſal. 77. 6. —12.

29. But of all the rest, S. *Peter* (ὁ θερμὸς, as *Chrysostome* often stileth him) a man of great *boldness* and *fervency* of spirit, betrayed the greatest weakness. Who, after *so fair warning* so lately given him, and his own *so confident profession* of laying down his life in his masters quarrel: yet within not many hours after, when he began to be questioned about *his Master*, and saw (by the *malicious* and *partial* proceedings against *the Master*) how it was like to go with *him*, if he were known to have such a near dependence upon him; became so *faint-hearted*, that (contrary to his former resolutions and engagement) he not onely *disowned* him, but with oathes and imprecations *forswore* him. Such *weakness* is there in *the flesh*, where there is yet left some *willingness* in the *spirit*: that without a continual supply of *grace*, and actual influence of *strength*

Mark. 14. 71.

A *ſtrength* from above, there is no abſolute *ſteadfaſtneſs* to be found in the beſt of the ſons of men.

30. Yet is not our *natural inability* to reſiſt temptations (though very great,) the cauſe of our *actual faintings* ſo much, (becauſe of the ready aſſiſtance of *Gods grace* to relieve us, if we would but be as ready to make uſe of it:) as a *third* thing is. To wit, our *ſupine negligence*, that we do not ſtand upon our guard as it concerneth us to do, nor provide for the encounter in time: but have our [a] *arms* to ſeek, when *the enemy* is upon us. As *Joſeph* in the years of *plenty* laid in proviſion againſt the years of *dearth*: ſo B ſhould we, whilſt it is *calm*, provide for a *ſtorm*; and whileſt we are at *eaſe*, againſt *the evil day*. It is ſuch an ordinary point of *wiſdome* in the common affairs of life, for men to be *provided* of all neceſſaries befitting their ſeveral *occaſions*, before the time they ſhould uſe them: that he is rather derided then pitied; that having time and means for it, neglecteth ſo to do. The *graſhopper* in the fable had the merry *ſummer*: but the *piſmire* fared better in *winter*. If in our *proſperity* we grow *ſecure*, flattering our ſelves in our own thoughts, as if our *hill were ſo ſtrong that we ſhould never be removed*: if then God do but *turn his face from us*, yea; but a C little, and ſend any little change upon us; we ſhall be ſo much the more troubled at the affliction when it cometh, by how much the leſs we *expected* it before. Our *unpreparedneſs* maketh a very *little affliction* ſometimes fall *very heavy* upon us; and then it foileth us miſerably, and ſoon tireth us out: and ſo we ſuffer by our *own negligence*.

31. To which add in the *fourth place*, that which many times followeth upon ſuch our *neglect*; Gods *deſerting* of us: and withdrawing the ordinary ſupport of his *grace* from us. And then as *the Philiſtines* over-maſtered *Sampſon*, when his ſtrength was de- D parted from him: ſo will *temptations* us, when we are left to wreſtle with them by our own ſtrength alone, without the *ſpecial grace* of God to aſſiſt. It is *by Faith* that we *ſtand*, if we do ſtand; (*This is the victory that overcometh the world, even our Faith*;) But it is by *the grace* and power of God, that *our Faith* it ſelf ſtandeth. Take that *grace away*, and our *Faith* faileth; and then our *hearts fail*: and then there is neither *courage*, nor *patience*, nor *obedience*, nor any thing elſe that good is, in us. At leaſt, not in that meaſure; as to render our wayes (during that eſtate,) either *acceptable* to God, or *comfortable* to our ſelves; untill it ſhall pleaſe E him to *renew* us unto repentance, to *give us the comfort of his help again*; and to *eſtabliſh* us afreſh *with his free ſpirit* and grace.

32. Of whoſe moſt holy and wiſe diſpenſations, although we be neither able nor worthy to *apprehend* any other reaſon, then *his own will*, nor to *comprehend* that: (for his *ſpirit breatheth* where

a—*In pace, ut ſapiens, pararet idonea bella.* Hor. 2. Saty. 2.

Pſal. 30. 6. &c.

2 Cor. 5. 24. 1 Joh. 5. 4.

Pſal 51. 10. —12.

Joh. 3. 8.

where, and when it listeth, and we know not (*antecedently*) either *why*, or *how*: yet are we well assured in the general, that *the Lord is righteous in all his wayes, and holy in all his works.* Yea, and we find by the blessed consequents many times, that the very *withdrawing of his grace* is it self *a special act* of his grace. 1. As, when he hath thereby *humbled* us to a better sight and sence of our own frailty: so was *Hezekiah left to himself* in the matter of the Embassadours that came from the King of *Babel*. 2. Or *checkt* us for our overmuch self-confidence: as *Peters* denial was a real rebuke for his over-bold protestation. 3. Or brought us to *acknowledge* with thankfulness and humility, by whose *strength* it is that we have hitherto stood. (*My strength will I ascribe unto thee, Psalm* 59.) 4. Or taught us to bear more *compassion* towards our brethren and their infirmities, if they hap to be *overtaken* with a fault, and to *restore them with the spirit of meekness*: considering, that even we our selves are not such, as cannot be tempted. Or wrought some other good effect upon us some other way.

Pial.145.17.

2 Chro.32.31.

a Ἔι μάλα πόλλ' ἐπέεσσι, Διὸς πυκὶ μήδεα εἰδώς. Homer. Il. α.

Psal. 59. 9.

Gal.6.1.

33. Sith then great and lasting *afflictions* are strong *trials* of mens patience and courage; and their inability to bear them, great through *the frailty* of nature, is yet by their own personal default and supine *negligence*, much greater; and without the support of *Gods grace*, (which as he is no wayes bound to *give them*, so he may, and doth when it pleaseth him, *take from them*,) their spirits are not able to bear up under *the least temptation*: you will grant the *Apostle* had great reason to fear, lest these *Hebrews* notwithstanding the good proof they had given of their *Christian constancy* in some former tryals, should yet be *weary and faint in their minds* under greater sufferings. And consequently how it concerneth every one of us, whatsoever comforts we may have of our *former sufferings and patience* (whereof, unless God have the whole *glory*, our *comfort* sure will be the less;) yet to be very jealous of our own treacherous *hearts*, and to keep a constant *watch* over them that they deceive us not; not to be *too high minded* or jolly for any thing that is past; nor *too unmerciful* censurers of our weaker brethren for their *faintings* and *failings*; nor *too confident* of our own future *standing*.

34. It ought to be our care rather at all times, especially in such times as threaten *persecution* to all those, that will not recede from such principles of *Religion, Justice*, and *Loyalty*, as they have hitherto held themselves obliged to walk by; to live in a continual expectancy of *greater trials* and *temptations* daily to assault us, then we have yet wrestled withal. And to give all diligence, by our faithful *prayers* and utmost *endeavours*, to arm and prepare our selves for the better bearing them, with such calm *patience* and *moderation* on the one side, and yet with such undaunted *courage* and *resolution* on the other side; as may evidence at once our *humble* sub-

A *submission* to whatsoever it shall please God to lay upon us, and our *high contempt* of the utmost despight the world can do us.

35. For since every affliction (*Janus*-like) hath *two faces*, and looketh two wayes; we should do well to make our use of both. It looketh *backward*, as it cometh *from God*: who layeth it upon us, as a correction for some *past sin*. And it looketh *forward* as it cometh from *Satan* and the *world*: who lay it before us, as *a temptation* to some *new sin*. Accordingly are we to entertain it. As it is *Gods correction*; by no means to *dispise* it, (*My son dispise not thou the chastening of the Lord*, the next verse but one:) but to *take it up* with joy, and to *bear it* with patience, and to *profit by it* to repen-
B tance. But as it is *Satans temptation*; by all means to *resist it*, with *courage*, aye, and with *disdain* too. *Resist* it I say; but in that sence wherein such *resistance* is to be understood in the very next verse after the Text. That is to say, so to *resist the temptation*, by striving against *that sin* what ever it be, which *the Tempter* seeketh to drive us into by the affliction; that we should fight it out in *blood*: resolving rather to lose it all, were it to the last drop, then consent to the committing of that. Thus to lose our *blood*, is to win *the day*: And the failing so to do, is that *weariness* and *faintness of*
C *mind* and soul: of which our Apostle here speaketh, and upon which we have hitherto thus long insisted.

36. Yet dare I not for all that leave it thus, without adding a necessary *caution*; lest what hath been said be mis-understood, as if, when we are bidden not to *faint under the Cross*, we were forbidden to use any means or endeavours to *remove* it. No such matter. True it is, where no more is left to our *choice*, but one of the two, either *Sin* or *Suffer*; a right Christian should not (for shame) so much as take it into deliberation. Never demur upon it; It is a plain case: we must *suffer*. But where there is a *medium*, or third thing (as an out-let, or *expedient*) between both, as many times
D there is: nothing hindreth but we may, and reason would we should, make *choise* of that; and so neither *sin*, nor *suffer*. Lay that first as a sure ground. We must avoid *sin*, though we *suffer* for it. But that once layed, if we can then avoid *suffering* too, without *sinning*; why may we not; nay why ought we not, to avoid both?

37. No man doubteth, but we may pray to be delivered from *troubles*; "*David* doth it an hundred times: and if we do it not "daily too, even as often as we beg our *daily bread*, (our Saviour
E "having contrived both petitions into the same prayer, we are too "blame. And if we may *pray* for it; then no doubt, but we may *endeavour* it also. Though they look something alike in some other respects; yet in this one (at least) *wishes* and *prayers* are much unlike. Many things we may lawfully *wish for*, which we may not *endeavour* after: but sure, whatsoever we may lawfully *pray for*, we

a Πρᾶσις φρε. μηδ' ἀγανάκτει ἐὰν ᾖ πειρατὸς καὶ δοῦν δίνῃ. Pythag. aur. carm.

we not onely lawfully may; but are in conſcience bound to uſe our beſt *endeavours* towards the effecting thereof. We do indeed but *mock God*, and prevaricate in our *Prayers*, if we be not in ſome meaſure careful to ſecond them with our *Endeavours*. A

38. Chriſt biddeth us *deny our ſelves*, and *take up the Croſs*. True: deny *our ſelves* rather then *deny him*; and *take up the Croſs*, when he *laieth* it before us ſo, as we cannot ſtep beſide it without ſin. But he doth not bid us *undo our ſelves*, when his ſervice requireth it not; nor *make our ſelves Croſſes*, when we need not.

--μήτε ἰδί. λουλας πρὸς ἀγῶνα χωρῆν, μήτε περίλας ἀναλύειν. Nazianz. orat. 20.

39. *Afflictions* are uſefull things, and many wayes *beneficial* to Gods children. True: bleſſed be God, but no thanks to them, that they are ſo. That much *good* ſometimes cometh from them, it is but meerly *by accident*, as to them: the true cauſe of thoſe bleſſed effects is that over-ruling *power*, *wiſdome*, and *goodneſs* of God; whereby he is able to bring *light out of darkneſs*, and can turn any *evil*, (even *ſin* it ſelf) to *the good* of his Children. But take *afflictions* preciſely as they are in themſelves, and in their *pure naturals* as we ſay; and there is no ſuch *lovelineſs* in them, that any man ſhould *court* them; Nor are they *productive* of any the leaſt *good*, by any proper inherent virtue of their own. Nor are therefore ſuch *deſirable things*, as that any man can reaſonably promiſe to himſelf any *good effect* from them, or any *ſound comfort* under them, that ſhall *wilfully* draw them upon himſelf, when he might *without ſin* avoid them. B C

Μὴ προκαλεῖσθαι πῦρ κινδύνους. Nazianz.

40. We muſt not count *life*, *liberty*, or *livelyhood* dear to us: but *deſpiſe* them all, yea even *hate* them, for Chriſts ſake and the Goſpels. True: where any of thoſe ſtand in *oppoſition againſt*, or but in *competition with Chriſt*, or his Goſpel, or any duty therein contained. In caſe of *competition*, deſpiſe them: in caſe of *oppoſition* hate them. Do ſo, and ſpare not. But otherwiſe, and *out of thoſe caſes*, theſe are the good *bleſſings of God*, wherewith he hath *entruſted* us, and for *the expenſe* whereof we are to be *reſponſible*: and ought not therefore to be ſo *vile* in our eyes, as that we ſhould think we may *triſle* them away as we liſt, no neceſſitie ſo requiring. D

41. It is the moſt proper act of *Fortitude* to endure hardſhip. True: To *endure* it; but not to *provoke* it. We ſhall be like to *find* in the world *hardſhip* enough, whereon to exerciſe our manhood; without *ſeeking*. It is a *fool-hardy* madneſs, (better beſeeming ſuch a *Knight Errant* as is deſcribed in the *Romances*, then a true *Souldier* of Chriſt, ſuch as *the Goſpel* ſetteth forth,) to roame abroad to ſeek adventures. *Afflictions* are *Temptations*, as was ſaid: and it is a preſumption both raſh and abſurd, having prayed to God *not to lead us into temptations*, to go and caſt our ſelves into them, when we have done. *Fortitude* is an excellent vertue doubtleſs: E

Abundè fortes ſumus, ſi excipimus, non etiam incurrimus in diſcrimen. Lipſ. Epiſt.

A leſs: but ſo is *Prudence* too, as well as it; and *Juſtice*, no leſs then either. And therefore the offices of different *Virtues* are ſo to be exerciſed, as not to hinder or deſtroy one another (for between [a] *virtuous acts* there muſt be, there can be, no *claſhing*:) a man may without diſparagement to his *Fortitude*, decline dangers, according to the dictates of *Prudence*: provided withall, that nothing be done, but what is according to the rules of *Juſtice*.

[a] *Omnibus inter ſe virtutibus amicitia.* Senec Epiſt. 110. —*virtutum eſt inhoneſta contentio.* Bern. in Annunc. ſer 1.

42. Saint *Paul* ſaith of ſome that he had to deal with, that they were *unreaſonable men*. Poſſibly it may be our caſe, to have
B to do with ſuch men: *Reaſon* will not ſatisfie them; and it is not lawful for us to do, or to conſent to the doing of, any thing, but what is agreeable to *reaſon*. True: but this very thing is agreeable to *reaſon*, that to live at quiet among *unreaſonable men*, we ſhould ſometimes yield to their *unreaſonable* demands. But *uſque ad aras* ſtill: that muſt evermore be underſtood. In the purſuance of *peace* with our neighbours, where it is not to be had upon better terms, we may and ought by all ſeaſonable *complyances* and *condeſcenſions* to become *omnia omnibus*, all things to all men: even as Chriſt to make *peace* for us, *condeſcended* to be made *like unto us*
C *in all things*. And as his *condeſcenſion* for us had yet one, and but one *exception* (*made like unto us in all things, yet without ſin*:) ſo ſhould our *condeſcenſion* to them be likewiſe; ſin (and ſin onely) excepted, though upon *conditions* otherwaies hard and unequall enough.

2 Tim. 3. 2.

Heb. 4. 15.

43. The ſumme is. For the obtaining of *peace*, the preventing of *miſchiefs*, the ridding of our ſelves and others from *troubles*; we may with a *good conſcience* and *without ſin* yield to the doing of any thing, that may ſtand with *a good conſcience*, and be done *without ſin*. Nor is it to be interpreted, either as an effect of *faint-heartedneſs*,
D or as a defect of *Chriſtian patience* and courage, ſo to do: but is rather to be eſteemed an act of *Chriſtian Wiſdome* and duty. But ſo to *faint under the Croſs*, as to deny *the Faith*, to forſake *our Religion*, to violate the dictates of *natural Conſcience*, to do any thing contrary to any of the rules of *Juſtice* or *Charity*; or which we either know or ſuſpect to be *a ſin*; though it be for the ſhunning of any *danger*, or under the pretenſion of any *neceſsity* whatſoever: cannot conſiſt with that nobleneſs of ſpirit and *magnanimity*, which becometh a worthy *diſciple of Chriſt*.

44. I ſhould have proceeded, according to my firſt intend-
E ment when I pitched upon this Scripture, (had there been room for it,) to have diſcourſed ſomewhat alſo, from the other part of the Text, concerning that which is therein preſcribed as an eſpeciall *Remedy* of, or rather *Preſervative* againſt, this *faint-heartedneſs* we have been all this while in hand with; to wit, the *Meditation* of Chriſt and his ſufferings. But all I ſhall have time now to do will be

be to give you *the heads* of those most useful and observable *points*, A
which I conceive to arise without much enforcement from the words.

45. First *the Act* in the verb here used, discovereth an excellent piece of *Art*, a rare secret in this *mystery*, a short and compendious, but withall a very effectual way, how to *lighten* such *afflictions* as lye *sad* upon us, to our apprehensions, thereby to make them the more portable: for *afflictions* are lighter or heavier according to our *apprehensions* of them.

Ovid. ——*leve fit, quod bene fertur, onus.* B

The original word is of more pregnant signification to this purpose, then *Translatours* can render it: ἀναλογίσασθε. It importeth, not the bare *consideration* of a thing by it self alone; but the *considering* of it by weighing and *comparing* it with some other things of like kind or nature, and observing *the analogies* and *proportions* between it and them. Certainly it would be of marvellous use to us, for the rectifying our judgements concerning those *pressures* which at any time are upon us, to render them less *ponderous* in our estimation of them: if we would duly *compare* them, C
either *first* with the intolerable weight of *our sins*, whereby we have deserved them; or *secondly* with the weight of those everlasting *grievous pains* in Hell, which by the sharpness of our short sufferings here, (if we make the right use of them, to be thereby humbled unto repentance) by the mercy of God we shall escape; or *thirdly* with that so *exceeding* and *eternal weight of glory* and joy in the kingdom of heaven, which by the free goodness of our God we expect in compensation of our *light* and *momentany* afflictions here; or *fourthly*, with the weight of those far greater and heavier *tryals*, which other our brethren and fellow-*servants*, either of our D
own or former times have undergone before us, and gone through them all with admirable *patience* and *courage*.

46. Ἀναλογίσασθε ἐν. None of all these *singly*, but are of *singular virtue* towards the desired effect: but all of them together, if *artly* applyed, can hardly fail *the cure*. Especially if you add thereunto that one *ingredient* more, which is alone here expressed, (indeed the most soveraign of all the rest) as *the object* of this *analogie* or consideration in the Text: to wit, the incomparable *bitter sufferings* of our ever blessed Lord and Master *JESUS CHRIST*. E

47. Then farther, in this *Object*, as it is amplified in this short Text only, there are sundry particulars considerable. As namely, *First*, Who it was that suffered. *Consider him*: his *Greatness*, *his Innocencie*, his *Goodness*. *Secondly*, how he suffered. Τὸν ὑπομεμενηκότα, he *endured* it also; not *suffered* it onely. *Consider him*

that

A *that endured ſuch contradiction*: endured it ſo *willingly*, ſo *patiently*, ſo *chearfully*. *Thirdly*, *from whom* he ſuffered it. ὑπὸ τῶν ἁμαρτωλῶν, *From ſinners*. Sinners, in their nature; *ſinfull men*: Sinners, in the Jews eſteem; *Heathen men*: Sinners, in the inward conſtitution of their own hearts; *Hypocrites* and *Malignants*: Sinners, in their outward carriage toward him, and their undue and *illegal prodeedings* againſt him; no juſt *cauſe*, no juſt *proofs*, but *clamours* and outcries, *rayling*, and *ſpitting*, and *buffeting*, and *inſulting*, and all manner of contumelious and *deſpiteful* uſage. *Fourthly*, what he ſuffered. Τοιαύτην εἰς αὐτὸν ἀντιλογίαν, ſuch oppoſition and *contradiction of ſinners againſt himſelf*. *Contradictions* manifold: of all ſorts, and in all
B reſpects. To his *perſon*: denied to be *the Son of God*. To his *Office*: not received as the promiſed *Meſsias*. To his *Doctrine*: given out as *a deceiver*. To his *Miracles*: diſgraced, as he had been *a Conjurer*, and dealt with the Devil. To his *Converſation*: defamed as a *glutton* and *a wine-bibber*, a *prophane* fellow and *a Sabbath-breaker*, *a companion of Publicans and Sinners*. To his very *life* and *being*: Not him, but *Barabbas*; Away with him, Crucifie him, Crucifie him.

48. Theſe are *the heads*. Many they are, you ſee; and of worthier *conſideration*, then to be crowded into the later end of a ſermon. Therefore I muſt of neceſſity forbear the enlargement of
C them at this preſent: leaving that for every man to do in his private meditations. For a concluſion then, let us all (I beſeech you) firſt *conſider* (actually and throughly conſider,) *him that endured ſuch contradiction of ſinners againſt himſelf*: and having ſo done, applyingly conſider, whether it can be *reaſonable*, or almoſt poſſible, for any of us to *faint* under our *petty ſufferings*. What are *we*; *the beſt* of us, *the greateſt* of us, to him? Or what *our ſufferings*; the *worſt* of them, the *greateſt* of them, to his? I have done.

Πόση δ' μοῖρα ταῦτα πρὸς τὸ δεσπότες; Nazianz. tetraſt.

D

E

The Seventh Sermon.

AD MAGISTRATUM.

The First Sermon.

At the Assises at Lincolne *in the year* 1630. *at the request of* Sir DANIEL DELIGNE *Knight, then High-Sheriffe of that County.*

I. Ser. on Prov. 24. 10.——12.

10. *If thou faint in the day of adversity, thy strength is small.*
11. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain:*
12. *If thou sayest, Behold we knew it not: doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?*

1. AS in most other things, so in the performance of that *duty* which this *Text* aimeth at; we are neither *carefull* before hand (such is *the uncharitablenes* of our incompassionate hearts) to *do well*: nor yet *willing* afterwards, (through *the pride* of our spirits) to acknowledg we have *done ill*. The holy Spirit of God therefore hath directed *Solomon*, in this Scripture, wherein he would *incite* us to the performance of *the Duty*, to frame his words in such sort, as

as to meet with us in *both these corruptions*: and to let us see, that as the *duty* is *necessary*, and may not be *neglected*; so *the neglect* is *damnable*, and cannot be *excused*. In the handling whereof, I shall not need to bestow much labour, either in searching into *the contexture* of the words, or examining the differences *of translations*. Because *the sentence* (as in the rest of this book for the most part) hath a *compleat sense* within it self, without any necessary either *dependence* upon any thing *going before*, or *reference* to any thing *coming after*: and the differences that are in *the translations*, are neither *many* in number, nor of any great *weight*, for altering the meaning of the words. Nor is it my purpose to insist upon such *inferiour observations*, as might be raised from some *expressions* or *circumstances* in the Text, otherwise then as they shall occasionally fall in our way, in the prosecution of those *main points*, which to the apprehension of every understanding hearer do at the very first view appear to have been chiefly intended therein.

2. And they but two. *First*, the supposal of *a duty*; though for the most part, and by most men, very slackly regarded; and that is *the delivering of the oppressed*: In the two former verses, [*If thou faint in the day of adversity; If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.*] *Secondly*, the removal of the common *pretensions*, which men usually plead by way of *excuse*, or *extenuation* at least, when they have failed in the former duty: in the last verse [*If thou sayest, Behold, we knew it not: doth not he that pondereth the heart consider it? &c.*] So that if we will speak any thing to the purpose of *the Text*, we must of necessity speak to those *two points*, that do there-from so readily offer themselves to our consideration: to wit, *the necessity of the duty first*, and then *the vanity of the excuses*.

3. *The Duty* is contained, and *the necessity* of it gathered, in and from the tenth and eleventh verses, in these words; *If thou faint in the day of adversity, thy strength is small: If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain.* Wherein the particulars considerable are; *First*, *the Persons* to whom *the duty* is to be performed, as the proper *object* of our justice and charity; *Them that are drawn unto death, and those that are ready to be slain*: They especially, but συνεκδοχικῶς also all others that are in their condition in any *kind* or *degree*; those that are *injured* or *oppressed*, or in danger to be *injured* or *oppressed* by any manner way or means. *Secondly*, *an Act* of Charity and justice to be performed towards those that are in such a condition, by such, as (by reason of *the power*, and *opportunities*, and other advantages that God hath put into their hands) are in a capacity to do it; which is the very *duty* it self: *viz.* to *look upon them* in the day of their *adversity*, and to *deliver them* out of the hand of their *oppressours*. *Thirdly*, a possibility of the neglect or *non-performance* of this so just and

A and charitable *a duty*, by those that *might* (and therefore *ought*) to do it; expressed here by the name of *forbearance*: *If thou forbear to deliver. Fourthly*, the true *immediate cause* of that neglect, whersoever it is found; *viz.* the want of *spirit* and *courage* in the heart, *faint-heartedness*: from whatsoever former or remoter cause that *faintness* may proceed, whether a pusillanimous *fear of the displeasure*, or a desire to wind himself into *the favour* of some great person; or the expectation of a *reward*; or a loathness to interpose *in other mens affairs*; or mere *sloth* and a kind of unwillingness of putting himself to so much trouble; or what ever other
B reason or inducement can be supposed. *If thou faint in the day of adversity. Lastly*, the censure of that *neglect*: it is an evident demonstration (*à posteriori*, and as all other *visible effects* are of their more inward and *secret causes*,) a certain token and argument of a sinful weakness of mind; *If thou fainteſt, &c. thy strength is small.*

4. The result of these particulars amount in the whole to this. Every man, according to his *place* and *power*, but especially those that being in place of *magistracy* and *judicature* are armed with *publick authority* for it, are both in *Charitie* and *Justice* obliged to use the utmost of their *power*, and to lay hold on all fit *opportunities* by
C all lawfull means to help those to *right* that suffer *wrong*; to stand by their poorer brethren and neighbours in the day of their *calamitie* and distress; and to set in for them throughly and stoutly in their *righteous causes*: to *protect* them from injuries, and to *deliver* them out of the hands of such as are too *mightie*, or too *craftie* for them, and as seek (either by *violence* or *cunning*,) to deprive them either of their *lives* or *livelyhoods*. Briefly thus, and according to the language of the Text; *It is our dutie every one of us, to use our best strength to deliver the oppressed: but our sin, if we faint, and forbear so to do.* And the making good, and *the pressing* of this *dutie*, is like to
D be all our business at this time.

5. A point of such clear and certain truth, that the very Heathen *Philosophers* and *Lawgivers* have owned it as a beam of *the light of Nature*: insomuch as even in their account he that a abstaineth from *doing injuries* hath done but the one half of that which is required to *compleat Justice*; if he do not withall *defend others* from injuries, when it is in his power so to do. But of all other men our *Solomon* could least be ignorant of this truth. Not onely for that reason, because God had filled his heart with a large measure of *wisdome* beyond other men: but even for this rea-
E son also: that being born of *wise* and *godly parents*, and born *to a kingdome* too, (in which high calling he should be sure to meet with *occasions* enough whereon to exercise all *the strength* he had;) he had this truth (considering the great *usefulness* of it to him in the whole time of his future *government*) early distilled into him by *both his parents*, and was seasoned thereinto from his childhood in his *education*.

a *Injustitiæ duo genera: alterum eorum, qui, cum possunt, non propulsant injuriam, &c.* Cic. 3. offic.

education. His *father David in Pſal.* 72. which he penned of purpoſe as a *propheticall benediction* and inſtruction for his ſon, (as appeareth by the *inſcription* it beareth in the title of it, *a Pſalm for Solomon*:) beginneth the Pſalm with a prayer to God both for himſelf and him, [*Give the King thy judgements O God, and thy righteouſneſs unto the Kings ſon.*] And then after ſheweth for what *end* he made that prayer, and what ſhould be *the effect* in order to *the Publick*, if God ſhould be pleaſed to grant it. [*Then ſhall he judge the people according unto right, and defend the poor*, verſ. 2. *He ſhall keep the ſimple folk by their right, defend the children of the poor, and puniſh the wrong doer*; or (as it is in the laſt tranſlation,) *break in pieces the oppreſſour* verſ. 4. and after at the 12, 13, and 14. "verſes (although perhaps the paſſages there might principally "look at *Chriſt*, the true *Solomon*, and Prince of peace, *a greater* "*then Solomon*, and of whom *Solomon* was but a figure; yet I be- "lieve they were alſo literally intended for *Solomon* himſelf) *He ſhall deliver the poor when he cryeth, the needy alſo, and him that hath no helper. He ſhall be favourable to the ſimple and needy, and ſhall preſerve the ſoules of the poor. He ſhall deliver their ſouls from falſhood and wrong; and dear ſhall their blood be in his ſight.* And the like inſtructions to thoſe *of his father*, he received alſo from *his mother Bathſheba*, in the propheſie which ſhe taught him, with much "holy wiſdome for *the matter*, and with much tenderneſs of mo- "therly affection for *the manner*, (*what? my Son! and what, the* "*Son of my womb! and what, the Son of my vows.*) Proverbs 31. where ſhe giveth him this in charge verſ. 8, 9. *Open thy mouth for the dumb in the cauſe of all ſuch as are appointed to deſtruction: Open thy mouth, judge righteouſly, and plead the cauſe of the poor and needy.*

6. For the farther evidencing of *the neceſsity* of which *Duty*, that ſo we may be the more effectually quickened to the chearfull and conſcionable performance of it; there are ſundry important whether *reaſons*, or *inducements*, or both (for we ſhall not now ſtand ſo much upon any nice diſtinguiſhing of the terms; but take them togetherward the one ſort with the other:) very well worthy our Chriſtian conſideration. Some in reſpect of *God*, ſome in reſpect of *our ſelves*, ſome in reſpect of *our Brethren*, and ſome in reſpect of *the thing* it ſelf in the effects thereof.

7. To begin with the moſt High: we have his *Command firſt*, and then his *Example*, to the ſame purpoſe. Firſt his *Command*: and that very frequently repeated both in *the Law of Moſes*, and in *the Pſalms*, and in *the Prophets*. I ſhall the leſs need to cite particular places; ſince that general and *fundamental law*, which is the ground of them all, is ſo well known to us; even that, which our Saviour maketh *the ſecond great Commandment*, that [b] νόμος βασιλικὸς, as St. *James* calleth it, that *royall Law*, *Thou ſhalt love thy neighbour*

[a] Mat. 22. 39.
[b] Jam. 2. 8.

A *neighbour as thy self.* Oh, how we can stickle in *our own Causes*! and solicite *our own* business with unwearied diligence! How *active*, and *provident*, and *vigilant* we can be, in things wherein *our selves* are concerned, or when *our own lives* or *livelyhood* are in jeopardy! Not giving sleep to our eyes, or slumber to our eyelids, till we have delivered our selves from the snare of the Oppressour, [c] *as a Roe from the hand of the hunter, or as a bird from the snare of the fowler*! Now if we can be thus fiery and stirring when it is for *our selves*, but frozen and remiss when we should help *our neighbour*: how do we fulfil *the royal Law according to the Scripture*, B *Thou shalt love thy neighbour, as thy self*?

c Prov. 6. 5.

8. Let no man think to put off this duty, with *the Lawyers* question, Luk. 10. [a] *But who is my neighbour*? Or with the *Pharisees* evading Gloss, Mat. 5. [b] *Thou shalt love thy neighbour*: My neighbour? true: but not *mine enemy*. Or with *Nabals* churlish reasoning 1 *Sam.* 25. Shall I put my self to pains and trouble for [c] *men whom I know not whence they be*? For in all the Cases, wherein the offices whether of *Justice* or *Charity* are to be exercised, every man is every other mans *neighbour*. All men being by the ordinance of God so linked together, and concorporated one into another: C that they are not onely all [d] *members of the same body*, (of the same *civil body*, as they are *men*; and of the same *mystical body* too, if they be *Christians*;) but even members also [e] *one of another*, Eph. 4. yea even [f] *every one, one anothers members*, Rom. 12. So that if any man stand in need of thy *help*, and it be in *the power* of thy hand to do him good: whether he be *known* to thee, or *a stranger*, whether thy *friend*, or thy *foe*; he is a limb of thee, and thou a limb of him. He may challenge an interest and a property in thee; as [g] *thy poor, and thy needy*, Deut. 15. Yea more, as [h] *thine own flesh*, Esay 58. Thou mayest not therefore *hide thy self* from D him, because he is *thine own flesh*. For *thy flesh* thou art bound though not to pamper, yet to *nourish* and to *cherish* it; by affording all convenient succour and supply to the necessities of it.

a Luk. 10. 29.
b Mat. 5. 43.
c 1 Sam. 25. 11.
d 1 Cor. 12. 12.
e Eph. 4. 25.
f Rom. 12. 5.
g Deut. 15. 11
h Esay 58. 7.

9. God then hath laid upon us his *royal command* in this behalf. Nor so onely, but he hath also laid before us *a royall president* in his own blessed example. [a] *Lord, thou hast heard the desire of the poor; to help the fatherless and poor unto their right, that the man of the earth be no more exalted against them.* Psal. 10. saith *David* for the time past. And for the time to come, Psal. 140. [b] *Sure I am that the Lord will avenge the poor, and maintain the cause of the helpless.* If E you would hear it rather from his own mouth; take it from Psal. 12. [c] *Now for the comfortless troubles sake of the needy, and because of the deep sighing of the poor, I will up saith the Lord, and will help every one from him that swelleth against him, and will set them at rest.* You see which way your heavenly father goeth before you: Now [d] *be ye followers of God as dear children.* It is *the hope* of every good Christian,

a Psal. 10. 17, 18.
b—140. 12.
c—12. 5.
d Eph. 5. 1.

Chriſtian, that he ſhall hereafter be *like unto God* in *glory* and *happineſs*: it ſhould therefore be his *care* in the mean time to be *like unto God* in *grace* and *goodneſs*; in being [e] *merciful as his heavenly father is merciful*; in [f] *caring for the ſtrangers, and defending the fatherleſs and widow*; in helping thoſe to right that ſuffer wrong; and in doing works of *piety*, and *charity*, and *mercy*. The duty concerneth *all* in general. A

[e] Luk. 6. 36.
[f] Pſal. 146. 8, 9.

10. But *Princes*, *Judges*, *Magiſtrates*, and all that are in authority, are more ſpecially engaged to follow *the example* of God herein: ſith God hath been pleaſed to ſet a ſpecial mark of honour upon them, in vouchſafing to put *his own name* upon them, and ſo to make them a kind of *Petty-Gods* upon earth, [a] *Dixi Dii*, I have ſaid ye are *Gods*, *Pſal.* 82. Not ſo much (be ſure) for the exalting of their *Power*, and to procure them due *honour*, *eſteem* and *obedience* from thoſe that are under them, (though that alſo no doubt was intended thereby:) as to inſtruct them in their *Duty*, and eftſoons to remember them, that they are very unworthy *the glorious title* they bear of being *Gods*, if they do not imitate the great and true God, by exerciſing their *God-ſhips* (if I may ſo ſpeak) in doing good, and protecting innocency: Flatterers will be ready enough to tell you, *You are Gods*: but it is to evil and pernicious purpoſes; To ſwell you up with conceits of I know not what *omnipotency*. *You are Gods*, and therefore may do what you will, "without *fear* in your ſelves, or *controll* from any other. They "that tell you ſo with ſuch an intention, are *lyers*: and you ſhould "not give them any *countenance*, or *credit*, or ſo much as *the hearing*. But when the God of truth telleth you, *Ye are Gods*; he "telleth you withall *in the ſame place* (and as it were *with the "ſame breath*) what you are to do anſwerably to that *Title*, and "by what evidence you muſt approve your ſelves to be *Gods*. [b] *Defend the poor and fatherleſs*, ſaith he in that Pſalm; *See that ſuch as be in need and neceſsity have right. Deliver the outcaſt and poor: Save them from the hand of the ungodly*. This premiſed, it then followeth (one verſe onely interlerted) [c] *I have ſaid, Ye are Gods*. As if he had ſaid; So do, and then you are *Gods indeed*: but without this care, you are *Idols*, and not *Gods*. Much like *the Idol-Gods* of the heathen, [d] *that have eyes and ſee not, ears and hear not; mouths and ſpeak not*: that have a great deal of *Worſhip* from the people, and much *reverence*, but are good for nothing. By this very argument in *Baruc 6.* are ſuch Idols diſproved to be Gods. [e] *They can ſave no man from death, neither deliver the weak from the mighty. They cannot reſtore a blind man to his ſight, nor help any man in his diſtreſs. They can ſhew no mercy to the widow, nor do good to the fatherleſs. How ſhould a man then think, and ſay that they are Gods?* B C D E

[a] Pſal. 82, 6.
[b] 3-4.
[c] 6.
[d] Pſal. 115. 5, 6.
[e] Baruc. 6. 36. —40.

11. I hope *the greateſt* upon earth need think it no diſparage-

ment

A ment to their greatneſs, to look down upon the afflictions of their *meaneſt brethren*, and to ſtoop to their neceſſities: when the great God of heaven and earth, [a] *who hath his dwelling ſo high, yet humbleth himſelf* to behold the *ſimple* that lie as low as the *duſt*, and to *lift up the poor* that ſticketh faſt in *the mire*. [b] *The Lord looked down from his Sanctuary: from the heaven did the Lord behold the earth; That he might hear the mournings of ſuch as be in captivity, and deliver the children appointed unto death.* So then for the performance of this duty, thou haſt *Gods Commandment* upon thee, and thou haſt *Gods Example* before thee. If there be in thee any true *fear* of God, thou wilt obey his *command*: and if any true *hope* in God, follow
B his *Example*.

12. If from *God* we look downward in the next place upon *our ſelves*; and duly conſider either what *power* we have, or what *need* we may have: from both conſiderations we may diſcover yet farther *the neceſſity of this Duty*. And firſt from our *Power*. There is no *power* but of God: and God beſtoweth no *power* upon man (nor indeed upon any creature whatſoever) to no purpoſe. The natural *powers* and faculties, as well of our *reaſonable ſouls*, as of our *Organical bodies*; they have all of them their ſeveral uſes
C and *operations*, unto which they are deſigned: And by the principles of all good Philoſophy we cannot conceive of *Power*, but in order and with reference to *Act*. Look then what *power* God hath put into any of our hands in any *kind*, and in any *meaſure*; it lieth us upon, to imploy it to the beſt advantage we can, for *the good of our brethren*: for to this very end God hath given us that *power* what ever it be, that we might *do good* therewithall. The Lord hath in his wiſe providence ſo diſpoſed the things of this world, that there ſhould ever be ſome *rich*, to relieve *the neceſſities* of the poor; and ſome *poor*, to exerciſe the *charity* of the rich. So
D likewiſe he hath laid *diſtreſſes* upon ſome, that they might be ſuccoured by the *power* of others: and lent [c] *power* to ſome, that they might be able to ſuccour *the diſtreſſes* of others. Now as God himſelf to whom all *power* properly and originally belongeth, delighteth to manifeſt his *power* rather in *ſhewing mercy*, then in works of deſtruction (*---God ſpake once, twiſe have I heard the ſame, that power belongeth unto God, and that thou Lord art merciful*, Pſal. 62. *---O let the ſorrowfull ſighing of the priſoners come before thee: according to the greatneſs of thy power preſerve thoſe that are appointed to die.* Pſal. 79.) So all thoſe upon whom God hath derived any part
E of that *power*, ſhould conſider that God gave it them *for edification*, not for *deſtruction*; to *do good* withall, and to *help* the diſtreſſed, and to ſave the innocent: not to *trample* upon the poor, and *oppreſs* thoſe that are unable to reſiſt. *Peſtifera vires, valere ad nocendum.* It is in truth a great *weakneſs* in any man, rather then a demonſtration of *power*, to ſtretch his *power* for the doing of miſ-

a Pſal. 113.5. —7.

b—102.19,20

c. χρὴ τὴ δ' περὰ σοῦσθα μὴ πράσσειν δ' ἐίλοις ἐ- πα ρκεῖν Eurip Hecub. act. 5.

Pſal. 62.11. —12. —79.12.

2 Cor. 13.10,

Senec.

chief. An evident argument whereof is, that obſervation of our *Solomon* in *Prov.* 28. confirmed alſo by daily experience: that *a poor man, that oppreſſeth the poor*, is ever the moſt mercileſs oppreſſour. It is in matter of *Power* many times, as it is in matter of *Learning*. They that have but *a ſmattering* in Scholarſhip, you ſhall ever obſerve to be the forwardeſt to make [a] *oſtentation* of thoſe few ends they have: becauſe they fear there would be little notice taking of their *learning*, if they ſhould not now ſhew it when they can. And yet (you may obſerve that withall) it oftentimes falleth out very unluckily with them: that when they think moſt of all to ſhew their *ſcholarſhip*, they then moſt of all (by ſome groſs miſtake or other) betray their *Ignorance*. It is even ſo in this caſe; Men of *baſe ſpirit* and condition, when they have gotten the advantage of a little *power*, conceive that the world would not know what [b] *goodly men* they are, if they ſhould not do ſome *act* or other whereby to ſhew forth their *power* to the world. And then, their minds being *too narrow* to comprehend any *brave* and *generous* way, whereby to do it; they cannot frame to do it any other way, then by *trampling upon* thoſe that are below them; and that they do beyond all *reaſon*, and without all *mercy*.

Prov. 28. 3.

a—*quicquid illi poſſunt, ſtatim oſtendunt.* Quintil. 1. Inſtit. 3. Μέγα φρονοῦντες ἐπὶ τοῖς ἀνελευθέροις. Ariſt. de mundo c. 1.

b *Sentiet qui vir ſiem.* Terrent.

13. This *Argument*, taken from the end of that *power* that God giveth us, was wiſely and to good purpoſe preſſed by *Mordecai* Eſth. 1. to *Queen Eſther*; when ſhe made difficulty to go into *the Preſence*, to intercede for the people of the *Jews*, after that *Haman* had plotted their deſtruction. *Who knoweth*, ſaith he there, *whether thou art come to the Kingdome for ſuch a time as this?* As if he had ſaid; Conſider the marvellous and gracious *providence* of God, in raiſing thee, who wert of a deſpiſed *nation* and *kindred*, to be partaker with the moſt potent *Monarch* in the world, in the Royal *Crown* and *Bed*. Think not but the Lord therein certainly intended *ſome great work* to be done by thy hand and *power* for his poor *diſtreſſed Church*. Now the hour is come: Now (if ever) will it be ſeaſonable for thee, to make uſe of thoſe great fortunes God hath advanced thee to, and to try how far (by that *power* and intereſt thou haſt in the *Kings* favour) thou canſt prevail for the reverſing of *Hamans* bloody decree, and the *preſerving* our whole nation from utter deſtruction. And of this *Argument* there ſeemeth to be ſome intimation in the very *Text*, as thoſe words in the twelfth verſe may (and that not unfitly) be underſtoood; *He that keepeth thy ſoul, doth not he know it?* That is, He that hath *preſerved thee* from falling into that trouble and miſery, whereinto he hath *ſuffered* thy diſtreſſed brother to fall; and hath *kept thee* in ſafety and proſperity for this end, that thou mighteſt the better be able to *ſuccour* thoſe that are helpleſs, doth not he *take knowledge*, what uſe thou makeſt of that *Power*, and whether thou art mindful

Eſter. 4. 14.

A B C D E

A mindfull to employ it for *thy brothers good*, yea or no?

14. Neither yet only look at the *Power* thou now haſt: but conſider withall, what *need* thou mayſt have of the help of others hereafter. The world is full of [a] *changes* and *chances*: and all things under the ſun, are ſubject to rolling. Thou who by reaſon of thy *preſent power* art now ſought and ſued to by others; by a thouſand caſualties, more then thou canſt imagine, mayſt be brought to *crave help* from others. Now the Rule of equity is, *Do as thou wouldeſt be done to.* As thou wouldeſt expect *help* from thoſe that are able to *ſuccour* thee, if thy ſelf ſtoodeſt in need: ſo be
B ready, now it is in thy power to do it, to *ſuccour* thoſe that ſtand in need of thy *help*, and expect it from thee. Learn by that ſpeech of *Joſephs* brethren, when they were diſtreſſed in *Egypt* Gen. 42. (*We were verily guilty concerning our brother, in that we ſaw the anguiſh of his ſoul, when he beſought us, and we would not hear: therefore is this diſtreſs come upon us.*) Learn I ſay from that ſpeech of theirs, what a dreadfull pang and torture and corroſive it will be to thy *conſcience* hereafter in the day of thy *calamity*, when thou ſhalt *ſue* to others, and find but *cold comfort* from them: if thy heart can then tell thee, that though men be *hard*, yet God
C is *juſt*; and that with what meaſure thou *meeteſt* to others before, it is now *meaſured* back again (with advantage perhaps) into thine own boſome. To prevent which miſery; learn wiſdom of *the unjuſt ſteward*: even to make thee *friends* of thy *mammon*, and of thy *power*, and of all thoſe bleſſed *opportunities* and *advantages* thou enjoyeſt, by doing good with them whileſt thou haſt time, That when the tide ſhall turn, thou mayeſt alſo finde *friends* to help *in time of need*, to ſtand by thee *in the day of adverſity*, and to deliver thy ſoul from *unrighteous Judges*. He that would readily *find help*, it is but meet and right he ſhould readily *lend*
D *help*.

15. Paſs we now from our ſelves, in the *third place*, to thoſe *poor oppreſſed ones*, to whom (as a *fit object* for our *juſtice* and *charity*, to be exerciſed upon) we owe this *duty* of ſuccour and ſubvention. From whoſe condition we may find ſundry farther *excitements* to the performance of *this duty*: if we ſhall conſider the greatneſs of their *diſtreſs*, the ſcarcity of their *friends*, and the righteouſneſs of their *Cauſe*. Whereof *the firſt* proceedeth from the *Cruelty*, *the ſecond* from *the Potency*, *the third* from *the avarice*, *ambition*, or other iniquity of their *oppreſſours*. *Firſt*, a
E many times *the diſtreſſes* of poor men under the hand of their *oppreſſours* are grievous, beyond the imagination of thoſe that never felt them. They are expreſſed in the Text (whether by way of *Synecdoche*, one ſpecial kind being put to include all the reſt; or by an *hyperbolical amplification* for the fuller expreſſing of the grievouſneſs thereof:) by the terms of *Death* and *Slaughter*. [*If thou forbear*

[a] Κύκλῳ ἀνθρώπινα. Ariſt. 4. Phyſ.

Gen. 42. 21.

to deliver them that are drawn to death, and thoſe that are ready to be ſlain.] Verily *oppreſſors* are *covetous*: and they that are covetous are *cruel* too. For though their aim be *the ſpoil*, and not *the blood*: yet rather then fail *of the ſpoil*, they will not ſtick at *the blood* too. Prov. 1. 11. *Come let us lay wait for blood.* ---*We ſhall fill our houſes with ſpoil*, Prov. 1. —13. And ſo the oppreſſour proveth both *a thief* and *a murderer*: *a thief* in the *end* he aimeth at; and *a murderer*, in the *means* whereby to 1 King. 21. 15 obtain it: as, *Ahab* took away *Naboths* life, that he might enjoy his *vineyard*. Now ſurely that man hath very little compaſſion in his bowels, that will not ſet forward *a foot*, nor reach out *a hand*, nor open *a lip*, to ſave *the precious life* of his poor brother, when Deut. 22. 4. he may ſo eaſily do it. Were it but *an Ox*, or *an Aſs*, or ſome *beaſt* of leſs value, that lay weltred in a ditch: *common humanity* will require, we ſhould lend our *hand*, and put to our beſt *ſtrength*, to draw him out. *Xenocrates* [a] made ſcruple of hurting the *Sparrow* that flew into his lap, when a *Hawk* purſued it. And ought not we then much more to ſet our ſelves with that *power* we have by all lawful means *to deliver* our brother from *the ſnare*, and from the *pit* of deſtruction?

a---τὶ πὸν, ἢ ἱκέτιν ὄρνιν μὴ ἐκδιδόναι. Laer. l. 4. c. 2.

16. Aye, you will ſay. If it were to ſave a *mans life*, much might be: we would then ſtrain our ſelves a little to *ſpeak*, or to *do*, for him. But that is a caſe ſeldome happeneth in *a ſettled government*, ſuch as (bleſſed be God for it) we live under. The common *oppreſſions* of theſe times are of a lower nature: and we are not bound by the Text to ſet in, but in the caſe of *life*. In *petty grievances* may we not leave men to the *courſe of the Law*, and to ſhift as well as they can for themſelves? we would be loath to get the diſpleaſure of ſome *great ones* we live near, and hold fair correſpondency with, when we need not, and [a] for trifles. For anſwer, *Firſt*, although the Text ſpeaks expreſly onely of *Death*: yet by a *Synecdoche membri* uſual in the Scriptures, all other *violences* and *injuries* are intended. As in the Law, under the name of *murder*, all malice and revenge; and under the name of *adultery*, fornication and all other uncleanneſſes are forbidden. *Secondly*, though *oppreſſions* ſhould not be directly *intended* in *the Text*: yet might they be *inferred* from it by the rule of *proportion*, and for the reaſon of *equity*. For where there is the ſame *reaſon* of *equitie*, (as in the preſent caſe) although with ſome difference of *proportion* or *degree*: there is alſo the ſame obligation of *duty*, the ſaid difference of *proportion* or *degree* ſtill obſerved. But indeed *Thirdly*, I take it, that all *oppreſſions* are not onely intended, but alſo *expreſſed* under the names of *death* and *ſlaughter*. Becauſe to take away a mans *ſubſtance* whereby he ſhould maintain his *life*, is *interpretative* and to common intendment all one as to take away the very *life it ſelf*. Therefore as *Abels* blood crieth; ſo the *labourers wages* crieth. Gen. 4. 10. Jam. 5. 4. Eſay 3. 15. And the Scriptures ſo ſpeak of *oppreſſours*, as of thoſe that *grinde the faces*

a---*Cur ego amicum Offendam in nugis?* Horat. in Art. Mat. 5. 21, 27.

A *faces of the poor*, that *eat them up* by morſels; or that (to ſave the labour of chewing,) *ſwallow them* up whole, as the greater *fiſhes* do the ſmall ones: by which means they *make the poor of the land to fail*, as the Prophet ſpeaketh. "That which *maintaineth life*, is "not only according to the phraſe of the world in moſt languages, "but even in holy Scriptures themſelves ſometimes ſo mentioned, "as if it were the [b] *very life it ſelf*, the ſubſtance, eſſence, or being "of a man. And he that ſhould violently take away that from "another, if the wiſe *ſon of Syrac* were of the inqueſt, would cer- "tainly be found guiltie of no leſs then *murder*. Hear his verdict in "the caſe, and the reaſon of it. *The bread of the needy is their life: he* B "*that defraudeth him thereof is a man of blood. He that taketh away his* "*neighbours living ſlayeth him: and he that defraudeth the labourer of* "*his hire, is a bloodſhedder.* Eccleſiaſticus 34.

Amos 8.4.

b! Διέφθειρεν αὐτοῦς τὸν βίον Luk. 15.12. —ἅπαντα τὸν βίον Luk. 21.4

Sirac 34.21, 22.

17 And as theſe *poor ones* deſerve our pitie and our help, in regard of the *grievouſneſs* of their *diſtreſſes*: ſo are we *ſecondly* bound ſo much the more to endeavour to ſuccour them, by how much the more they are *deſtitute of friends* or other means whereby to relieve or help themſelves. The Scriptures therefore eſpecially commend to our care and protection, *the ſtranger, the fatherleſs, and the widdow*, for theſe are of all others the moſt expoſed to *the injuries* and oppreſſions of their potent adverſaries, becauſe they have few or no C *friends* to take their part: ſo that if men of place and power ſhall not ſtick cloſe to them in their *righteous cauſes*, they will be overborn and undone. This *Solomon* ſaw with much grief and indignation: inſomuch as out of that very conſideration *he praiſeth the dead that were already dead, more then the living that were yet alive.* *Eccleſ.* 4. when viewing *all the oppreſſions that are done under the ſun, he beheld the tears of ſuch as were oppreſſed, and they had no comforter: and on the other ſide of their oppreſſours there was power; but they had no comforter.* Power, and might, and friends, and part-taking, D on the one ſide: no power, no ſtrength, no friends, no comforter on the other ſide. When things are thus, (and thus they have ever been, and thus will they ever be, more or leſs, whileſt the world continueth:) there is then a rich *opportunity* for every great and *good man*, eſpecially for every conſcionable *Magiſtrate*, to ſet in for Gods cauſe, and in God ſtead, and by the greatneſs of his *power* to ſtop the courſe of *violence* and *oppreſſion*; and to reſcue out of the hands of *the mighty* thoſe that are marked out to *deſtruction* or *undoing*. Then is it a fit time for him to buckle on his armour with E *Job*, to gird himſelf with *zeal* and *righteouſneſs* as with a breaſtplate, to cloſe with the *giant-oppreſſour*, and not to give over the combate till he have *broken the jaws of the wicked, and plucked the prey out of his teeth*. A good Magiſtrate ſhould be, as he was, *eyes* to the blind, *feet* to the lame, a *huſband* to

Eccl. 4. 1, 2.

Job 29.14. —17.

to the widow, *a father* to the orphan, *a brother* to the stranger: in a word, as St. *Paul* was (but in another sense) *Omnia omnibus*, all things to all men, according to their severall necessities and occasions, that by all means he might at least save some from oppression and wrong.

18. But that which above all other considerations should stir up our compassion to those that are in distress, and make us bestir our selves in their behalf, is that which I mentioned in the *third place*; *The equity of their Cause*: when by the power and iniquity of an unjust adversary, they are in danger to be over-borne in *a righteous matter*. For unless their matters be good and right: be they never so *poor*, their *distresses* never so great, we should not pitie them: I mean, not so to pitie them, as to be assistant to them therein. For as in *God*; so in every *minister of God* (every *Magistrate*,) and in *every child* of God (every good man:) *Justice* and *Mercy* should meet together, and kiss each other. *Justice* without Mercy, and *Mercy* without Justice; are both alike hateful to God; both alike to be shunned of every *good man* and *Magistrate*. Lest therefore any man should deceive himself, by thinking it a glorious or a charitable act, to help *a poor man* howsoever: the Lord hath given an expres prohibition to the contrary, Exod. 23. *Thou shalt not countenance a poor man in his Cause*. That is, in *a good cause* shrink not from him: but if his *cause* be naught, let his *poverty* be what it will be, thou mayest not countenance him in it. He that hath *respect of persons in judgement*, cannot but transgres: and he that respecteth a man for his *poverty*, is no less *a respecter of persons*, then he that respecteth a man for *friendship*, or *neighbourhood*, or *greatness*, or *a bribe*. In this case, *the Magistrate* cannot propose to himself a fitter or safer example, then that of *God* himself: who as he often professeth to have a special care over *the stranger*, and *fatherless*, and *widow* and *needy*; so doth he often declare his proceedings to be evermore *without respect of persons*.

Psal.85.10.

Exod.23.3.

Prov.24.23.

19. That therefore, whilest we avoid *the one extream*, (that of *incompassion*,) we may not fall into the *other* (that of *foolish pity*:) it will be needfull that we rightly understand *Solomons* purpose in the Text. For it may perhaps seem to some to be here intended, that every man should do his utmost to save *the life* of every other man, that is in danger to lose it. And accordingly many men are forward (more then any *good subject* hath cause to con them thanks for) to deprecate the favour of *the Judge* for the saving of some *hainous malefactor*, or to sue out a pardon for *a wilfull murderer*, or lay it be, but to help some *basie crafty companion* to come fair off in a foul busines. And when they have so done, as if they had deserved *a garland* for their service: so do they *glory* among their neighbours at their return from these great assemblies,

aCivica corona, —servati civis decus. Tacit. 3 Annal. vid. A. Gell. 5. Noct. Attic. 6. Plin. 16. nat. hist. 4. Valer. max 2.3.

A semblies, that their journey was well bestowed; for they had saved *a proper man* from the gallows, or holpen a *good fellow* out of the bryers. Alas, little do such men consider, that they *glory* in that, which ought rather to be their *shame*, *such glorying is not good.* For albeit in the *Text* it be not expressedly so set down: yet must *Solomon* of necessity be understood to speak of *the delivering* of such onely, as are *unjustly drawn* to the slaughter; and not of such *malefactours*, as by robberies, rapes, murders, treasons, and other guiltinesses have justly deserved *the sentence of death* by the Law. For we must so understand him here, as not to make him contra-
B dict himself: who elsewhere telleth us, that it is the part and property of *a wise King*, *to scatter the wicked, and to bring the wheel over them*; and that *he that hath done violence to the blood of any person should fly to the pit, and no man should stay him.* Against *murder* the Lord provided by an early Law *Gen. 9.* enacted and published before him, out of whose loins the whole world after the flood was to be repeopled, (to shew it was not meant for a nationall and *temporary ordinance*, but for an universall and *perpetuall Law*,) *whoso sheddeth mans blood, by man shall his blood be shed.* And that *Judges* should be very shy and tender how they grant *pardons* or *re-*
C *privals* in that case; he established it afterwards among his own people by a most severe sanction *Numb. 35. Ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall surely be put to death.* And there is a reason of it there given also; *For blood*, saith he, *defileth the land: and the land cannot be cleansed from the blood that is shed therein, but by the blood of him that shed it.* Read that passage with attention: and if both *forehead* and *conscience* be not harder then the nether milstone, thou canst not have either the *heart* or *the face* to glory in it as *a brave exploit*, who-
D ever thou art that hast been the instrument to save the life of a *murderer.*

Prov. 20. 26. —28. 17.

Gen. 9. 6.

Num. 35. 31.

20 Indeed all offences are not of that hainous nature that *Murder* is: nor do they cry so loud for vengeance, as *Murder* doth. And therefore to procure undeserved favour for a *smaller offender*, is not so great a sin, as to do it for *a murderer.* But yet, so far as *the proportion* holdeth, it is a sin still. Especially where *favour* cannot be shewen to one man, but to *the wrong* and *grievance* of some other; as it happeneth usually in those *judicial controversies* that are betwixt party and party for tryall of right: Or where *favour* cannot be shewen to an offender, but with *wrong* and *grievance*
E to the publick; as it most times falleth out in *criminal causes*, wherein the King and Common-wealth are parties. *Solomon* hath taught us, that as well he that *justifieth the wicked*, as he that *condemneth the just*, are an *abomination* to the Lord. Yea, and that for any thing that appeareth to the contrary from the Text and *in thesi* (for circumstances may make a difference either way *in hypothesi*) they are both

Prov. 17. 15.

both *equally abominable*. In doubtfull cases, it is doubtlesly better and safer, to encline to [a] *Mercy* then to *Severity*: Better *ten offenders* should escape, then *one innocent person* suffer. But that is to be conceived, onely when things are *doubtfull*, so as the truth cannot be made appear: but where things are *notorious* and *evident*, there to justifie the *guilty*, and to condemn *the innocent*, are still *equal abominations*. A

[a] *Semper quicquid dubium est, humanitas inclinat in melius.* Senec. ep. 81.

21. That which you are to do then in the behalf of the poor is this: *First*, to be rightly *informed*, and (so far as *morally* you can) well assured, that *their cause* be just. For mean and *poor people* are nothing less, (but ordinarily much more) unreasonable, then *the great ones* are; and if they find the ear of *the Magistrate* open to hear their *grievances* (as is very meet it should be,) they will be often *clamorous* and *importunate*, without either *cause* or *measure*. And if the *Magistrate* be not very wary and wise in receiving informations; *the countrey swain* may chance prove too cunning for him, and make him but a *stale*, whereby for himself to get the start of his adversary; and so *the Magistrate* may (in fine and unawares) become the instrument of *oppression*, even then when his intention was to vindicate another from it. "*The truth* of "the matter therefore to be first throughly sifted out, *the circum-* "*stances* duly weighed, and as well as *the legal*, *the equitable right* "examined and compared: and this to be done with all requisite "*diligence* and *prudence*, before you engage in the poor mans be- "half. B C

22 But if, when this is done, you then find that there is much *right* and *equity* on his side; and that yet for want of *skill* or *friends* or *means* to manage his affairs he is in danger to be foiled in his righteous cause: Or if you find that his adversary hath *a legal advantage* of him; or that he hath (*de rigore*) incurred the penalty of some *disused statute*, yet did not offend *wilfully* out of the neglect of his known duty, or a greedy covetous mind, or other sinister and evil intention, but merely out of his ignorance and in-experience, and in *the simplicity of his heart*; (as those two hundred *Israelites* that followed after *Absalom* when he called them, not knowing any thing of his *conspiracy*, had done *an act of treason*, yet were not *formally traitours*:) In either of these cases, I say, you may not forsake *the poor man*, or despise him, because he is poor or simple. But you ought so much the rather to stick by him, and to stand his friend to the utmost of your power. You ought to give him your *counsel*, and your *countenance*; to *speak* for him, and *write* for him, and *ride* for him, and *do* for him: to procure him *right against his adversary* in the former case, and in the later case *favour from the Judge*. In either case to hold back your hand, to draw back your *help* from him, if it be in the power of your *hand* to do him any *help*; is that sin, for which, in the judgement of *Solomon* in the Text, the Lord will admit no excuse. D E

2 Sam. 15. 11.

23. Come

A 23. Come we now in the last place to some *reasons* or *motives* taken from the *effects* of the duty it self. If carefully and conscionably performed: it will gain honour and estimation both to our *persons* and *places*; purchase for us *the prayers* and *blessings* of the poor; yea, and bring down *a blessing* from God, not upon us and *ours* only, but upon *the State* and *Common-wealth* also. But where the duty is neglected, *the effects* are quite contrary. *First*, do you know any other thing, that will bring a man more *glory* and *renown* in the common opinion of the world, then to shew forth at once both *justice* and *mercy*, by doing good, and protecting the
B Innocent? *Let not mercy and truth forsake thee, bind them about thy neck, write them upon the table of thy heart: so shalt thou find favour and good understanding* (or acceptance) *in the sight of God and man*, *Prov.* 3. As a rich sparkling *Diamond* addeth both value and lustre to *a golden ring*: so do these vertues of *justice* and *mercy* well attempered bring a rich addition of glory to *the crowns* of the greatest Monarchs. *Hoc reges habent magnificum & ingens, Prodesse miseris, supplices fido iure Protegere, &c.* Every man is bound by the Law of *God* and of *charity*, as to give to every other man his *due honour*, so to preserve *the honour* that belongeth to his own person and place:
C for *charity*, in performing the duties of every *Commandment*, beginneth *at home*. Now here is a fair, and honest, and sure way, for all you that are in place of authority and *judicature*, or sustain the persons of *Magistrates*, to hold up *the reputation* both of your *persons* and *places*, and to preserve them from *scorn* and *contempt*. Execute *judgement* and *justice* with wisdome and diligence: take knowledge of *the vexation* of those that are brought into *the Courts*, or otherwise troubled without cause: be sensible of the *groans* and *pressures* of poor men in the day of their adversity: protect *the innocent* from such as are *too mighty* or *too crafty* for him:
D hew in pieces *the snares*, and break *the jaws* of the cunning and cruel *oppressour*: and deliver those that are drawn either to *death*, or *undoing*.

24. The course is preposterous and vain, which some men *ambitious* of honour and reputation take, to get themselves put into the place of *magistracy* and authority, having neither *head* nor *heart* for it. I mean, when they have neither *knowledge* and *experience*, in any measure of competency to understand what belongeth to such places: nor yet any *care* or *purpose* at all to do *God*, their *King*, and *Country* good service therein. The wise
E *son of Sirac* checketh such ambitious spirits for their unseasonable forwardness that way: *Sirac 7. Seek not of the Lord preeminence, neither of the King the seat of honour.* Think not he hath any meaning to dishearten men of *quality* and *parts* for meddling with such employments: for then the *service* should be neglected. No: men that are *gifted* for it, although the service cannot be attended

Prov. 3. 3, 4.

Senec.

Sirac. 7. 4.

tended without ſome both *trouble* and *charge*; yet ſhould not for the avoiding either of *charge* or *trouble*, (indeed they cannot without ſin) ſeek either to keep themſelves out of *the Commiſſion*, or to get themſelves off again being on. His meaning clearly is, onely to *repreſs the ambition* of thoſe that look after the *Title*, becauſe they think it would be ſome glory to them: but are not able, for want either of *skil* or *ſpirit*, or through *ſloth* not willing, to perform *the duties*. And ſo he declareth himſelf a little after there; *Seek not to* —6. *be a Judge, being not able to take away iniquity: leſt at any time thou fear the perſon of the mighty, and lay a ſtumbling block in the way of thy uprightneſs.*

25. Did *honour* indeed conſiſt (which is *the ambitious* mans errour) either onely or chiefly in *the empty Title*: we might well wiſh him good luck with his honour. But ſince *true honour* hath a dependence upon *virtue*, (being the *wages*, as ſome; or, as others have rather choſen to call it, *the ſhadow* of it:) it is a very vanity to expect the one without ſome care had of the other. Would any man not forſaken of his *ſenſes*, look for *a ſhadow*, where there is no *ſolid body* to caſt it? or not of *his reaſon*, demand *wages*, where he hath done no *ſervice*? Yet ſuch is the perverſneſs of our corrupt nature, through *ſloth* and *ſelf-love*; that what God would have go together, *the Honour* and *the Burden*, we would willingly put aſunder. Every man almoſt would draw to himſelf as much of *the honour* as he can: if it be a matter of *credit* or *gain*; then, Why ſhould not I be reſpected in my place, as well as another? But yet withall would every man almoſt put off from himſelf as much of *the burden* as he can; if it be a matter of *buſineſs* and *trouble*; then, Why may not another man do it as well as I? Like *lazy ſervants*, ſo are *we*: that love to be before-hand with *their wages*, and behind-hand with *their work*.

26. The truth is, there is *an Outward*, and there is *an Inward honour*. *The outward honour* belongeth immediately to *the Place*; and the place caſteth it upon *the Perſon*: ſo that whatſoever perſon holdeth *the place*, it is meet he ſhould have *the honour* due to the place, whether he deſerve it, or not. But the *Inward honour* pitcheth immediately upon the *Perſon*, and but reflecteth upon *the place*: and that honour will never be had without deſert. What the Apoſtle ſaid of the *Miniſtery*, is in ſome ſence alſo true of *the Magiſtracy*: they that labour faithfully in either, are *worthy of double ho-* 1 Tim. 5. 17. *nour*. Labour, or labour not; there is a *ſingle honour* due to them: and yet not ſo much *to them*, as to their *places* and *callings*; but yet to them too for the places ſake: and we are injuſt if we withhold it from them, though they ſhould be moſt unworthy of it. But *the double Honour*, that *inward Honour* of the heart to accompany *the outward*, will not be had, where there is not worth and induſtry in ſome tolerable meaſure to deſerve it. *The knee-worſhip*, and

A and *the cap-worship*, and *the lip-worship* they may have that are in *worshipfull places* and callings, though they do little good in them. But the *Heart-worship* they shall never have, unless they be ready to do *justice*, and to shew *mercy*, and be diligent and faithful in their *Callings*.

27. Another fruit and *effect* of this duty where it is honestly performed, are *the hearty prayers and blessings* of the poor: as on the contrary their *bitter curses* and imprecations, where it is slighted or neglected. We need not look far to find the truth hereof asserted in both the branches: we have Text for it in this very chapter *ver.* 24-26. B *He that saith unto the wicked, Thou are righteous, him shall the people curse, nations shall abhor him. But to them that rebuke him shall be delight, and a good blessing shall come upon them. Every man shall kiss his lips, that giveth a right answer.* *As he that withholdeth corn* in the time of dearth, having his *garners full*, pulleth upon himself deservedly the *curses of the poor*: but they will pour out *blessings abundantly upon the head of him that* in compassion to them will *let them have it* for their money; (*Prov.* 11.) So he that by his place having *power* and means to *succour* those that are *distressed*, and to free them from wrongs and oppressions, will seasonably put forth himself and his power to *do them right*; shall have many a *blessing* from their mouthes, and many *a good wish* from their hearts: but many more *bitter curses* both from the mouth and heart, (by how much men are more sensible of *discourtesies* then of *benefits*, and readier *to curse* then *to bless*) if they finde themselves neglected. And the *blessings* and *curses* of the poor are things not to be wholly dis-regarded. Indeed *the curse causeless shall not come*: neither is *the Magistrate* to regard *the curses* of bad people so far, as either to be deterred thereby from punishing them according to their desert, or to think he shall fare ever the D worse (doing but his duty) for such curses. For such *words* are but *winde*; and as *Salomon* saith elsewhere, *He that observeth the wind shall not sowe*; so he that regardeth the *speeches* of vain persons, shall never do *his duty* as he ought to do. In such cases, that of *David* must be their meditation and comfort, *Though they curse, yet bless thou.* And as there is little *terrour* in the *causeless curses*; so there is as little *comfort* in the *causeless blessings* of vain evil men. But yet where there is cause given, although he cannot be excused from sin that *curseth*, (for we ought to *bless* and to pray for, not to *curse*, even those that wrong us and persecute us:) yet *væ homini* E withall, woe to the man from whom the provocation cometh. Such *curses*, as they proceed from *the bitterness* of the soul of the grieved person in the mean time: so they will be in the end *bitterness* to the soul of him that gave *cause of grievance*. And if there were not on the other side some *comfort* in the deserved *blessings* of the poor; it had been no wisdom for *Job* to comfort himself with

Prov. 11. 26.

—28. 27.

a Ὃς μὲν ἀπηνὴς τ' ἀισθοῖσιν ἠδ' ἀπηνέα εἰδῇ, τοῦ δὲ κατ-ᾳὰν δ' πάντες βροτοὶ ἄλγεα. Homer. Odyss. 4.

—26. 2.

Eccl. 11. 4.

Psal. 109. 28.

Rom. 12. 14.

it: as we ſee he did in the day of his great diſtreſs, *The bleſſing of him that was ready to periſh came upon me, and I cauſed the widows heart to ſing for joy,* Job 29. A

Job 29. 13.

28. But ſay theſe *poor ones* ſhould be ſo *charitable* (as very ſeldom they be,) as not to *curſe* us, when we have *deſpiſed them*; or ſo *unthankful* (as ſeldome they are otherwiſe,) as not to *bleſs* us when we have *relieved* them: yet the Lord, who hath given every man a charge concerning his brother, and committed *the diſtreſſes* of the poor to our care and truſt, will take diſtrict knowledge how we deal with them, and unpartially recompenſe us thereafter. *Doth not he conſider? and ſhall not he render to every man according to his works?* the laſt words of the Text. If therefore you have done *your duty* faithfully, let it never diſcourage you, that *unrighteous* and *unthankfull* men forget it. They do but their kind: the comfort is, that yet God will both *remember* it and *requite* it. *God is not unrighteous to forget your work and labour of love,* ſaith the Apoſtle, *Heb.* 5. He will remember it you ſee. And then ſaith *David* Pſal. 41. *Bleſſed is he that conſidereth the poor and needy: the Lord ſhall deliver him in the time of trouble.* He will requite it too. He that for Gods ſake helpeth his *poor brother* to right that ſuffereth wrong, he doth therein at once, *firſt* an act *of mercy*, becauſe it is done in the behalf of *a diſtreſſed man*; and an act *ſecondly of juſtice*, becauſe it is done in *a righteous cauſe*; and *thirdly*, (being done for the Lords ſake,) an act *of Religion* alſo (*Pure religion and undefiled before God even the Father is this, to viſit the fatherleſs and widow in their afflictions, Jam.* 1.) And is it poſſible that God, who delighteth in the exerciſe of every one of them ſingly, ſhould ſuffer *an act* to paſs unrewarded, wherin there is a happy concurrence of *three* ſuch excellent *virtues* together, as are *Juſtice*, *Mercy*, and *Religion*? The Prophet *Jeremy*, to reprove *Jehoiachins* tyranny and oppreſſion, upbraideth him with his good father *Joſiah*'s care and conſcience to do *juſtice*, and to ſhew *mercy*, after this manner. *Did not thy father eat and drink, and do judgement and juſtice, and then it was well with him? He judged the cauſe of the poor and needy; then it was well with him: was not this to know me, ſaith the Lord?* But now on the contrary, *He ſhall have judgement without mercy, that ſheweth no mercy. He that ſtoppeth his ears againſt the cry of the poor, he ſhall alſo cry himſelf, but ſhall not be heard, &c.* Many other like paſſages there are in the Scriptures to the ſame effect. B C D

Heb. 5. 10.

Pſal. 41. 1.

James 1. 27.

Jer. 22. 15, 16

James 2. 13. Prov. 21. 13.

29. Nay moreover, *the general neglect* of this duty pulleth down *the wrath* of God, not onely upon thoſe *particular perſons* that neglect it; but alſo upon *the whole nation* where it is in ſuch general ſort neglected. *O houſe of* David *thus ſaith the Lord, execute judgement in the morning, and deliver him that is ſpoiled out of the hand of the oppreſſour: leſt my fury go out like fire, and burn that none can quench it, becauſe of the evil of your doings,* Jer. 21. Brethren, we of this nation have E

Jer. 21. 12.

A have cauſe to look to it in time; againſt whom the Lord hath of late manifeſted his *juſt wrath* (though tempered, as we muſt all confeſs, with much *clemency*;) yea and *his hand is ſtretched out* againſt us ſtil, in the heavie plagues both of *dearth* and *death*. Though the land be full of all manner of ſin and lewdneſs, and ſo the Lord might have *a controverſie* with us for any of them: yet I am verily perſwaded, there are no other kinds of ſins, that have overſpread the face of the whole land with ſuch an univerſal contagion (as it were of *a Lepraſie*,) as the ſins of *Riot* and *Oppreſſion* have done. Which two ſins are, not onely the *provoking* cauſes, (as any kind of ſins may be)
B in regard of *the juſtice of God*; but alſo the ſenſible *inſtrumentall cauſes* in the eye of reaſon and experience, of much *penury* and *mortality* among us.

30. Surely then, as to quench *the fire*, we uſe to withdraw *the fewell*: ſo to turn away *the heavie wrath* of God from us, we ſhould all put to our helping hands, each in his place and calling, but eſpecially *the Miniſter* and *the Magiſtrate*, the one to *cry down*, the other to *beat down*, as all ſins in generall, ſo eſpecially theſe of *Riot* and *Oppreſſion*. Never think it will be well with us, or that it
C will be much better with us then now it is, or that it will not be rather every day much worſe with us then it is; never look that diſorders in *the Church*, diſtempers in *the State*, diſtractions in our *judgements*, diſeaſes in our *bodies*, ſhould be remedied or removed, and not rather more and more encreaſed: if we hold on as we do, in *pampering* every man *his own fleſh*, and *deſpiſing* every man his *poor brother*. So long as we think no *pleaſures* too much for our ſelves, no *preſſures* too heavy for our brethren; *ſtretch our ſelves* along and at eaſe *upon our couches*, *eat of the fat*, *and drink of the ſweet*, without any touch of compaſſion in our bowels *for the afflictions* of others: we can expect no other, but that *the rod of God* ſhould abide upon us,
D either in *dearths* or *peſtilences*; or if they be removed (for God loveth ſometimes to ſhift his *rods*,) in greater and heavier judgements in ſome other kind. Amos 7.4-6.

31. But as to the particular of *Oppreſſion* (for that of *Ryot* and *Intemperance*, being beſide the Text, I ſhall no farther preſs:) my humble requeſt to thoſe that are in place of *authority*, and all others that have any office or attendance about *the Courts*, is this. For the love of *God*, and of *your ſelves*, and *your Countrey*, Be not ſo indulgent to your own appetites and affections, either of *Eaſe*, as to reject *the complaints*; or of *Partiality*, as to deſpiſe *the perſons*;
E or of *filthy lucre*, as to betray the *cauſe* of the fatherleſs and friendleſs. Suffer not, when *his cauſe* is good, a ſimple man to be circumvented by *the wiſeneſs*, or a mean man to be overpowred by *the greatneſs*, of a crafty or mighty adverſary. Favour not a known *Sycophant*; nor open your lips *to ſpeak in a cauſe to pervert judgement*, or to procure favour for a miſchievous perſon. *Turn* Exod. 23. 2.

not

Amos 5.7. Esay 29.21. *not judgement into wormwood*, by making him that meant no hurt, *an offender for a word*. Wrangle not in the behalf of *a contentious person*, to the prejudice of those that desire to live quiet in the land. Devise not *dilatory shifts* to tug men on along in *a tedious course* of Law to their great *charge* and *vexation*; but *ripen* their causes with all seasonable *expedition* for a speedy hearing. In a word, do what lieth in your power to the utmost, for the curbing of *Sycophants* and *oppressours*, and the protecting of *the peaceable* and *innocent*: use *the sword* that God (by his *Deputy*) hath put into your hands, *for the punishment of evil doers, and for the praise* and safety of *those that do well*. So shall *the hearts* of every good man be enlarged towards you, and *their tongues*; to *honour* you, and to *bless* you, and to *pray for* you. Then shall God pour out *his blessings* abundantly upon *you* and *yours*: yea, it may be upon *others* too, upon *the whole land*, by your means, and for your sakes. The Lord by his Prophet more then once hath given us some comfortable assurance of such *blessed effects* to follow upon such *premisses*. The words are worthy to be taken notice of. *If thou throughly execute judgement between a man and his neighbour, If you oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place; Then will I cause you to dwell in this place for ever and ever.* Jer. 7. *And* in Jer. 22. *Execute ye judgement and righteousness, and deliver the spoiled out of the hand of the oppressour: and do no wrong, do no violence to the stranger, the fatherless, nor the widow, neither shed innocent blood in this place. For if ye do this thing indeed, then shall enter in by the gates of this house Kings sitting upon the throne &c. But if ye will not hear these words, I swear by my self saith the Lord, &c.*

Rom. 13.4; & 1 Pet. 2.16. Jer. 7.5—7. Jer. 22.3—5.

32. Concerning which and other like passages frequent in the holy *Prophets*, I see what may be readily opposed. True it is, will some say, where these things are *constantly* and *generally* performed; *a national judgement* may thereby be removed, or *a blessing* procured: But what are *two* or *three* of us, if we should set our selves to it with all our strength, able to do towards the turning away of *Gods judgements*, if there be otherwise *a general neglect* of the duty in the land? There is something of truth I confess in this *Objection*; for doubtless those passages in the Prophets aim at *a general reformation*. But yet consider first, we have to deal with a wonderfull gracious and mercifull God, *slow to anger and of great kindness*, and such a one as will easily be induced to *repent him of the evil*. *And who can tell, but he may return and repent and leave a blessing behind him*; where but *two* or *three* in a whole nation do (in conscience of their *duty*, and in compassion of *the state*,) set themselves unfeignedly to do *justice*, and to love *mercy*, and to walk humbly with their God, though the *generality* should be corrupt? Especially, since we have *in the second place* such excellent

Joel 2.13.

precedents

A *precedents* of the riches of his grace and goodness in this kind, upon record; that we might not be without *hope*, if we do *our part*, though we were left both *alone*. God was ready to have spared *the five Cities* of old, *Gen.* 18. if there had been in them to be found but *twice so many righteous men*. But he did actually spare *Israel*, by instantly calling in *a great plague*, which he had a little before sent among them for their sin, upon *one single act* of *justice*, done by *one single* man. *Phinehas* moved with an holy zeal, did but *stand up and executed judgement* upon two shameless offenders; *and the plague was stayed*, *Psal.* 106. Adde hereunto that most gracious *proclamation* published *Jer.* 5. and you cannot want encouragement to B do every man *his own part*, whatsoever the rest do: *Run to and fro through the streets of Jerusalem, and see now and know, and seek in the broad places thereof, if you can find a man, if there be any that executeth judgement, that seeketh the truth, and I will pardon it.* Or lay *thirdly*, that the sins of a nation should be grown to that *ripeness*, that the "*few righteous* that are in it could not any longer *adjourn the judge*"*ment*, (for as there is a time of *Mercy*, wherein the righteousness "of one or a few may reprieve *a whole Nation* from destruction; so "when the appointed time of their *fatal stroak* is come, *though No*"*ah, Job and Daniel should be in the midst of it*, they could prevail no C "further then the delivery of *their own souls*:) yet even then those "that have been faithful shall have this benefit, that they shall be able to say with comfort (either in the one sense or in the other) *Liberavi animam meam*. That is, they shall either *be preserved* from being "overwhelmed in the common destruction, having *their days given* "*them for a prey, and as a brand snatched out of the fire*, as Noah escaped when all the world was drowned, and *Lot* from the conflagra"tion of *Sodome*; or if God suffer them to be involved in *the publick calamities*, have this comfort to sustain their souls withall, D that they were not wanting to do *their part* toward the preventing thereof. But howsoever, why should any man *foolishly*, to shift off his *duty*, unseasonably obtrude upon us a new piece of *Metaphysicks*, which our Philosophers hitherto never owned, in abstracting *the general* reformation from the *particulars*? For what is the *general* other then the *particulars* together? And if ever there be *a general reformation* wrought, *the particulars* must make it up. Do not thou then vainly talk *of castles in the air*, and tell us you know not what *general reformation*: but if thou truly desirest such a thing, put to thy hand, and lay *the first stone* in thine own *particular*; and see what thy ex- E ample can do. If other *particulars* move with thee, and so *a general reformation* follow in some good mediocrity; thou hast whereof to rejoyce, that thou hadst thy part (*a leading part*) in so good a work. But if *others* will not come on end cheerfully, so as the work do not rise to any perfection; thou hast yet wherewithall to comfort thee, that *the fault* was not *thine*.

Gen. 18.32.

Psal. 106.3.

Jer. 5.1.

Ezek. 14.14, 20.

Ezek. 3.19.

Jer. 39.18, & 45.5. Zach. 3.2.

33. Thus

33. Thus have you heard sundry *reasons* and *inducements*, to stir you up to the cheerful performance of *the duty* contained in the Text, of doing *justice* and shewing *mercy* in delivering *the oppressed*. Some in respect of *God*: who hath given us, first his express *command*, to which our *obedience*; and secondly, his own blessed *example*, to which our *conformity*, is expected. Some in respect of *our selves*: because *first*, whatsoever *power* we have for the present, it was given us for this end, that we might therewithal be *helpfull to others*; and we know not *secondly*, in what need we may stand hereafter of like *help from others*. Some in respect of our poor *distressed brethren*, who deserve our pity and best furtherance: considering *first* the grievousness of their *pressures*; *secondly* the paucity of their *friends*, but especially and *thirdly* the equity and righteousness of their *cause*, when they are in danger to be spoiled by *the cruelty*, *potency*, and *iniquity* of their adversaries. Some in respect of *the duty* it self: the fruits and *effects* whereof ordinarily are, *first*, *honour* and renown in the world; *secondly*, the blessings and *prayers of the poor*; *thirdly*, *the blessing of God* upon us and ours; *fourthly*, the continuance of *Gods mercies* unto, and the reversing of *Gods judgements* from, the Land.

34. In the opening of which *reasons*, I have purposely pressed *the duty* all along somewhat the more largely, that I might not trouble you with any farther *application* at the close: and therefore I hope it will not be expected. I presume you would rather expect, if we had time for it, that I should proceed to examine the usual *excuses* and *pretensions* that are made in this case, when *the duty* hath been neglected; which *Solomon* hath comprehended in those few words in the 12. verse, *Behold we knew it not*; and withal referred them over, for the trial of what validity they are, to the judgement of every mans own *heart*, as *the deputed Judge* under God; but (because that may be faulty and partial) in subordination to a *higher tribunal*, even that of *God himself*, from whose sentence there lyeth no farther appeal. This I aimed at in the choise of the Text, as well as the pressing of *the duty*. But having enlarged my self already upon *the former point* beyond my first intention, I may not proceed any farther at this time: nor will it be much needfull I should, if what hath been already delivered be well laid to heart. Which God of his mercy vouchsafe, &c.

A D

AD MAGISTRATUM.

The Second Sermon.

At the Assises at Lincolne *in the year* 1632, *at the request of* Sir William Thorold *Knight, then High-Sheriffe of that County.*

II. Ser. on Prov. 24. 10——12.

10. *If thou faint in the day of adversity, thy strength is small.*
11. *If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain:*
12. *If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it? and shall not he render to every man according to his works?*

1. WE want *Charity*, but abound with *Self-love*. Our *defect* in that, appeareth by our backwardness to perform *our duties to our brethren*: and our *excess* in this, by our readiness to frame *excuses for our selves*. *Solomon*, intending in that particular whereat *the Text* aimeth, to meet with us in both these *corruptions*, frameth his speech in such sort, as may serve best both to *set on* the Duty, and to *take off* the Excuses. And so the words consist of *two* main

parts: the ſuppoſal of *a Duty*, which all men ought to *perform*, A
in the 10. and 11. Verſes; and the removal of thoſe *Excuſes*, which
moſt men *pretend* for non-performance in the 12. Verſe. Our *Duty*,
is to ſtand by our diſtreſſed brethren *in the day of* their *adverſity*, and
to do our beſt endeavour, by all lawful wayes to *protect* them from
oppreſsions and wrongs, and to *reſcue* them out of the hands of
thoſe, that go about either by *might* or *cunning* to take from them
either their *lives* or *livelyhoods*. [*If thou faint in the day of adverſity,*
thy ſtrength is ſmall: If thou forbear to deliver them that are drawn to
death, and thoſe that are ready to be ſlain.] From which words I have
heretofore (upon occaſion of the like meeting as this is,) ſpoken of B
the Duty in this place: ſhewing *the neceſsity*, and enforcing *the per-*
formance of it, from ſundry important *conſiderations*; both in re-
ſpect of *God*, and of *our ſelves*, and of our *poor brethren*, and of *the*
Thing it ſelf, in the bleſſed effects thereof: which I ſhall not trou-
ble my ſelf or you to repeat.

2. Taking that therefore now for granted, which was then
proved; to wit, that it is our *bounden duty* to do as hath been ſaid,
but our *great ſin* if it be neglected: I ſhall at this time (by Gods
aſſiſtence, and with your patience) proceed, as *the Text* leadeth
me; to conſider of *the Excuſes*, in the remaining words Verſ. 12. C
[*If thou ſayeſt, Behold we knew it not: doth not he that pondereth the*
heart conſider it? and he that keepeth thy ſoul, doth not he know it?
and ſhall not he reward every man according to his works?] For the
better underſtanding, and more fruitfull applying of which words;
we are to enquire of *two things*; firſt *what the Excuſes* are, which
Solomon here pointeth at: and then *of what value* and ſufficiency
they are.

3. Many *Excuſes* men have, to put by this and every other
duty: whereof ſome are apparently frivolous, and carry their con-
futation with them. *Solomon* ſtriketh at the faireſt: whereof *three*
(the moſt *principal*, and the moſt *uſual* of all) he ſeemeth to have D
comprehended in theſe few words, 1. [*Behold we knew it not.*] As
thus. Either *firſt, we knew it not*: that is, we *never heard* of their
matters: they never made their grievances known to us. Or *ſe-*
condly, we knew it not: that is, we had *no clear evidence* to give us full
aſſurance, that their cauſe was right and good. Or *thirdly, we knew*
it not, that is, though to our apprehenſion they had *wrong* done them,
yet as the caſe ſtood with them, we ſaw not by which wayes we
could poſſibly *relieve them*; we knew not how to help it.

4. Theſe are the main *Excuſes*: which *of what value* they are, E
is our next *Enquiry*. Wherein *Solomons* manner of rejecting them
will be our beſt guide. Who neither *abſolutely condemneth* them,
becauſe they may be ſometimes *juſt*; nor yet *promiſcuouſly alloweth*
of them, becauſe they are many times *pretended* without cauſe:
but referreth them over for their more particular and due triall,

to

A to a *double judicature*. That is to ſay, to the judgement of *every mans heart* and conſcience firſt, as a *deputy Judge* under God: and if that fail in giving ſentence, (as being ſubject to ſo many *errours*, and ſo much *partiality*, like enough it may,) then to the judgement of *God himſelf*, as the ſupreme *unerring* and *unpartial Judge*, from whoſe ſentence there lieth *no appeal*. Which judgement of God is in the Text amplified, by *three* ſeverall *degrees*, or as it were *ſteps* of his proceeding therein: grounded upon ſo many *divine attributes* or properties: and each fitted to other in ſo many ſeveral *Propoſitions*. Yet thoſe not delivered *categorically* and poſitively: but
B (to add the greater ſtrength and *Emphaſis* to them,) put into the form of *Negative Interrogations* or Queſtions. *Doth not he conſider? doth not he know?* and *ſhall not he render?* That is, moſt certainly and without all peradventure, he doth *conſider*, and he doth *know*, and he will *render*.

5. The *firſt ſtep* of Gods judicial proceeding, is for *Inquiſition*; and that grounded upon his *Wiſdom*: 1. [*Doth not he that pondereth the heart conſider it?*] As if he had ſaid, The Lord is a God of admirable *Wiſdome*, by whom are *weighed*, not onely *the actions*, but alſo the *Spirits* of men, and their very *hearts pondered*: neither
C is there any thing, that may eſcape his *Enquiry*. Truſt not therefore to *vain excuſes*: for certainly thy *heart* ſhall be throughly ſifted, and thy *pretenſions* narrowly looked into, when he taketh the matter into his *conſideration*. *Doth not he that pondereth the heart conſider it?* 2. The next *ſtep* is for *Deprehenſion*, or *Conviction*: and that grounded upon his knowledge or *Omniſcience*. [*And he that keepeth thy ſoul, doth not he know it?*] As if he had ſaid, Thou mayeſt by colourable pretences delude *men*, who are ſtrangers to thy *ſoul*: and cannot *diſcern the thoughts and intents of the heart*. But there is no diſſembling before him, *unto whoſe eyes all things are na-*
D *ked and open, nor is there any creature that is not manifeſt in his ſight*. He that *made thy ſoul* at the firſt, and hath ever ſince *kept* it, and ſtill *keepeth* it, *obſerving* every motion and inclination of it, he perfectly *knoweth* all that is in it: and if there be any *hidden guilt* in any *ſecret corner* of it, though obſcured from *mans ſearch* by never ſo many windings and labyrinths, yet he will undoubtedly find it out. *He that keepeth thy ſoul, doth not he know it?* 3. The laſt *ſtep* is for *Retribution*: and that grounded upon his *Juſtice*. [*And ſhall not he render to every man according to his works?*] As if
E he had ſaid, If mortal *man* were to decide the matter, thou mighteſt have ſome hope, that *time*, and other *means* that might be uſed, might frame him to thine own bent; either to connive at a *groſs fault*, or to admit of a *friendly excuſe*. But God is a moſt *righteous Judge*, not to be wrought upon by any artifice to *do iniquity*, or to *accept the perſons* of men. According therefore as thy *works* are, ſo without all queſtion ſhall thy *doom be*. *Shall not the Judge of all the*

Prov. 16. 2. —21. 2.

Heb. 4. 12, 13.

Gen. 18. 25.

world do right? And *ſhall not he render to every man according to his works?* A

6. Thus you ſee the *Text* opened, and therewithall opened a large field of matter, if we ſhould beat out every *particular*. But that we may keep within ſome reaſonable bounds and within the time, we will hold us to theſe *three* principal points or *concluſions*.

1. *Firſt*, that the ſeveral *excuſes* before mentioned, as ſuppoſed to be pointed at in the *Text*, may be ſometimes *pleaded juſtly* and reaſo-
2. nably; and in ſuch caſe are to be *admitted* and *allowed*. *Secondly*, that they may be alſo all of them, and are (God knoweth) too
3. often *pretended*, where there is *no juſt cauſe* for it. *Thirdly*, that B where they are *cauſeleſly pretended*, though they may blear the eyes of men, yet will they be *of little avail* in the ſight of God. Of each of theſe in the order as I have now propoſed them: and firſt of the firſt. [*If thou ſayeſt, Behold we knew it not.*]

7. Queſtionleſs if that *allegation* could never be juſt, *Solomon* would wholly and abſolutely have *rejected* it. Which ſince he hath not done, but referred it to *judgement*: we may conclude, there are *times* and *caſes*, wherein it will be allowed as a good and *ſufficient plea*, if it ſhall be ſaid, *Behold we knew it not*. We eſteem it *the Fools buckler*, (and it is no better, as it is many times uſed,) to ſay, *Non putâram*. Yet may a right *honeſt* and *wiſe man*, without the leaſt blemiſh to his reputation, be ſometimes driven to take up the very ſame *buckler*, and to uſe his own *juſt defence*. When he is charged with it as *his crime*, that his brother hath been *oppreſsed*, and he hath not *delivered* him: be he a *private man*, or be he a *publick miniſter* of juſtice, it will ſufficiently *acquit* him both in the judgement of God, and of his own heart, and of all reaſonable men, if he can ſay *bonâ fide*, as it is in the Text, *Behold I knew it not*. The truth whereof I ſhall endeavour to make appear to you in each of the *three* forementioned reſpects. *Firſt*, men may want due information for *matter of fact*: or *Secondly*, their judgements may be in ſuſpenſe for *point of right*: or *Thirdly*, where they perfectly comprehend both the whole *buſineſs*, and the *equity* of it, there may lie ſuch rubs in the way, as all *the power* and *skil* they have, will not be able to avoid; ſo that though the *cauſe* be good, they cannot tell for their lives which way to *do good* in it. In any of which *caſes*, may they not well ſay, *Behold we knew it not?* D

8. *Firſt*, they may want information for *matter of fact*. Not to ſpeak of things *farther off*, which therefore leſs concern us: of thoſe things that are done amongſt them that live *under us* or *near us*, how E many paſſages are there, that never come to our *knowledge*? Much talk there is indeed in all our meetings, and much bold cenſuring of the actions of thoſe that are *above us*, at every table. Yet much of this we take up but upon truſt, and the credit of *flying reports*, which are ever full of *uncertainty*, and not ſeldome of *malice*: and

ſo

A ſo we run deſcant upon a *falſe ground.* But as for the affairs of them that are *below us*, whereon eſpecially *the duty of the Text* is to be exerciſed, other then what we chance to hear of *obiter*, and by *imperfect* or *partial* relations, very little thereof is brought to our ears, by way of *juſt complaint*, or according to *pure truth.* And of all men, *the greateſt* are ſure evermore to know *the leaſt.* It is one of the unhappineſſes of *Princes* and *Magiſtrates*, and all that are *in high place*, that whereas all their ſpeeches and actions are upon *the publick ſtage*, expoſed to the view and cenſure of the very meaneſt; as a *Beacon* on the top of a hill, open to every *eye*, and bleak to every *wind*: themſelves on the contrary can have very little *true information* of thoſe *abuſes* and *diſorders* in their *inferiours*, which it properly belongeth to them both to *puniſh* and *reform.* If in *private families*, which being of a narrow compaſs are therefore eaſily looked into, [a] *the Maſter* commonly be *the laſt*, that ſhall hear of what is amiſs therein, [b] (*Dedecus ille domus ſciet ultimus*:) how much more then is it improbable in a great *Townſhip*, in a ſpacious *County*, in a vaſt *Kingdome*, but that manifold *nuſances* and *injuries* ſhould eſcape *the knowledge* of the moſt vigilant and conſcionable *Governours?* When both *Court* and *City* and the whole *Empire* rang of wanton *Livia's* impudent laſciviouſneſs, and *Meſſalina's* audacious courtings of *Silius:* the Emperours themſelves, *Auguſtus* father to the one, and *Claudius* husband to the other, heard nothing of either, till the news was ſtale every where elſe. *Principes omnia facilius, quam ſua cognoſcunt*: ſaith the Hiſtorian concerning the one: and the Satyriſt concerning the other, [c] *Dum res Nota urbi & populo contingat Cæſaris aures.* And no doubt but many pious and gracious *Princes*, many grave and ſevere *Magiſtrates*, are better perſwaded of the faithfulneſs of thoſe *Officers* they employ under them, and of the honeſty of thoſe *Servants* they keep about them, then poſſibly they may deſerve; becauſe they hear *no complaints* of them to the contrary: whereas, if they had ſufficient *information*, or but ſeaſonable *intimation*, what *oppreſſions* and *exactions* many times are either *done* by them, or at leaſt commonly *ſuſpected* and *rumoured* among the people to have been done by them; we cannot with charity think, but that they would ſoon make ſome diligent *enquiry* into their dealings, and either *diſplace* them, or otherwiſe duly *chaſtiſe* them, if they ſhould be found faulty.

B C D

9. Now of this *Ignorance* in Governours and great ones, of the wrongs done to poor men, there may be rendred ſundry *particular reaſons*, which yet all referr to *two heads.* For poor men many times when they have a *good minde* to complain, want a *fit opportunity*: and many times again having *the opportunity*, they have no *great mind* ſo to do. For *the firſt*, they that do wrong, commonly are *men of power* (*on the ſide of their oppreſſours there was power,* Eccl.4.)

E

a *L. Sylla Metella conjux, palam erat impudica: id Athenis cantabatur, & Sylla ignorabat.* Hier. 1. cont. Jovin.

b Juvenal. Sat. 10.

c Juvenal. ubi ſupra.

Eccl. 4. 1.

Jam. 2. 6.

Eccles. 4.) and *men of Estate* (*do not the rich men oppress you?* Jam. 2.) Now men of *power* and *estate*, by reason of their *greatness*, are fittest to converse with *great ones*, and *men of place*: so that *these* hear little but what they hear from *those*; because they have little communication (at least-wise not in any free and familiar manner) with any but such as they are. And I ween such men have not so little discretion, as to *tell tales* against themselves. Whereas *meaner men* cannot have the like *opportunities*, neither can be admitted into the *presence* of those that are in authority at their own pleasures, to present their *grievances* to them: neither indeed is it altogether fit they should. For if *mean men* should have the like free access to the higher powers, that great ones have: it would create such *molestation* to *the Magistrate*, and breed such *insolency* in *the Peasant*, as could not be suffered. *The Magistrate* would soon grow *weary* of his life; when he should be quite overwhelmed with multitudes of unmannerly and importunate *suiters*, and that many times for very *trifles*, not worth the speaking of. And *the people* would grow *insolent* with it beyond measure. For *the meaner ones* are (to their power) nothing less *unjust* then *the greater ones* are: but much *more clamorous* then they, and not to be satisfied with any reason, if they might not be *heard* when they would, and suffered to *speak* as long as they would. Which seemeth to me to be one special reason, why there are in well-ordered Commonwealths set *Courts* and *Circuits* appointed for the administration of *Justice*: That so, neither on the one side *the Magistrate* be *overcumbred*, as he must needs be, if all *suiters* might have *free access* at all times; nor yet on the other side *poor men* that sustain wrong, should be left *without remedy*, as they must needs be if it were not at some times or other *free* for them, to make their just *complaints*.

10. But then you would think at such times as these, wherein it is free for any man that will to *signifie* and to *prosecute* his grievances, either by *open plea* in the Court, or by *private petition* to the Judge; that every man that is *oppressed* should make his case known: so as no *Magistrate* could pretend *want of information*. But yet it is not so. For many times (which is the other reason) they that are wronged; though they have *liberty to complain*, are yet held off from so doing upon other *considerations*. 1. Either they distrust themselves, being but *simple men*, unskilled in *the quillets* of the Law; such as neither are able to tell their own tale *handsomely*, nor have any friend whom they may trust to do it *heartily* for them. And therefore as good *sit still*, think they, as stirr in a business, and mar it in the handling. 2. Or perhaps some of their neighbours have told them, what themselves have learned by dear experience, that *the Law* is both *costly* and *hazardous*. There are so many devices to *adjourn a hearing*, when all things are ready prepared

A prepared and ripe for it; to *fetch about* a buſineſs again, when a man would think he had brought it to an end; to *weary out* a weak adverſary with torturing delayes, eſpecially if [a] *a poor man* contend with *a rich*, or *a plain-dealing man* with *a crafty companion*; (not to mention thoſe fouler corruptions, *ſuborned witneſſes*, *packt juries*, and other-like enormities:) that they think it better to be *quiet*, and to bear their preſſures and griefs as well as they can, then to enter into a tedious *courſe of Law*, whereof the *charge* is certain (*certain* I mean to be great, though how great it will be is *uncertain* enough) but *the iſſue* altogether uncertain. 3. Or it

B may be they dare not complain, for fear of incurring the *farther diſpleaſure* of their *potent* or *ſubtile* adverſaries: who perhaps, if further provoked by meeting with oppoſition from them, might ſit cloſer *upon their skirts* then formerly, and do them a ſhrewder turn for it another day. And therefore if they look for any *favour* from them hereafter (and from ſome perſons it muſt be looked upon as [b] *a favour*, by thoſe that are not big enough to wreſtle with them, that they do them *no farther harm*;) they muſt reſolve to *ſit down* with the preſent loſs, *ſuffer* all and ſay nothing. Out of thoſe many other like *conſiderations*, (more then I can think of, or

C if I could, then the time would ſuffer me to preſent before you,) *the grieved party* often forbeareth to *complain*. And then *the Magiſtrate* being not made acquainted with the buſineſs, may juſtly ſay, *Behold we knew it not.*

11. And as he may be ignorant in *matter of fact*, for want of due *information*: ſo may he *ſecondly* be doubtful in *point of right*, for want of clear and full *evidence*. Whereof alſo there may be divers reaſons: and among the reſt theſe which I ſhall now propoſe. *Firſt* the great *diverſity*, yea ſometimes flat *repugnancy* and *contrariety*, that is between *the informations* on the one ſide, and

D on the other. For men are extremely *partial*, and will not tell their own tales with ſuch ſincerity and indifferency as they ought: but as much in *favour* of themſelves, and to the *prejudice* of their adverſaries, as they can deviſe to do with any ſhew of probability. We uſe to ſay, *One tale is good, till another be told*: And the proverb is true, in that ſence wherein it was firſt meant, and is commonly underſtood. *Solomon* hath a *Proverb* much to the ſame purpoſe, [*He that is firſt in his own tale ſeemeth righteous: but then his neighbour cometh and ſearcheth him out.* Prov. 18.] The meaning is plain, *One tale is good*; that is, whether it be ſo or not, it *ſeem-*

E *eth ſo* at the firſt hearing. But if we will ſpeak of things, not after the *appearance*, but according to *truth*, and pronounce of them as they *are*, and not as they *ſeem*: may we not much rather invert the proverb, and ſay, *One tale cannot be good, till the other be told*? That is, whether it be good or not, *the Judge* may not give credit to *either*, till he hath heard *both*. Nay, may we not many

[a] Δειλὸν ἐυτυχῶν ἀνὴρ πρὸς κακῶς πεφυρμένας. Eurip. in Oreſt. act. 5.

[b] *gloriantur latrones, iis ſe vitam dediſſe, quibus non ademerunt.* Cicer. pro Milon.

Prov. 18, 17.

many times farther ſay, when *both tales* are told, that *neither is* A
"*good*: becauſe there is moſt-what in every mans tale a mixture
"of ſome *falſhoods* with ſome *truths*: whereby it may ſo happen
"ſometimes, that he which hath in truth the *more equity* on his ſide,
"by the mingling in ſome eaſily *diſcoverable falſhoods* in *telling his*
"*tale*, may render his *cauſe* the more *ſuſpicious* to him that heareth
"it, to think the *whole tale naught*; and he that hath indeed and
"upon the whole matter the *worſe cauſe*, may yet by the weaving
"in ſome *evident truths* or pregnant probabilities in *the telling of his*
"*tale*, gain ſuch *credit* with him that heareth it, that he will be
"very inclinable to believe *the whole tale* to be *good*. Or howſoever, B
they may be both ſo equally *falſe*, or at leaſt both ſo equally *doubt-*
full; as no one that heareth them, can well tell whether of both to
1 King. 3. 16. &c. give credit to. It was ſo in the famous caſe of the two *inmate harlots*,
whereof *King Solomon* had the hearing. *The living child is mine, the*
dead one thine, ſaith the one: No, ſaith the other, *the dead child is*
thine, and the living mine. Here were *preſumptions* on both ſides:
(for why ſhould any woman challenge another womans child?)
but *proofs* on neither: (for being there were none in the houſe but
they two, neither of them could produce any *witneſſes*.) The caſe C
hung thus even: *no more evidence* on the one ſide then on the other;
no leſs confidence on the one ſide then on the other. *Solomon* indeed
by that wiſdom wherewith God had endowed him in a tranſcen-
dent meaſure, found out a means whereby to turn *the ſcales*, to
untie that *hard knot*, and to diſcover the *hidden truth*. But what
could *a Judge* or *a Jury* of no more then ordinary wiſdome, then
have been able to have *ſaid* or *done* in ſuch a caſe? but even to
have left it as they found it? And truly for any thing I know, *Igno-*
rance muſt have been their beſt excuſe.

12 And as firſt in the *Information*, ſo there may be a defect D
ſecondly in the *Proofs*. He that hath the better cauſe *in veritate rei*,
may yet fail his *proofs*, and not be able to make it *judicially ap-*
"*pear* that he hath *the better Cauſe*. In which caſe, the old axiome
"holdeth, *Idem eſt non eſſe & non apparere*: it is all one *in foro ex-*
a *Quod probari non poteſt, mihi infectum eſt.* Bern. de præcept. & diſpenſ. "*terno*, (and as to the determination [a] of a Judge upon the Bench,
"who is to pronounce *ſecundum allegata & probata*:) for a man not
"to have a *right*, and not to be able to make it appear in *a legal way*
"and by ſuch evidence as is requiſite in a judicial proceeding, that
"he hath ſuch *a right*. Or he may be *out-ſworn* by the depoſitions of
the witneſſes produced on the behalf of the adverſe part; though E
(it may be) utterly *falſe*; yet *direct* and *punctual* againſt him, and
ſo, ſtrong enough, howſoever to caſt him in his ſuit. For what
Judge, but the great Judge of heaven and earth, can certainly and
infallibly know, when *two* or *three* men *ſwear directly* to a point,
and agree in one, whether yet they *ſwear falſhood* or no? Or what
ſhould induce *a mortal Judge*, not to believe them? eſpecially, if

withall

A withall he ſee *the proofs* on the other ſide to fall ſhort? And if in ſuch a caſe, following *the evidence* in the ſimplicity of his heart, he give away *an honeſt mans right* from him to *a knave*: he is not to be charged with it, as *a perverter of juſtice*, but hath his *apologie* here ready fitted for him in the Text, *Behold we knew it not.*

13. Add hereunto in *the third* place, the great advantage or diſadvantage that may be given to a *cauſe* in the pleading, by the artificiall inſinuations of a powerfull *Orator*. That ſame *flexanimis Pitho*, and *Suada medulla*, as ſome of the old Heathens termed it, that *winning* and *perſuaſive faculty* which dwelleth in *the tongues* of
B ſome men, whereby they are able not onely to work ſtrongly upon *the affections* of men, but to arreſt their *judgements* alſo, and to encline them whether way they pleaſe: is an excellent *endowment of nature*, or rather (to ſpeak more properly,) an excellent *gift of God*. Which whoſoever hath received, is by ſo much the more bound to be truly *thankfull* to him that gave it, and to do him the beſt *ſervice* he can with it, by how much he is enabled thereby to gain more glory to *God*, and to do more good to *humane ſociety*, then moſt of his brethren are. And the good bleſſing of God be upon the heads of all thoſe, be they few or many, that uſe their
C *eloquence* aright; and employ their *talent* in that kind for the advancement of *juſtice*, the quelling of *oppreſſion*, the repreſſing and diſcountenancing of *inſolency*, and the encouraging and protecting of *innocency*. But what ſhall I ſay then of thoſe, be they many or few, that abuſe the graceſullneſs of their elocution (*good ſpeakers*, but to *ill purpoſes*,) to enchant the ears of *an eaſie Magiſtrate* with the charms of a *fluent tongue*; or to caſt a miſt before the eyes of *a weak Jury*, as Juglers make ſport with Countrey people, to make *white* ſeem *black*, or *black* ſeem *white*; ſo ſetting a *fair varniſh* upon a rotten poſt, and a *ſmooth gloſs* upon a
D courſe cloth: as *Protagoras* ſometimes boaſted that he could make *a bad* cauſe *good*, when he liſted? By which means *judgement* is perverted, the hands of *violence* and *robbery* ſtrengthened, the edge of *the ſword of juſtice* abated, great *offenders* acquitted, gracious and *virtuous men* moleſted and injured. I know not what fitter *reward* to wiſh them for their *pernicious eloquence*, as their beſt deſerved *Fee*; then to remit them over to what *David* hath aſſigned them in Pſalm. 120. *what reward ſhall be given or done unto thee, O thou falſe tongue? Even mighty and ſharp arrows, with hot burning coales.* Pſal. 120. I might add to thoſe, how that ſometimes by the ſubtilty of a cun-
E ning *Sollicitor*, ſometimes by the wilfull miſpriſion of a *corrupt*, or the ſlip of a *negligent*, or the overſight of *an ignorant Clerke*, and by ſundry other meanes, (which in regard of their *number*, and my *inexperience*, I am not able to recite:) it may come to paſs, that *the light of Truth* may be ſo clouded, and *the beams* thereof intercepted, from the eyes of the moſt circumſpect *Magiſtrate*,

that he cannot at all times clearly diſcern *the Equity* of thoſe *Cauſes* that are brought before him. In all which caſes, the onely *Apology* that is left him, is ſtill the ſame as before; even this, *Behold we knew it not.* A

14. But when he perfectly underſtandeth *the whole buſineſs*, and ſeeth *the Equity* of it, ſo as he cannot plead *Ignorance* of either: there may yet be *thirdly* place for his *juſt excuſe*, if he have not *ſufficient means* wherewith to relieve and to right his wronged brother. A mere *private man*, that is not in place of authority, may *bemoan* his poor brother *in the day of his adverſity*, and give him his beſt *adviſe* (to the meaſure of his underſtanding) what to do: but can otherwiſe do very little towards *the delivering* of him from the miſchief that is intended him. Unleſs perhaps by *mediating* for him, as well as he can with that little *power* or *intereſt* he hath, either with *the adverſary*, or with the *Magiſtrate*, that they would be good to him. And that is ordinarily the utmoſt that ſuch a perſon can do for his *poor friend*: for he may not *endeavour*, beyond the warrant of *his calling*, and the ſphear of *his power*. Nay, he cannot do even that, with any great confidence of ſucceſs, unleſs he have ſome ſpecial intereſt either in *the Magiſtrate*, or *Adverſary*; eſpecially if *the Adverſary* be either a *faithleſs*, or a *fickle*, or a *captious*, or a *willfull man*, (as few of thoſe that *moleſt* others wrongfully, but fall under ſome part of *this character:*) yea, he may rather in that caſe fear, leſt poſſibly by his intervention he ſhould but provoke *the Adverſary* the more, and then he ſhould by his [a] officiouſneſs do *his friend* more harm then good. B C

15. Not to ſpeak of infinite other *impediments*, and *diſcouragements*, that may fruſtrate the good deſires and endeavours of a mere *private man* concerning *this duty*: let us conſider how it is with more *publick perſons*; for they are the men, upon whom eſpecially I am now to preſs *this duty*. Such perſons I mean, as either are indued with *publick authority* by vertue of their *Callings*, being ſeated in the place of *Magiſtracy* and *Government*; or elſe in regard of *the eminency of their condition* in the places where they live, have ſome *power* among their *tenants* and *neighbours*, to ſway ſomething with them. Even theſe alſo, both the one ſort and the other, may many times be deſtitute of requiſite *means* and *abilities*, to vindicate thoſe, whom they ſee and know to be wrongfully *oppreſſed*, out of the hands of their *oppreſſours*. Whereof there are, beſides divers other, theſe apparent *Reaſons*. D

16. *Firſt*, *the laws of men* cannot *foreſee* all the miſchiefs that may be done in a land: nor can they *prevent* all thoſe they do foreſee. Wherein is obſervable a ſingular preeminence of the holy *Law of God*, above all *humane Laws* in the world. *The Law of the Lord is perfect*, Pſal. 19. abſolutely perfect, to meet with *all ſinfull aberrations* whatſoever. But the *beſt Laws*, that ever were deviſed E

[a] *Sedulitas illum, quem ſtultè diligit, urget.* Hor. 2. Epiſt. 1.

A vised by the wit of man, were *imperfect*; neither could provide against all emergent abuses and inconveniences. *I have seen an end of all perfection*, saith *David* again Psal. 119. *but thy Commandment is exceeding broad.* The Laws of men are but *narrow* things in comparison, and must of necessity *leave out* more then they can *take in*: Gods Commandment onely is *broad* enough to *take in* all. For instance, I shall name you but one or two, of ten thousand. The unconscionable racking of *rents*; the selling of *cattel* to poor husbandmen, that have not their money ready to buy in the markets, *upon a years day* for almost double the price; the *underbuying* B of commodities far below the worth for disbursing a little money before-hand to supply the present necessity of such an one as might very ill afford such a penny-worth; and the like: which are all very *grievous oppressions* in themselves, and by the *Magistrate* known so to be. Yet what can he do to *help* it; so long as *the Laws* have provided no *remedy* thereagainst? True it is, *the Law of God* reacheth them all: and therefore if any man *go beyond or defraud his brother in any matter*, or in any manner, he must not think to escape unpunished, because *the Laws of the State* under which he liveth taketh no conusance of any such matter. *God*, who govern- C eth according to *his own Law*, but not according to *mans Law*, will undoubtedly be *the avenger of all such*: But the Magistrate, who is to govern according to *the established Laws* of his Countrey, must not stretch himself beyond his *Rule*; but leave those *evils* that are without the reach of his authority, to *the just vengeance* of him to whom *all vengeance* belongeth.

Quàm angusta innocentia est, ad legem bonum esse? quanto latius officiorum patet, quàm juris regula? Senec. 2. de ira 27.

1 Thess. 4. 6.

Psal. 94. 1.

17. *Secondly, mens Laws* are subject (besides that *imperfection*,) to another great *impotency*, in this; That they cannot effectually provide against those *general inconveniences*, for the preventing whereof they are especially devised: without leaving a possibility D for *particular mischiefs* to fall, and that right heavily sometimes upon, and much to the prejudice of, some *honest* well deserving men. Now where a *good subject*, that meaneth nothing but well, is thus unhappily fallen under the heavie pressure of the *Law*; [a] (and that may be any bodies case) a just and compassionate *Magistrate* may be heartily sorry for him, and if it lye in his power to procure for him from *an higher power* some *mitigation* of the Law, he will do his best to effect it. But for the most part, especially where things are prosecuted eagerly and *with malice* against the poor man; he cannot devise any means that may be effectual to *deliver* him, E without danger of bringing both *himself* into trouble, and *the Laws* into contempt; and of opening a wide gap to the exercising of *an arbitrary power* by the Judge (then which there is scarce imaginable any evil of more mischievous consequence in *a Common-wealth*) and to any other mighty *inconveniences*.

[a] *Quis est iste, qui se profitetur omnibus legibus innocentem?* Senec. 2. de ira 27.

18. There is yet a *third vanity*, whereunto (*the Law of God* onely excepted,) all other *Laws* are ſubject. That when they are made with as much adviſed *deliberation*, and drawn up into *a form* of words with as much *fulneſs*, *perſpicuity* and *caution*, as the wildome of the beſt heads could poſſibly contrive: yet the nimble wit of man, within the compaſs of a few moneths or years, will finde out ſome *hole* or other to creep out at; ſome ſlight *evaſion*, whereby to ſlacken the *ſinews*, and to elude the *force* and intention of the ſame. By which means many times crafty companions are ſet without *the danger*, and honeſt well-meaning men put beſide *the benefit* of thoſe *Laws*, which were really intended for *the curbing* of the one ſort, and the *protecting* of the other; and *the Magiſtrate* cannot do withall.

19. Theſe *three reaſons* are taken from the quality of the *Laws*: I add but a *fourth*, taken from the condition of *the Times*. *A good Magiſtrate* may have the hap to fall into ſuch *evil Times*: that if he ſhould attempt to do that ſervice to the publick, by *partaking* with righteous, and *oppoſing* againſt unrighteous *men* and *cauſes*, with that freedome that would well become him to do, if the times were better, he ſhould not onely be ſure to *loſe his labour*, but be in danger alſo to *loſe his place*, by ſtriving againſt the current to no purpoſe. Now in ſuch times, if he do not alwayes lend his *help* to thoſe that are hardly dealt withall, in that meaſure which perhaps they expect: his *inability* to do them good may be a reaſonable *excuſe* for him. But is not this to teach *the Magiſtrate* to *temporize*? Or may he ſlug in his *office*, or deſert his *bounden duty*, for fear of *Bug-bears*, or by pretending *there is a Lion in the way*? Nothing leſs. God forbid any man that occupieth the place of *the Lords Meſſenger* ſhould utter a ſyllable of encouragement to any *Magiſtrate*, to make himſelf a ſlave to *the times*; either by *running with a multitude* to do any evil action for the winning of their favour, or by *forbearing* (out of a baſe fear and a *faint heart*) to do any good, whereunto his *power* and *opportunity* will ſerve him.

Prov. 26. 13.

Exod. 23. 2.

20. But the thing I ſay is this. It is a point of Chriſtian wiſdome for a *Magiſtrate* or any other man, if the Lord caſt him upon *evil times*, to yield to the ſway of *the times* ſo far, (provided ever, that it be done *without ſin*,) as not wilfully to deprive himſelf of *the power* and *opportunities* of doing the good he can, by ſtriving unſeaſonably to do *more good* then he can. "The reaſon whereof is "grounded upon that well known *Maxim*, ſo generally allowed "of by all Divines; That *affirmative precepts* (ſuch as this of *delive-* "*ring the oppreſſed*, is) do not oblige *ad ſemper*, at all times, and "in all places, and with all circumſtances, as *Negative precepts* do. "But for exerciſing the offices of ſuch (*affirmative*) *precepts*, there "muſt be a due conſideration had of the *end*, and of all requiſite "*Circumſtances*, to be laid together one againſt another in the bal-

"lance

A "lance of *prudence*: and according to the exigence thereof, *the du-*
"*ty* is for that time to be either *performed* or *omitted*. Our *Solo-*
"*mon* telleth us, *Eccl.* 3. that *there is a time for every thing*; and Eccl. 3. 1.
"that *every thing is beautifull in its time*: implying withall, that ta- —11.
"ken out of *the right time*, nothing is beautiful. He saith there
also, that *there is a time to keep silence, and a time to speak.* And —7.
surely *the evill time* is the proper time for keeping silence.
Therefore the prudent shall keep silence in that time, for it is an evil Amos 5. 13.
time.

21. Now seeing that by so *many several wayes*, as these which I
B have already mentioned, most of which do frequently happen
(besides infinite more, which may happen, according to the infinite
variety of particular occurrents) *Magistrates* and others may be *ex-*
cused for not helping those to right that *suffer wrong*: it should
make us all very watchfull over our *speeches*, and sparing in our
censures, (wherein yet for the most part we take to our selves a
marvellous *Liberty*, a great deal more then becometh us,) concern-
ing *the actions* and dealings of our *Governours*. It is no wonder to
hear light-headed people, and such as can look but a little way
into the affairs of the world, *clamorous*: as *shalloweſt becks* run with
C the greatest noise, and *the emptiest vessels* give the lowdest sound.
Nor is it a new thing, to see such men, as by their own uncon-
scionable dealings help to make *the times* as bad as they are, to set
their mouths wide open in bitter invectives against *their betters*,
and to be evermore declaiming against the iniquities of the *times*.
But it grieveth my very soul, when I see men otherwise *discreet*, and
such as are in some reputation for *virtue* and *godliness*, sometimes to
forget themselves so much as they do, and to be so far transported
beyond the bounds of *sobriety* and *duty*, as to speak their pleasure of
those that are in place either of *supream*, or of *high* (though *subor-*
dinate) *authority*: as if all were naught; every man looked only
D after his own *ease*, or his own *gain*, or his own *advancement*; but
none regarded to *amend* any thing amiss, or took to heart *the wrongs*
and sufferings of poor men.

22. "To see the *manifold oppressions* that are done under the
"Sun even in *the best times*, (*Solomon's* Reign was a time blessed with Eccl. 4. 1.
"peace and *plenty*; yet did he complain of *the oppressions* of the & 5. 8.
"poor in his dayes, but for all that large measure both of *power*
"and *wisdome* wherewith God had endowed him he could not re-
"medy all) will stir up in every man that hath any holy warmth
E "in him, a *just indignation* there-against. But commonly (such is
"our *selvishness*,) we are most fiery, when the mischief lighteth
"upon *our selves*, or upon those that stand in some *near relation* to
"us. Therefore I cannot in charity but impute those *excesses* of
"such men, to their *zeal* of justice, and *indignation* against
"those that either *pervert* it, or but *neglect* it: but heightened
"through

"through the violence of *the perturbation*, to the diſtemper of "*Fury*. Which maketh me now and then to think of thoſe words of *Solomon*: which perhaps have another meaning, yet are very fitly applyable this way, in Eccleſ. 7. *Surely oppreſſion maketh a wiſe man mad*. For as a man, who whileſt he was maſter of his reaſon was *quiet* and *companyable*, fallen afterwards *raging mad, raileth* and *ſtriketh* and *flingeth* ſtones about him, ſparing none that cometh within his reach, be he never ſo *good*: little otherwiſe doth a *wiſe man* miſ-behave himſelf (in his language) towards his *betters*, when he is put a little as it were *out of his right wits* through the diſtemper of ſome *violent perturbation* of mind, (by a *miſ-nomer*) called *zeal*.

Eccleſ. 7. 7.

23. It would be ſome *bridle* both to our *tongues* and *paſſions*, ſeriouſly to conſider; that it becometh not the ſervant of God, to *ſpeak evil of Governments* or Governours openly, though ſome things ſhould be much amiſs in the Land, and little done in order to the amending thereof: for that is a kind of *blaſphemy*; for ſo the Apoſtles word is. *Openly* did I ſay? I did ſo: becauſe too often men do ſo. But the truth is, the ſervant of God is not allowed by his Maſter *to ſpeak evil of dignities*; no not in his *private chamber*; more yet; not ſo much as in his *private thoughts*. Much leſs, to proclaim *the infirmities* of his Governours to the wide world, for fear *Chams curſe* ſhould light upon him: over which he ought rather with bleſſed *Sem* and *Japhet* to caſt the mantle of *Charity*, to hide their *nakedneſs* from the eyes of ſcorners. Leaſt of all *to ſmite Princes for Equity*, and to cry out upon them as men that make no conſcience of the diſcharge of their duty in that their *high calling*, ſo long as they are careful in the generality to promote the execution of *Juſtice* within their territories: onely for *ſuffering thoſe evils*, which they cannot ſo eaſily *remedy* as we can *obſerve*; and for *not doing that good*, which is not altogether in their power to do. So long as God is pleaſed to ſuffer noiſome corruptions to *remain* in the hearts of *the beſt*, and ſtrong luſts to *reign* in the hearts of *the moſt*; (which will be ſo long as the world laſteth:) it cannot be but oftentimes *offences* will come, *diſorders* and *abuſes* will grow, *right* will be overborn by might, the *plain-dealing* will become a prey to the crafty, *wrongs* and *indignities* will be offered; which the wiſeſt and greateſt and godlieſt *Magiſtrates* ſhall never be able wholly either to *prevent*, or *remedy*.

2 Pet. 2. 10.

Eccl. 10. 20.

Gen. 9. 22. &c.

Prov. 17. 26.

24. Let it ſuffice thee, for the *poſſeſſing thine own ſoul in patience*, to know; that all ſhall be *righted* one day. God will ſet "all *ſtraight* at the laſt: but *that day* is not yet. It is *thy duty* in "the mean time, to *pity* thy ſuperiours, rather then to *envie* them, "that have ſo much work to do, and yet are expoſed to *cenſure* "and *obloquie*, as if they did *nothing*, becauſe they do not that which "never yet any mortal man could do, in ſuppreſſing all *oppreſſions*.

It

A It is thy *duty*, whatſoever *actions* of theirs may be capable of a *juſt excuſe*, or of a *fair interpretation*, to allow it them: and for what cannot be excuſed, to *mourn for them in ſecret*, but not to make *a noiſe* about them *openly*; when neither *thy calling* will *warrant* thee, nor *the hope* of any good effect to follow upon it can *encourage* thee, ſo to do. If they ſay, *Behold we knew it not*: whether they ſay it *truly* or *untruly*, what is that to thee? *The judgement* of that, I find in my Text referred to *God*, and to *their own hearts*; but no where to *thee*. Thou muſt take it for *a good excuſe* howſoever, and reſt content therewithall. 1 Sam. 15. 35.

B 25. *Secondly*, it may be ſome *comfort* to the ſoul of every *godly man* and *Magiſtrate*, amidſt all *the oppreſsions* and *diſorders* that are done or ſuffered in the land without redreſs; if his heart can tell him that he hath not been willingly *acceſſary* thereunto, but that he can truly ſay, *Behold we knew it not*: that God will admit that his *juſt excuſe*. God is not (and happy it is for us that he is not) ſo hard in his *righteous judgements*, as we are too often in our *raſh cenſures*. He looketh not to *reap*, where he hath *not ſowen*: nor wil he demand an account of *a talent*, where none was *diſburſed*: nor *require* of any man above the proportion of that *power*, wherewith he
C hath entruſted him; and of thoſe *means* and *opportunities*, which he hath vouchſafed him. If there be but *a willing mind*, and *a faithfull endeavour*, according to *power*, and as *occaſions* ſerve, to do his duty chearfully in this, or any other kind; the Lord will graciouſly *accept it*, according to that a man hath, and not according to that he hath not. Thrice bleſſed therefore is that *Magiſtrate*, or other *man* who ever he be, *that hath conſidered the poor and needy* Pſal. 41. 1.
with a compaſſionate heart, and * bent himſelf with all his ſtrength *to deliver* them out of their *oppreſsions* and *troubles*; although he have not been able to accompliſh it to the full of his deſires: for
D he ſhall reap *the reward* of that which is done; and that which is not done, ſhall never be *laid to his charge*. Onely, that he do not flatter himſelf with *a falſe comfort*; let him be well aſſured firſt, that his *Excuſe* will hold water, and that *his heart condemn him* not as a liar, when he ſaith, *Behold we knew it not*. For this *Excuſe*, though ſometimes *juſt*, as we have now heard at large; yet many times is *pretended* without cauſe: which is our *next point*, now to be conſidered with more brevity.

* a—*proſilire libet in forum; commodare alteri vocem, alteri operam: etſi nihil profuturam, tamen conaturam pro deſſe.* Senec. de tranquil. c. 1.

26. If to pretend an *excuſe* were ſufficient to diſcharge a man from a fault: among ſo many *offences* as are in the world, we
E ſhould have much a do to find *an offender*. Thoſe men that are almoſt ever behind with their *work*, are yet ſeldome to ſeek for an *excuſe*. The diſeaſe is *Epidemical*; I may ſay, *Oecumenical* too. We have it *by kind*: derived in a perpetual line of ſucceſſion; from the loins of our *firſt parents*. As *Adam* and *Eve* were not without their excuſe (*The woman gave me*; and *The ſerpent beguiled me*,) Gen. 3. 12. —13.

me;) so neither was bloodly *Cain*, their first-born without his, (*Am I my brothers keeper?*) Nor disobedient *Saul* without his, (*The people took of the chief things to sacrifice to the Lord:*) Nor churlish *Nabal* without his, (*Shall I take my provision* killed for my Shearers, and *give it to men I know not whence they be?*) Nor, (that I may spare the particulars, and take a world of them together,) will the whole crew of *cursed Reprobates* be without their excuse too, even then when *the last sentence* is ready to be pronounced upon them, (*Lord, we never saw thee hungry, or thirsty, &c.*) From *Adam* the first sinner, who was then presently *turned out of Paradise*, unto the last damned wretches, who shall be then presently *turned into hell*: no sinful man but hath at sometime or other bewrayed *the leaven* of his *natural hypocrisie*, by excusing his transgressions. Such a proneness there is in all the sons of *Adam*, *Ad excusandum excusationes in peccatis*; that it may be said of all mankinde, what is written of *the guests* that were bidden to the great Supper, Luke 14. *They all began with one consent to make excuses.*

Gen. 4. 9.
1 Sam. 15. 15.
1 Sam. 25. 11.
Mat 25. 44.
Luke 14. 18.

27. The true *Reason* whereof is, that wretched *pride*, *vain-glory* and *hypocrisie*, (from which we had all need to pray, *Good Lord deliver us*) which cleaveth so fast and inseparably to our *corrupt natures*. Whence it is, that many men, who pass so little for their *consciences*; yet stand so much upon their *credit*: As *Saul*, who using no diligence to regain *the favour of God*, was yet very solicitous, that *his honour* might be preserved in the opinions of *the people*. Indeed, we are neither careful to *do well*, nor willing to *bear ill*: Loath are we to *leave* our sins; and we are as loath to *own* them. And therefore we throw *cloaks* over them; that the *outside* may look comely howsoever, and *the dishonesty* that is underneath may not be seen. Our Saviour speaketh of the Pharisees *cloak of hypocrisie*; and *S. Paul* of *a cloak of covetousness*; and *S. Peter* of *a cloak of maliciousness*. They write of [a] *Lucullus*, that out of his private wardrobe he furnished *the Prætor* (his friend) for the adorning of a popular shew with more then *two hundred Cloaks*: *Horace* playeth the Poet, and maketh it up [b] *five thousand*. Every one of us hath the wardrobe of his heart plentifully furnished with *these cloaks*; even beyond what the Poet could feign of him. *Cloaks* of all sizes, and for all purposes, and to fit all occasions. But as old *Bartimæus* cast away *his cloak*, to follow *Christ*; so must we, if we will be *Christs disciples*, cast away from about us all these *cloaks* of vain *pretensions* and *excuses*. But that we shall never do to purpose, unless we first cast out from within us that *pride* and *self-love*, whose Liveries those *Cloaks* are. The better we shall learn that first great lesson of *self-denyal*, the less will we seek to *excuse* our errours with vain *pretensions*.

Joh. 15. 22.
1 Thes. 2. 5.
1 Pet. 2. 16.
a Plutarch. in Lucull.
b sibi millia quinq; esse domi chlamydum. Horat. 1. ep. 6.
Mark. 10. 50.

28. But the more apt we are by nature to justifie our selves by *causeless excuses*: the greater ought to be the care of every good man,

A man, (the onely Uſe I ſhall now make of this point,) to examine the truth and the weight of thoſe *excuſes* which he pretendeth in his own defence. Whether they have *juſtæ excuſationis inſtar*, and will bear a good and *ſufficient plea*: or be but rather a *ſhifts*, devised to ſerve a *preſent turn*, more for *outward ſhew*, then real *ſatisfaction within*. Which is that *Judicium cordis*, *the judgement of the heart*, whereunto *Solomon*, as I told you, referreth over this pretenſion (*Behold we knew it not*) to receive its firſt and moſt immediate trial. *Doth not he that pondereth the heart conſider it?* What *the tongue* pleadeth, is not a thing ſo *conſiderable* with God, as how *the* B *heart* ſtandeth affected.

a σοφὰ φάρμακα, Eurip.

29. For the approving *his heart* therefore in this buſineſs, before him that *knoweth* it perfectly, and is able to *ponder* it exactly: let every *Magiſtrate*, and other *Officer of juſtice*, conſider in the fear of God. *Firſt*, whether he hath been *willing*, (ſo far as his *leiſure* amidſt the throng of other his weighty imployments would permit,) to *receive the petitions*, and with patience to *hear the complaints* of thoſe poor men, that have fled to him as to *a Sanctuary* for refuge and ſuccour? *Job* profeſſeth himſelf to have been *a father to the poor*: and he is a very *unnatural father*, that *ſtoppeth his* C *ears* againſt the *cryes* of his children; or ſo *terrifieth* them with his angry *countenance*, that they dare not *ſpeak* to him. *Solomon* in the twenty ninth of this book diſtinguiſheth a righteous man from a wicked by this; that *the righteous conſidereth the cauſe of the poor, but the wicked regardeth not to know it*. He that rejecteth their *complaints*, or beateth them off with *bug-words* and terrour in his *looks*, either out of *the hardneſs* of his heart, or the love of *eaſe*, or for whatſoever other reſpect; when he might have *leiſure* to give them *audience*, (if he were ſo minded,) and to take notice of their *grievances*: cannot juſtly *excuſe* himſelf by pleading, *Behold we knew it not*.

1. Job 29.16.

Prov. 29.7.

D But I muſt haſten. Let him conſider *Secondly*, whether he have kept his *ear*, and his *affection* equally *free* to both parties: without ſuffering himſelf to be poſſeſſed with *prejudices againſt*, or to be carried away with *favourable inclinations* towards the one ſide more then the other. He is too little *a Judge*, that is too much either a *friend*, or an *enemy*. *Thirdly*, whether he hath uſed all requiſite *diligence*, *patience* and *wiſdome* in *the examination* of thoſe cauſes that have been brought before him, for the better finding out of *the truth*; (as *Job ſearched out the cauſe which he knew not*:) without *ſhuffling* over buſineſs in *poſt-haſte*; not caring which way E cauſes go, ſo he can but *diſpatch* them out of the way quickly, and rid his hands of them. *Fourthly*, whether he hath indeed endeavoured to his power to *repreſs* or *diſcountenance* thoſe that do ill offices in any kind, tending to *the perverting of juſtice*: as namely, Thoſe that *lay traps* for honeſt men, to fetch them into trouble without deſert; Thoſe that *ſow diſcord among neighbours*, and ſtir

2.

Job 29.17.

3.

4.

up ſuits *for petty treſpaſſes* and trifles of no value; Thoſe that *abett* A
contentious perſons, by opening their mouths in their behalf *in evil*
5. *cauſes*; Thoſe that deviſe *new ſhifts* to elude *good Laws*. *Laſtly*,
whether he hath gone on ſtoutly in a righteous way, to *break the*
jaw-bones of the Lions in their mouths, and to pluck the ſpoil from
between their teeth, by *delivering them that were ready to be ſlain*, or
deſtinated to utter undoing by their powerfull *oppreſſours*: without
fearing the faces of men, or *fainting in the day* of their brothers *ad-*
verſity. He that hath done all this in *a good mediocrity*, ſo far as his
underſtanding and *power* would ſerve, though he have not been able
to remedy *all the evils*, and to do *all the good* he deſired; may yet B
ſay with a good conſcience, and with comfort, *Behold we knew it*
not: and his *excuſe* will be taken, in *the judgement* both of his own
heart, and of *God* who knoweth his heart; whatſoever other men
think of him, or howſoever they *cenſure* him. But if he have failed
in all, or any the premiſſes; though he may blear the eyes of men
with *colourable pretences*, he cannot ſo ſecure his own *conſcience*:
much leſs eſcape *the judgement* of God; before whoſe eyes *cauſeleſs*
excuſes are of no avail. Which is the laſt of *the three points* pro-
poſed: whereunto I now proceed. C

30. The judgement of a mans *own heart*, is of greater regard
in utramque partem, then the cenſures of *all the men* in the world be-
ſides. Better *the world* ſhould *condemn* us, if our own *hearts acquit*
us; then that *our hearts* ſhould *condemn* us, and *all the world acquit*
2 Cor. 1. 12. us. *This is our rejoycing, the teſtimony of our conſcience*, ſaith S. Paul.
The approbation of men may give ſome *acceſſion* to the rejoycing,
(the other being firſt ſuppoſed:) but *the main* of it lieth in *the te-*
ſtimony of the Conſcience. This is the higheſt tribunal *under heaven*:
but not *abſolutely* the higheſt: there is one *in heaven* above it. Saint
Paul, who thought it ſafe for him to *appeal hither*, from the unjuſt
cenſures of men: yet durſt not think it ſafe for him to *reſt here*, D
but appealeth from it to a *higher Court*, and to the judgement of
1 Cor. 4. 3. —4. the great God, 1 *Cor.* 4. It was *a very ſmall thing with him to be judg-*
ed of mans judgement. So long as *he knew nothing by himſelf*, ſo long
as his *own heart* condemned him not, he paſſed not much for *the cen-*
ſures of men. Yet durſt not *juſtifie* himſelf upon *the acquittal* of his
own heart. He knew there was much *blindneſs* and *deceitfulneſs* in
the heart of every ſinful man; and it were no wiſdome to truſt to
that that might fail. He would up therefore to *a higher* and an un-
erring *Judge*; that neither would *deceive*, nor could *be deceived*:
and that was the Lord. *I judge not mine own ſelf*, ſaith he, *but he* E
that judgeth me is the Lord. Even ſo here, *Solomon* remitteth us
over, for the triall of our *pretended excuſes*, from our *mouths* to
our *hearts*; and from our *hearts* unto *God*. *If thou ſayeſt, Behold we*
knew it not: doth not he that pondereth the hearts conſider it? &c. As
if he had ſaid, No matter for thy *words*: look to thy *heart*. If thou

pretendeſt

A *pretendest* one thing without, and *thy conscience* tell thee another thing within: thou art ἀυτοκαλάπτωτος, *cast and condemned* by the sentence of thine *own heart*. But if *thy heart* condemn thee not; the more indeed is thy *comfort*, and the stronger thy *hope*; yet be not too confident upon it. There is *an abyssus, a depth* in thy heart which thou canst not *fathome* with all the line thou hast. Thou hast not a just *ballance*, wherein to weigh and to *ponder* thy own *heart*. That must be left therefore wholly to *the Lord*, who alone can do it perfectly; and to whose *judgement* alone every man shall finally *stand* or *fall*; and if he deserve to *fall*, all his vain *excuses* shall not
B be able to *hold him up*.

31. Which of how *little avail* they are in his sight, let us see in some few *examples*. What gained *Adam* by his thin *fig-leaves*, and thinner *Apologie*? St. *Bernard* thinketh, his *later sin* in *excusing* Gen.3.24. was in some respects rather greater then his *first sin* in *eating*. I dare not say so: yet questionless that *excuse* of his added *a new guilt* to the former, and *aggravated* his fault, to the farther provoking of Gods displeasure. All he could *do* or *say*, could neither hide his *nakedness*, or hold him in *Paradise*. And was not *Cain* Gen.4.12. condemned to be *a perpetuall runagate*, for all his *excuse*? And
C *Saul* cast both out of *Gods favour* and the *kingdome*, for all his? and so of all the rest? The *unworthy guests*, as they all *made excuses* together for company, so were they all *excluded* from the great supper together for company. And the *damned reprobates* at the last day shall not with all their allegations procure either any *stay of* Mat.25.46. *judgement* before sentence be pronounced, or the least *mitigation* thereof after.

32. If it were with *Almighty God*, as it is with *Men*: we might conceive some *hope*, or *possibility* at least, that a mere *pretended excuse* might be of some use to us. 1. Possibly, he might *take* it
D as it is, and never *search* farther into it: 2. or he might *search* into it, and not find out the vanity and slightness of it: 3. or he might finde it out, and yet let it go *unpunished*. But *the Text* here assureth us, that it is quite otherwise with him, in each of these respects. 1. The Lord will both *search* it out: for *doth not he that pondereth the heart, consider it*? and *finde* it out: 2. for *he that keepeth thy soul, doth not he know it*? and *punish* it: 3. for *shall not he render to every man according to his works*? Each of which *Interrogations* doth virtually contain a several *reason* of the point: to let us see how impossible it is that *causeless excuses* should do us any good before the
E judgement seat of God.

33. *First*, they will not avail us, because they cannot escape his *search*. *Doth not he that pondereth the heart consider it*? Men are credulous and inconsiderate both wayes: easily induced by *a credible accusation*, to condemn *the innocent*; and as easily by *a credible apology*, to acquit *an offender*. But the righteous Lord evermore

taketh the matter into his due *conſideration*, and *pondereth* every thing diligently, (for in ſuch like phraſes *the Scriptures*, fitted to our capacities, ſpeak of him:) before he proceed to give ſentence. Gen. 18. 21. *If the cry of the ſins of Sodom be grievous*, and call importunately upon him for *vengeance*: yet before he will pour it down upon them *in fire and brimſtone*, he will *pauſe upon it* (as it were) a little firſt; he will *go down and ſee, if their doings be altogether according to that* Dan. 5. 27, 28. *cry, and if not, that he may know it.* Neither will he give *Belſhazars* kingdom from him to the *Medes* and *Perſians*; before he have *weighed him in the ballance, and found him too light*. And as he will not take *an accuſation* to the condemning, ſo neither will he take *an excuſe* to the acquitting of any perſon; without *ſifting* it well firſt, and *ſearching* into the truth of it. In which *ſearch* he is moſt exact and *punctuall*. For he entreth into *the reins* and kidneys, and Heb. 4. 12. *pierceth* even *to the dividing aſunder of the joynts and marrow*; and pryeth into the moſt ſecret inwards, and that with a moſt curious eye, till he *diſcern* the moſt cloſe and hidden *thoughts and intents of the heart*. And to make ſure work, that nothing may eſcape his *ſearch*, by lurking unſpied in ſome remote corner or dark cranny of the heart: he taketh [a] *a light* with him; he [b] *ſearcheth it with candles*, as the Prophet ſpeaketh. To omit thoſe other *metaphorical*, but *ſignificant* expreſſions, here and there ſcattered in the holy Scriptures, to this purpoſe; this very *phraſe* uſed in the Text of *pondering the heart*, and that other like it in *Prov.* 16. of *weighing the Spirits*, if there were no other, would ſufficiently ſhew forth *the exactneſs* of his proceedings in this tryal. It is taken from the curioſity that men uſe in weighing *gold*, or *precious quinteſſences* for medicine. It importeth, that if in any thing we pretend, *a ſcruple*, or but ſo much as the leaſt *grain* be wanting of *the due weight* it ſhould have: it will not paſs *current* with him, but ſhall be *turned upon us* again, both to our ſhame and loſs.

[a] *Quantaſcunque tenebras faſtis tuis ſuperſtruxeris, Deus lumen eſt.* Tertul. de pœnit. c. 6.

[b] Zeph. 1. 12. Prov. 16. 2.

34. *Secondly*, *vain excuſes* will not help us, becauſe the *vanity* of them cannot ſcape his *knowledge*. [*He that keepeth thy ſoul, doth not he know it?*] Men are eaſily deluded with *falſe ſhews*, becauſe they cannot alwayes ſpy *the falſneſs* and emptineſs of them: as *children* are eaſily made believe that a piece of *braſs* is *gold*, when they ſee it *gliſter*. And *the reaſon* is evident, becauſe men have 1 Sam. 16. 17. nothing to *judge by* but *the outward appearance*: and that can let them in but a very little way into *the heart*. So that what the Preacher ſaith *Eccl.* 8. in reſpect of other things, holdeth no leſs in reſpect of the ſincerity of mens *hearts*, and likewiſe of their Eccl. 8. 17. *ſpeeches* and *allegations*; *Though a man labour to ſeek it out, yea, further though a wiſe man think to know it, yet he ſhall not be able to finde it.* Onely the Lord, in whoſe *hands*, and before whoſe *eyes* our *hearts* and all our *wayes* are, he that *keepeth our ſouls*, as it is here (*Servat*, and *obſervat* too; the word may import either) he *ſpieth* out all

נצר

our

A our paths, and *obſerveth* all our haltings. We *deceive* our ſelves, if we think to *mock* him, or to *hide* any thing out of his ſight. *Shall not God ſearch it out?* ſaith *David* Pſal. 44. *for he knoweth the very ſecrets of the heart.* Men may *ſearch* for a thing, and be never the near; becauſe they cannot *ſearch it out*: As *Laban* tumbled over all *Jacobs* ſtuff, *ſearching* for his Idols, but *found* them not. But where God *ſearcheth*, he doth it effectually. *Shall not God ſearch it out?* Pſal.44.21. Gen.31. 34.

35. *Thirdly*, vain *excuſes* will not help us, becauſe they cannot exempt us from *puniſhment* and the juſt vengeance of God: for *ſhall not he render to every man according to his works?* Men are ſometimes ſwayed with *partial affections*, to *connive* at ſuch things as B they might *redreſs*, if they were ſo *diſpoſed*: and are content to take any *ſorry excuſe* for a ſufficient *anſwer*, when it is ſo thin and tranſparent, that they cannot chuſe but ſee quite through it; eſpecially if it be tendred by ſuch *perſons* as they deſire to ſhew ſome reſpect unto. But with the Lord, there is *no reſpect of perſons*. He *hateth* ſin with a perfect hatred; and *puniſheth it*, whereſoever he findeth it: with *ſevere chaſtiſements* in his own deareſt *ſervants*, and *children*; but with *fiery vengeance* and *fury poured out* upon his *adverſaries*. Where he enjoyneth a *duty*, he looketh for *obedience*: and therefore where *the duty* is unperformed, *the diſobedience* is C ſure to be puniſhed; let the offender pretend and alledge never ſo largely to *excuſe* it. *Quid verba audiam, facta cum videam?* It is *the work* he looketh at, in all his *retributions*: and where the *work* is not done, *vain words* will not ward off *the blows* that are to be inflicted for *the neglect*; nor any whit *leſſen* them, either in their *number* or *weight*. Will they not rather *provoke* the Lord in his juſt indignation to lay on both *more* and *heavier* ſtrokes? For where a duty is *ill neglected*, and the neglect *ill excuſed*; the offender deſerveth to be *doubly puniſhed*: once for the omiſſion of *the duty*, and once more for the vanity of *the excuſe*.

D 36. Let me beſeech you therefore (dearly beloved brethren) for *the love of God*, and your *own ſafety*, to deal clearly and unpartially betwixt God and your own ſouls in this affair, without ſhuffling or dawbing: and to *make ſtraight paths to your feet*; *leſt that which is lame be turned out of the way*. Remember that *they that truſt to lying vanities*, (and falſe pretences are no better) *forſake their own mercy*. And that *feigned excuſes* are but as *a ſtaff of reed*; a very weak ſtay for a heavy body to truſt to for ſupport: which will not onely crack under *the weight*; but the ſharp ſplinters thereof will E alſo run up into *the hand*, of him that leaneth upon it. You ſee, what God looketh at. It is *the heart*, that he *pondereth*: and *the ſoul*, that he *obſerveth*: and *the work*, that he *recompenſeth*. Look therefore that your *hearts* be true, and your *ſouls* upright, and your *works* perfect: that you may never ſtand in need of ſuch poor and beggerly ſhifts, as *forged pretences* are; nor be driven to fly for refuge Heb.12.13. Jon.2.8. 2King.18.21

fuge to that which will nothing at all profit you *in the day of wrath* and of triall. Let your *desires* be unfeigned, and your *endeavours* faithfull, to the utmost of your power to do *Justice*, and to shew *Mercy* to your brethren; and to discharge *a good Conscience* in the performance of all those *duties* that lye upon you by virtue, either of your *generall calling* as Christians, or of your *particular vocations*, what ever they be, with all diligence and godly wisdome; that you may be able to stand before *the judgement seat* of the great God with comfort; and out of an humble and well-grounded confidence of his gracious *acceptance* of your (imperfect, but sincere) *desires* and *endeavours in Christ*, not fear to put your selves upon *the triall*; each of you in the words of holy *David* Psal. 139. *Try me O God, and seek the ground of my heart: prove me and examine my thoughts. Look well if there be any way of wickedness in me; and lead me in the way everlasting*; in the way that leadeth to everlasting life. Which great mercy the Lord of his infinite goodness vouchsafe unto us all, for his dear sons sake Jesus Christ our blessed Saviour. To whom &c.

Psal. 139.

AD MAGISTRATUM.

The third Sermon.

At the Assises at Notingham *in the year* 1634, *at the request of* Robert Mellish *Esq; then High-Sheriffe of that County.*

1 Sam. 12. 3.

Behold, here I am: witness against me before the Lord, and before his Anointed; Whose Oxe have I taken? or whose Ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe to blind mine eyes therewith? and I will restore it you.

1. A Bold and just challenge of *an old Judge*, made before all the people, upon his resignal of the government into the hands of *a new King*. *Samuel* was the man. Who, having continued (whilest *Eli lived*) in the service of the Tabernacle, as *a Levite*, and *a private man*; was (after his death) to undergoe a new business: in the exercise of *publick judicature*. For that *fanatical opinion*, which hath possessed some in these later times, that no *Ecclesiastical person* might lawfully exercise any *secular power*, was in those dayes unheard of in the world. *Eli*, though *a Priest*, was *a Judge* also; and

1 Sam. 7. 6. and 19.

—4 18.

and so was *Samuel*, though a *Levite*, after him: And we find not, that either *the people* made any *question* at all, or that *themselves* made any *scruple* at all, of the lawfulness of those *concurrent powers*. *Samuel* was now (as it is collected by those that have travelled in *the Chronology*,) aged about *five and thirty* years, and so in his *full strength*, when he was first *Judge*: Which so long as it continued in any measure, he little respected *his own ease* in comparison of *the common good*; but took his [a] *yearly circuits* about the countrey, keeping *Courts* in the most [b] convenient places abroad; besides his constant sittings at *Ramah*, where his dwelling was, for the hearing and determining of *Causes*: to the great ease of all, and content (no doubt) of the most or best.

a 1 Sam. 7 16 17.
b—*per loca ad judicandum opportuna.* Lyra.

2. But by that he had spent about *thirty years* more in his countries service; he could not but find such *decayes* in his body, as would call upon him in his now *declining age* to provide for some *ease* under that [c] *great burden* of years and business. Which that he might so do, as that yet *the publick service* should not be neglected: he thought good to joyn his *two sons* in commission with him. He therefore *maketh them Judges in Israel*: in hope that they would frame themselves by his example *to judge* the people with such like *diligence* and *uprightness* as himself had done. But the young men, as they had far *other aims* then the good old father had; so they took quite [d] *other wayes* then he did. Their care was not, to advance *Justice*, but to fil their *own coffers*: which made them soon *to turn aside after lucre, to take bribes, and to pervert judgement*. This fell out right for *the Elders of Israel*: who now had (by *their* miscarriage) a fair *opportunity* opened, to move at length for that they had long thirsted after, *viz. the change of the government*. They *gather themselves* therefore together, that the cry might be the fuller: and to *Ramah* they come to *Samuel* with many complaints and alledgements in their mouths. But the short of the business was, *a King* they must have, and *a King* they will have: or they will not rest satisfied. It troubled *Samuel* not a little, both to hear of the mis-demeanour of *his sonnes*, of whom he had hoped better: and to see the wilfulness of a *discontented people*, bent upon *an Innovation*. Yet he would consult with God, before he would give them their answer. And then he answereth them: not by *peremptorily denying* them the thing they so much desired; but by [e] *earnestly dissuading* them from so inordinate a desire. But they persisting *obstinately* in their *first resolution*: by farther direction from the Lord, *Samuel* condescendeth to them and *dismisseth* them, with *a promise* that it should be done to them as they desired, and *a King* they should have ere it were long.

c Ætate & curis gravatus. Gloss. interl. ὑπὸ γήρως βαρυνόμενος. Joseph. 6. Antiq. 3. 1 Sam. 8. 1.
—3. d Τὴν ἐναντίαν ὁδὸν ἀπελθόντες. Joseph. ib.
—4.
—5.
e—*placidè salubri oratione ab insana voluntate deterquet plebem.* Sulpit. lib. 1.

3. And within a while he made good his *promise*. The Lord had designed *Saul* to be their *King*, and had secretly revealed the same to *Samuel*. Who did also by Gods appointment first anoint him

A him *very privately*, no man being by, but *they two* alone: and after *in a full Assembly* of the people at *Mispeh*, evidenced him to be the man whom God had chosen, by the determination of *a lot*. Whereupon the most part of the people *accepted Saul* for their *King Elect*: testifying their *acceptance* by their joyfull *acclamations*, and by sending him *presents*. Yet did not *Saul* then immediately enter upon his *full Regalities*, (whether by reason of some *contradiction* made to his *election*, or for whatsoever other cause,) but that *Samuel* still continued in *the Government*: till upon occasion of *the Ammonites* invading the Land, and laying siege against *Jabesh-Gilead*, *Saul* made such B proof of his valour by relieving *the Town* and destroying *the enemy*, that no man had the forehead to oppose against him any more. *Samuel* therefore took the hint of that Victory to establish *Saul* compleatly in *the Kingdom*, by calling the people to *Gilgal*, where the *Tabernacle* then was: where he once more anoynted *Saul before the Lord*, and in a full Congregation; investing him into the Kingdom with great solemnity, *sacrifices of peace-offerings*, and all manner of *rejoycings*.

1 Sam. 11. 1, &c.

—14, &c.

4. Now had the people, according to their desire, *a King*: and now was *Samuel*, who had long *Governed in chief*, again become *a private man*. Yet was he still *the Lords Prophet*: and by vertue of that C *calling* took himself bound to make the people sensible of the greatness of their *sin*, in being so forward *to ask a King*, before they had first *asked* to know the Lords pleasure therein. And this is in a manner the business of this whole Chapter. Yet before he begin to *fall upon them*, he doth wisely first, to *clear himself*: and for the purpose he *challengeth* all and every of them, if they could accuse him of any *injustice*, or *corruption* in the whole time of his *Government*, then and there to speak it out, and they should receive satisfaction, or else for ever after to hold their tongues: in the three first verses of this Chapter, but especially in this third verse, [*Behold, here I am: witnesse* D *against me before the Lord, &c.*

5. In which words are observable both *the Matter* and *Form* of *Samuels* challenge. *The Matter* of it, (to wit, *the thing* whereof he would clear himself,) is set down, *first* in *general terms*: that he had not *wrongfully taken* to himself that which was anothers, [*Whose Ox have I taken? or whose Asse have I taken?*] And then more *particularly*, by a perfect enumeration of the several *species* or kindes thereof: which being but *three* in all, are all expressed in this challenge. All *wrongfull taking* of any thing from another man, is done either *with* or *without* the parties consent. If *without the parties consent*; E then either by *cunning* or *violence*; *fraud*, or *oppression*; over-reaching another by *wit*, or over-bearing him by *might*. If *with the parties consent*; then it is by *contracting* with him for some fee, reward, or gratification. *Samuel* here disclaimeth them all, [*Whom have I defrauded? whom have I oppressed? or of whose hand have I received a bribe, to blinde my eyes therewith?* That is *the matter* of the challenge.

6. In *the form*, we may obſerve concerning *Samuel* 3. other things. 1. *Firſt*, his great *forwardneſs* in the the buſineſs, in putting himſelf upon the trial by his own *voluntary offer*, before he was 2. *called* thereunto by others. [*Behold, here I am.*] *Secondly*, his great *Confidence*, upon the conſcience of his own *integrity*; in that he durſt put himſelf upon his trial before God and the world, [3. *witneſs againſt me before the Lord, and before his Annointed.*] *Thirdly*, his great *Equity*, in offering to make *real ſatisfaction* to the full, in caſe any thing ſhould be juſtly proved againſt him in any of the premiſes, [*whoſe Oxe, or whoſe Aſſe, &c. and I will reſtore it you.*]

7. The *particulars* are many: and I may not take time to give them all their due enlargements. We will therefore paſs through them lightly: inſiſting perhaps ſomewhat more upon thoſe things that ſhall ſeem more material or uſefull for this *Aſſembly*, then upon ſome of the reſt; yet not much upon any. Neither do I mean in the handling thereof to tie my ſelf preciſely to the method of my *former diviſion*: but following the courſe of *the Text*, to take the words in the ſame order, as I finde them here laid to my hand. *Behold, here I am, witneſſe againſt me, &c.*

8. *Behold, here I am.* More haſte then needeth, may ſome ſay: It ſavoureth not well, that *Samuel* is ſo forward to *juſtifie* himſelf, before any man *accuſe* him. *Voluntary purgations* commonly carry with them ſtrong *ſuſpicions of guilt*. We preſume there is *a fault*, when a man ſweareth to put off *a crime*, before it be laid to his charge. True: and well we may preſume it, where there appeareth not ſome *reaſonable cauſe* otherwiſe for ſo doing. But there occur ſundry *reaſons*, ſome apparent, and the reſt at leaſt probable, why *Samuel* ſhould here do as he did.

9. *Firſt*, he was preſently to *convince* the people of their great ſin, in asking *a King*, and to *chaſtiſe* them for it with a ſevere reprehenſion. It might therefore ſeem to him expedient, before he did *charge* them with *innovating* the Government, to *diſcharge* himſelf firſt from having *abuſed* it. He that is either to [a] *rebuke* or to *puniſh* others for their faults, had need ſtand clear both in his own *conſcience*, and in the eye of *the world*, of thoſe *faults* he ſhould cenſure, and of all other *crimes* as foul as they: leaſt he be choaked with that bitter *Proverb*, retorted upon him to his great reproach. [b] *Phiſician heal thy ſelf.* [c] *Vitia ultima fictos contemnunt Scauros, & caſtigata remordent.* How [d] unequal a thing is it, and incongruous, that he who wanteth no *ill conditions* himſelf, ſhould binde his neighbour to *the good behaviour*? That a [e] ſacrilegious *Church-robber* ſhould make *a mittimus* for a poor *ſheep-ſtealer*? Or (as he complained of old) that great thieves ſhould hang up little ones? *How canſt thou ſay to thy brother, Brother let me pull out the mote that is in thine eye, when behold there is a beam in thine own eye?* That is;

a *Omnia quæ vindicaris in altero, tibi ipſi vehementer fugienda ſunt.* Cic. in Ver. 3.
b Luk. 4. 23. ἄλλων ἰατρὸς αὐτὸς ἕλκιον βρύων. Jamb. apud Plut. de dignoſc. adul.
c Juven. ſat. 2.
d *Nihil eſt quod minus ferendum ſit, quàm rationem ab altero vitæ expoſcere eum, qui non poſſit ſuæ reddere.* Cic. divin. in Qu. Cæcil.
e *Homicidæ, tyrannus iraſcitur, & punit furta ſacrilegus.* Senec. 2. de ira. 28. Luk. 6. 42.

A is; with what *conſcience*, nay, with what *face* canſt thou offer it? *Turpe eſt doctori*, every School-boy can tell you. See to it all you, who by the condition of your callings are bound to *take notice of* the actions and demeanors of *others*, and to *cenſure* them; that you [f] walk orderly and unreprovably *your ſelves*. It is only the ſincerity and unblameablenes of *your converſations*, that will beſt adde weight to *your words*, win awe and eſteem to *your perſons*, preſerve the authority of *your places*, put life into *your ſpirits*, and enable you to doe the works of *your callings* with courage and freedom.

[f] *Sic agitur cenſura, & ſic exempla parantur: Cum judex alios quod monet, ipſe facit.* Ovid. 6. faſtor.

B 10. *Secondly*, *Samuel* here *juſtifieth* himſelf: for their greater *conviction*, and for the more *aggravating* of their ſin. If *his Government* had been *tyrannous*, or *corrupt*; it had been ſomewhat the more excuſable in them to have attempted a *change*, (though I cannot ſay, that the greateſt *tyranny* or *corruption* in a Governour imaginable, could have warranted ſuch *an attempt in toto*:) Yet whatſoever *fault* there had been in them for ſo doing, had he been liable to any *juſt exceptions* in that kinde, *he* muſt have born his ſhare alſo of *the blame*, as well as *they*: *they*, for that their *ſeditious attempt*; and *he*, for giving them *the occaſion*. Whereas his C *innocency* putteth off all the blame *from him*, and leaveth it wholly *upon them*: who now can no more *excuſe themſelves*, then they can *accuſe him*. They had *rejected him* with a *Nolumus hunc regnare*: rather they had *rejected* [a] *God* in him [*They have not rejected thee, but they have rejected me, that I ſhould not reign over them*, Chap. 8.] It ſtood him therefore upon, to *clear himſelf* from all ſiniſter ſurmiſes and ſuſpicions of *injuſtice*: that it might appear to them and to all the world, that he had given them *no cauſe* why they ſhould ſo *reject him*; and that therefore they muſt thank themſelves for it, and not him, if in any after-times they ſhould have cauſe to D repent it. It is a brave thing for *a Magiſtrate*, or indeed for any man, to walk with [b] *an even foot*, and in *an upright courſe*: that when bad people ſhall go about to *diſparage* him, or to *ſpeak* or but *think* unworthily of him, he may be able to *conteſt* with them, for the maintenance of his *innocency*, and to ſtand upon his own *juſtification*. As St. *Paul* did; *I have coveted no mans ſilver, or gold, or apparel*: And as *Moſes did*; *I have not taken an Aſſe from them, neither have I hurt one of them*: And as our bleſſed *Saviour* himſelf did; *I have done many good works among you, for which of thoſe works do you ſtone me?* And as *Samuel* here doth; *Behold, here I am: witneſſe againſt me, Whoſe Oxe, &c.* E

[a] ἀβασιλεία. Joſeph. 1 Sam. 8. 7.

[b] ὀρθοποδεῖν. Gal. 2. 14.

Act. 20. 33. Num. 16. 33. Joh. 10. 32.

11. *Thirdly*, *Samuel* had now ſurrendred the adminiſtration into the hands of *the new King*: and ſo having *given up* his office, he thought it meet *to render an account* how he had carried himſelf therein. It goeth ſore with an *evil ſteward*, to hear of *a reckoning*: whereas he that hath been *faithfull*, deſireth nothing more.

ultrò me ſiſto, ut adminiſtræ à me Reip. rationem reddam. Jun. annot.

Luk. 16. 3.

2 Cor. 5. 10.

Mat. 12. 36. Wiſd. 1. 9. b—*ut ne minimæ quidem cogitationes, ac verba minutiſſima, ejus judicio indiſcuſſa remaneant.* Gregor. Rev. 6. 16. Gen. 3. 8, 9.

Mat. 10. 16.

a Jus Regis. 1 Sam. 8. 11.

Whatſoever our *callings* are; we are but *ſtewards* over ſome part of Gods houſhold: and it were good for us eft-ſoons to remember, that our Maſter will require of us *an account of our ſtewardſhips*. The time will come, when *we muſt all appear before the judgement-ſeat of Chriſt*, to give in our *accounts*: And we muſt look to have them examined moſt ſtrictly, even *ad ultimum quadrantem*, to the very utmoſt Farthing. Not *an idle word*, nor *a vain thought*, but muſt then be [b] accounted for. They that *judge* others now, ſhall then be *re-judged*: and all their proceedings *re-examined* and *review'd* with a moſt curious, unerring, and unpartial eye. O happy, thrice happy *that ſervant*, who conſcious to his own faithfulneſs, ſhall not need to ſeek to *the Hills and Rocks* to hide him from the face of *the great Judge*, or to run to the thickets as *Adam* did, till he be fetcht out with that terrible proceſs (*Adam where art thou?*) but ſhall readily *preſent* himſelf with much aſſurance and comfort before him, as *Samuel* here did before *the King* and *the people*, and ſay, *Behold, here I am.*

12. And why might not *Samuel* do this *fourthly* even *in wiſdom*, for the timely preventing of future *cavil* and *dangers*. There were ſome pretenſions againſt *his ſons*, of *Injuſtice* and *Corruption*: and if matters ſhould come to *publick ſcanning*, like enough much might be proved againſt them. Which how far they might be ſtretched to *the Fathers* prejudice in after-times, who could tell? Little reaſon had he howſoever to truſt a giddy people; (ſo *unthankfull*, and ſo *new-fangled*, as he had found them to be) and to ſuffer either his *ſafety* or *credit* to lye at their courteſie. So long as theſe things ſhould *hang upon the file*, or lie in the deck; he might perhaps be *ſafe*, but he could not be *ſecure*. That therefore *the miſcarriages* of others might not fall on his neck, he might think it *ſafeſt* for him to get his *Quietus eſt* betimes. And therefore he requireth them all, if any man had ought to *object* againſt him, that they would now produce it *in open Court*: if they had not; reaſon would they ſhould forwith *acquit* him by their general ſuffrages. By which means having obtained *a publick teſtimony* from them, as we ſee in the verſes following, and ſo being (as it were) *quit by Proclamation*; he is thenceforth ſafe againſt all evil *calumniations*, and fearleſs of *after-claps*. It is a baſe and unmanly thing, to uſe indirect and under-hand dealing *to ſhift off a juſt tryal*: but a point of honeſt and Chriſtian wiſdom, in a fair and open way handſomly *to prevent an unjuſt accuſation*. No fault for a man to uſe *the Serpents wiſdom*, ſo it be not tainted with *the Serpents poyſon too*; but rightly tempered with a due mixture of *Dove-like ſimplicity* and innocency.

13. *Laſtly*, to diſſwade the people formerly from asking a King, *Samuel* had told them what *a King* might do [a] *De Jure*, if he ſhould uſe his abſolute power: and what if a King ſhould do *De Facto*, no

no remedy but *ſubmit*, they might not at any hand *reſiſt*. And he knew, that by their *obſtinacy* in asking *a King*, they had ſo highly diſpleaſed *the Lord*, that it were but juſt with him, if he ſhould ſuffer their *new King* to rule over them with *rigour* and *tyranny*. It might very well be, that out of this very conſideration *Samuel* was the rather induced at this time to declare his own *integrity*; that ſo he might propoſe unto *the new King* now in the entrance of his Reign *a pattern* of equity and juſtice in his own *example*. Even as S. *Paul* oftentimes propoſeth his *own example* to the Churches for their imitation. (*I beſeech you brethren to be followers of me. Thoſe things which ye have heard and ſeen in me, do, &c.*) We ſee the world is much given to be led by [b] *example*. Whatever *the attempt* be; uſually one of the firſt *enquiries* is: Not whether there be any *Law*, or any *Reaſon*, or any *Conſcience*; but whether there be any *Precedent* for it, yea or no. And if any ſuch be to be found, it ſeldom ſticketh. It helpeth out many an *ill matter*; it giveth a *fair colour* to many *foul proceedings*: when men have this yet to plead for themſelves, that they do but as others have done before them, and continue things as they found them. [c] *Hoc olim factitavit Pyrrhus*, ſeemed to him plea enough in the Comedy. It ſo much the more concerneth every *good* and *wiſe* man, eſpecially thoſe that are *in place of Authority* (whoſe actions are moſt *looked upon*, and ſooneſt drawn into *example*,) ſo to order themſelves in their whole converſations, that ſuch as come after them may be rather provoked by their *good example* to do well, then encouraged by their *evil example* to do amiſs. If at any time hereafter *Saul* ſhould take any mans *Ox* or *Aſſe* from him by any manner of *fraud*, *oppreſſion*, or *bribery*: the conſtant practiſe of his *immediate predeceſſour* for ſundry years together ſhall ſtand up, and give evidence againſt him, and caſt him. *Samuels integrity* ſhall condemn him, both at the Bar of his own Conſcience, and in the mouths of all men: at leaſt wiſe he ſhall have no cauſe to vouch *Samuel* for his *Precedent*; no colour to ſhroud his miſcarriages under the authority of *Samuels example*.

14. We cannot now marvel, that *Samuel* ſhould thus offer himſelf to *the tryal*, when as no man urged him to it: ſith there may be rendred ſo many *congruous reaſons* for it. Eſpecially being withall ſo *conſcious* to himſelf, of having dealt *uprightly*, that he knew all the world could not touch him with any *wilfull violation* of juſtice. He doth not therefore decline *the tryal*, but ſeek it; and putteth himſelf upon it with marvellous *confidence*: challenging all comers, and craving no favour, [*Behold, here I am: witneſſe againſt me before the Lord, and before his Anoynted.*] Here is no excepting againſt any *witneſſe*: nor refuſal of any *Judge*, either *God* or *Man*. He had *a good cauſe*: and therefore he had alſo *a good heart*. All vertues are connext: among the reſt, ſo are *Juſtice*,

1 Cor. 4. 16. Phil. 4. 9.

b—*nec ad rationem, ſed ad ſimilitudinem vivimus.* Senec. de vit. beat. cap. 1.

a Terent. in Eunuch.

Prov. 28. 1.

Juſtion, and *Fortitude*. *The righteous are bold as a Lyon.* The Merchant that knoweth his *wares* to be faulty, is glad of *the dark ſhop*, and *falſe light*: whereas he that will uphold them right and good, willeth his Cuſtomers to view them in *the open Sun*. *Qui male agit, odit lucem.* He that doth evil, loveth to skulk in *the dark*, and will not abide *the light*, (which is to him, as *the terrours of the ſhadow of death*) leſt his evil deeds ſhould be found out and laid open to his ſhame. Even as *Adam* hid his head in a *buſh*, when he heard *the voyce of God*, becauſe his conſcience told him he had tranſgreſſed.

Joh. 3. 20, 21.

Job 24. 17.

A

15. A *corrupt Magiſtrate* or *Officer* may ſometimes ſet a face upon it, and in a kinde of bravery *bid defiance* to all the world: but it is then, when he is ſure he hath *power* on his ſide to bear him out; when he is ſo backt with his *great friends* that no man dare *mutire contra*, once open his lips againſt him for fear of being ſhent. Even as *a rank Coward* may take up the bucklers, and brave it like *a ſtout Champion*; when he is ſure the Coaſt is clear, and no body neer to enter the liſts with him. And yet all this but *a mere flouriſh*; a faint and faint'd *bravado*: his heart the while in the midſt of his belly is as *cold as lead*; and he meaneth nothing leſs, then what he maketh ſhew of. If the offer ſhould be indeed accepted, and that his actions were like to be brought upon *the publick ſtage*, there to receive a due and unpartial *hearing* and *doom*; how would he then ſhrink and hold off, trow ye? then what *crouching*, and *fawning*, and *bribing*, and *dawbing*, to have the matter taken up in a private chamber; and *the wound* of his credit a little overly ſalved, though upon never ſo *hard* and *baſe* conditions? His *beſt wits* ſhall be tried, and his *beſt friends* to the utmoſt, if it be poſſible by any means to decline *a publick tryal*.

B

a *Neſcis tu quàm meticuloſa res ſit ire ad judicium.* Plaut. in Moſtell. 5. 1.

16. Be *juſt* then, Fathers and Brethren; and ye may be *bold*. So long as you ſtand *right*, you ſtand *upon your own legs*, and not at the mercy of others. But turn aſide once to *defrauding*, *oppreſſing*, or receiving *rewards*; and you make your ſelves ſlaves for ever. *Intus pugnæ, foris timores*: Horrours and gripes *within*, becauſe you have knowingly done what you ought not: Terrours and fears *without*, leſt your wicked dealings ſhould come to light, whereby you might receive the due *ſhame* or *puniſhment* thereof. Poſſibly you may bear up, if the *times* favour you, and by your *greatneſſe* out-face your crimes for a while: but that is not a thing to truſt to, [*O truſt not in wrong and robbery*, ſaith *David*, Pſal. 62.] The *winde* and the *tide* may turn againſt you, when you little think it: and when once you begin to b *go down the winde*, every baſe and buſie companion will have *one puff* at you, to drive you the faſter and the farther down.

C

D

Pſal. 62. 10.

b —*Sejanus ducitur unco Spectandus: gaudent omnes.* Juven. Sat. 10.

E

17. Yet miſtake not, as if I did exact from *Magiſtrates* an abſolute immunity from thoſe common *frailties* and *infirmities*, whereunto

A whereunto the whole race of mankinde is ſubject: The impoſition were unreaſonable. It is one of the unhappineſſes that attends both *your calling* and *ours* (*Magiſtracy* and *Miniſtry*) that every *ignorant Artiſan*, that perhaps knoweth little, and practiſeth leſs of his *own duty*, can yet inſtruct us *in ours*; and upon every ſmall overſight make grievous out-cries, by objecting to you *your place*, to us *our cloath* (A man of *his place*, a man of *his cloath*, to do thus or thus!) As if any Chriſtian man, of what *place*, or of what *cloath* ſoever, had the liberty to do otherwiſe then well: or as if either we or you were in truth that in reſpect of *our natures*, which in reſpect of *our Offices* we

B are ſometimes called: we *Angels*, and you *Gods*. Truly however it pleaſeth the Lord (for our greater honour) thus to *ſtyle* us: yet we finde it in our ſelves (but too well) and we make it ſeen by us (alas, but too often) that we are *men*; ὁμοιοπαθεῖς, ſubject to the like *paſſions*, *ignorances*, and ſinfull *aberrations* that other men are. And I doubt not but *Samuel*, notwithſtanding all this *great confidence* in his own *integrity*, had yet among ſo *many cauſes*, as in ſo *many years* ſpace had gone through his hands, ſundry times *erred in judgment*: either in *the ſubſtance* of the ſentence, or at leaſt in ſome *circumſtances* of the proceedings. By *miſ-informations*, or *miſ-apprehenſions*, or by other *paſſions* or *prejudices*, no doubt but he

C might be carried, and like enough ſometimes was, to ſhew either more *lenity*, or more *rigour*, then was in every reſpect expedient.

18. But this is the thing, that made him ſtand ſo clear, both in his own *conſcience*, and in the ſight of *God* and the *world*; that he had not *wittingly* and *purpoſely* perverted judgement, nor *done wrong* to any man with an evil or *corrupt intention*: but had uſed all *faithfulneſſe* and *good Conſcience* in thoſe things he did rightly apprehend; and all requiſite *care* and *diligence* (ſo far as humane

D frailty would ſuffer) to finde out *the truth* and the *right* in thoſe things whereof he could not know the certainty. This do; exerciſing your ſelves (with St. *Paul*) to have alwayes *a conſcience void of offence towards God, and towards men*: and then you may (with him alſo) be bold to call both *God* and *men* to bear witneſs to your Integrity. (*Ye are witneſſes, and God alſo, how holily, and juſtly, and unblameably we have behaved our ſelves among you*, 1 Theſſ. 2.) and with good *Samuel* here to put your ſelves for *the tryal* of your uprightneſs upon your *God*, *King*, and *Country*, [*Behold, here I am: witneſſe againſt me before the Lord, and before his Anointed.*

Act. 24. 16.

1 Theſſ. 2. 10.

E 19. Thus much of *Samuels confidence*. See we next, what the things are, he doth with ſo much confidence diſclaim; as *the matter of the Challenge*. It is in the general, *Injury* or Wrong: the particular kindes whereof in the Text ſpecified, are *Fraud*, *Oppreſſion*, and *Bribery*. Againſt all and every of theſe he expreſly proteſteth: *Whoſe Oxe have I taken? or whoſe Aſſe have I taken? or*

Rev. 1. 20. Pſal. 82. 6.

Act. 14. 15.

whom

whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received any bribe, to blinde mine eyes therewith? To begin with the General; *Whoſe Ox have I taken, or whoſe Aſſe have I taken?* Theſe two Creatures, *the Ox* and *the Aſſe* are here mentioned, becauſe of their great uſefulneſs: the ſtrength of *the Ox*, and the patience of *the Aſſe*, enabling them; the one for *labour*, the other for *carriage*. For in thoſe times and Countreys they uſed *Aſſes* altogether for *journeys* and for *burdens*; as we now adayes and in theſe parts of the world do *Horſes*: Whereof in old time we finde very little ſpeech of any other uſe, then for the ſervices of *war* only. Whence it is, that *the Ox* and *the Aſſe* are in the Scriptures ſo frequently *mentioned together*, and ſo reckoned together as a principal part of *a mans wealth*: and alſo both here and elſewhere by way of *Synecdoche* put for a mans *whole ſubſtance* or eſtate. In the laſt Commandement of the Ten, after thoſe words, *Thou ſhalt not covet thy neighbours Ox, nor his Aſſe*, it is added, *nor any thing that is thy neighbours*. What is there expreſſed, the ſame is here to be underſtood: as if *Samuel* had ſaid; I have neither taken any mans *Ox* nor *Aſſe*, nor *any thing elſe* that was another mans.

See Deut. 17. 16. Pſal. 20.7. Prov. 21.31. See Gen. 32.5. Exod. 23.4.12. Job 1.3. Luk. 13.15. Exod. 20.17.

20. And then by *Taking* he muſt needs mean [a] *wrongfull taking*: the words will elſe bear no reaſonable conſtruction. For to deny the lawfulneſs of *commerce* and civil contracts, ſuch as are *buying, ſelling, giving, exchanging*, and the like, wherein the right and property of things is transferred from one man to another by *delivering* and *taking* (δόσις, καὶ λῆψις:) what were it elſe, but to overthrow all *humane ſociety*, and utterly to deſtroy all the Offices of *Commutative Juſtice*; which is wholly converſant about *contracts* of that nature. His meaning clearly is, that contenting himſelf with *his own portion*, he had not ſought to enrich *himſelf* by the ſpoyl of *others*; or to *gain* any thing to himſelf to his neighbours *hurt* by any unjuſt or unconſcionable means. It is the firſt and principal office of Juſtice, *ſuum cuique*, to let every man have *his own*. And the holy law of God bindeth our very *thoughts* and *deſires* from *coveting*, (but how much more then our *hands* from *taking?*) that which of right belongeth not to us. That οὐκ ἐπιθυμήσεις therefore in the Law, *Thou ſhalt not covet* that which is anothers; is by our Saviour himſelf, the beſt Interpreter of the Law, rendred by μὴ ἁρπάσῃς in the Goſpel, *Thou ſhalt not take* that which is anothers. To teach us, that whoſo will allow himſelf the liberty *to deſire it*, will not deny himſelf the liberty (if opportunity ſerve) *to take it*: And that therefore whoſoever would hold his his *hands*, muſt firſt learn to ſubdue his *covetous luſts*.

a Εἰ μὴ τὸ λαβεῖν λῇ, ὃ Νέος πονηρὸς λῇ. Diphil. apud Stobæ. Ser. 8.

Exod. 20.17.

21. It is verily nothing ſo much as our [a] *Covetouſneſſe*, that maketh us *unjuſt*: which S. *Paul* affirmeth to be *the root of all evil*; but is moſt manifeſtly the root of this evil of *injuſtice*. *Ariſtotle* ſheweth it out of the native ſignification of the Greek word πλεονεξία:

a *Inde ferè ſcelerum cauſæ: nec plura—&c.* Juvenal. Sat. 14. 1 Tim. 6.10.

A πλεονεξία: as much as to say, *a desire of having more*; more then is *our due*, more then falleth to *our part* or share. As if a man that were to divide something betwixt himself and his fellow by *even portions*, should share *the biggest part* to himself, whereby to make himself *a gainer*, and his partner *a loser*. This is πλεονεξία: and it is indeed quite contrary to that νόμος βασιλικὸς, as St. *James* calleth it, that *Royall Law*, *Thou shalt love thy Neighbour as thy self*; and to that great fundamental *Rule of Equity*, by which as by *the Standard* we ought to mete out all our dealings towards our brethren, *Quod tibi fieri non vis, &c. Whatsoever you would that men should do unto you, do you even the same to them.* James 2. 8. Mar. 7. 12.

22. If all men would *first* look back into the most suspected passages of their *former dealings*, unpartially trying them but by this *one Rule* (and by this *one Rule* they shall all be tryed at the last day;) and then would *secondly* resolve to lay *this Rule* ever before their eyes, for the levelling of their *future conversations*: what a world of *injustice* might they *finde out* by the one, *keep out* by the other? which, because *that Rule* is so much neglected, are therefore now so little regarded. Say, thou that C by thy cunning *over-reachest* thy brother in *buying*, *selling*, or *bargaining*; or deceivest *the trust* reposed in thee by thy *friend*: couldest thou brook to be in like sort cheated thy self? Thou that *Ahab*-like wringest thy poor neighbours *Vineyard* from him; drivest him by continual molestations to this strait, that either he must forsake *the Town*, (if thou hast a minde to *enclose* it) or else consent to his own and most of his neighbours *undoing*; or any other way *enforcest* him to come to thy bent for fear of a worse displeasure; couldest thou think it reasonable, if *his case* were *thine*, to be so plagued and *oppressed* thy self? Thou that D bribest *a corrupt Officer*, suborn'st *a perjured witnesse*, procurest *a packt Jury*, and (where thou canst conceive any hope that it will be taken,) offerest to conveigh *a reward* into the bosom even of *the Judge* himself; to pervert judgement, and to get the day of thine adversary, when *his* cause is more righteous then *thine*: couldest thou be patient thy self *to be wrested* out of thine own apparent right by such engines? In a word, thou that *takest* thy brothers *Ox*, or his *Asse*, or any thing that is his, from him wrongfully: wouldest thou be content thy brother should wrongfully *take thine?* Whosoever thou art that doest another wrong, do but [a] *turn the tables*; E imagine thy neighbour were now *playing thy game*, and thou *his*: and then deal but squarely in this one point, and if thine own heart condemn thee not, go on and prosper.

a Ἃ πάσχοντες ὑφ' ἑτέρων ὀργίζεσθε, ταῦτα τοῖς ἄλλοις μὴ ποιεῖτε. Isocrat. in Nicoc. a—*quocunque modo rem.* Horat. 1. epist. 1.

23. But men that are resolved of their *End*, (if this be their *End*, to make themselves *great* and *rich* howsoever,) are not much moved with arguments of this nature. The evidence of

Gods Law, and conſcience of their *own duty*, work little upon them: *Gain* is the thing they look after; as for *Equity*, they little regard it. Let me tell them then, that *unjuſt gain* is not *gain*, but *loſſe*. Nor is this *a paradoxe*: when a meer heathen man could ſay, b κακὸν κέρδεα ἴσ' ἀνῆνον: and another, *Lucrum puta lucrum, ſi juſtum ſiet.* St. *Paul* placeth gain in *godlineſſe*, not in *wealth*: and our Saviour teacheth, that he that ſhould *gain the whole world*, if he ſhould for that *loſe his own ſoul*, ſhould have little cauſe to boaſt of his peniworth. *Lucrum in arcâ, damnum in conſcientiâ*: the gain will no wayes countervail the loſs. All this is moſt *certain truth*: but ſtill we hit not upon *the right ſtring*. The worldling *hath his portion in this preſent life*; and in theſe *outward things*; and therefore what *loſſes* befall him therein, he can *feel* as ſoon as another man, and *value* them as well: But he is not much ſenſible either of *a ſpiritual*, or *an eternal loſſe*. To come home to him then; let him know that *the gain of unrighteouſneſſe* ſhall not long proſper with him and his. *Treaſures of wickedneſſe profit little*, ſaith *Solomon*, Prov. 10. His meaning is, take them *à primo ad ultimum*, and they profit nothing. A man may ſeem *to profit* by them, and *to come up* wonderfully for a time; but time and experience ſhew, that they *milder* away again at the laſt, and *crumble* to nothing; and that for the moſt part within the compaſs of *an age*. Seldom ſhall you ſee them hold ſo long; but very rarely beyond, *the next generation*. An *inheritance may be gotten haſtily at the beginning*: *but the end thereof ſhall not be bleſſed*; the ſame *Solomon*, Prov. 20. The morſels of *deceit* (and *violence*) that were ſo *pleaſant* in the chewing; the time will come when they ſhall be *vomited up again* with ſorrow and bitterneſs. What gained *Ahab* by it, when he had made himſelf maſter of *Naboths Vineyard*, but the haſtening of his *own deſtruction?* And what was *Gehazi* the better for *the gifts* he received from *Naaman*; which brought *an hereditary leproſie* with them? And what was *Achan* the richer for *the golden wedge* he had ſaved out of the ſpoils, and hidden in his Tent; which brought *deſtruction* upon him, and all that appertained to him?

24. Brethren, let us be wiſe and wary, and not deceive our ſelves. Theſe *gobbets* are but *Satans baits*: which when we ſwallow, we ſwallow *a hook* with them, wherewith he will ſtrike us through at the laſt, though he ſuffer us a while to *play upon the line*, and to pleaſe our ſelves with thoſe *new morſels*. Let us therefore beware that we ſuffer not the leaſt portion of *unjuſt gain* to *cleave* to our fingers, or to *mingle* with our other ſubſtance. There is *a ſecret poyſon* in it, which in time will *diffuſe* it ſelf through *the whole heap*, and ſeize upon *every part*; and like *Mercury-water* or *Aqua fortis*, eat out all: as ſome write of *the Oſtriches feather*, that it will in time moult and conſume *all the feathers* in the tub wherein it is put. Know you not, that a ſmall handfull of *leaven*, if it be

b Heſiod. ἔργ. Plaut.

1 Tim. 6. 6.

Mark 8. 36.

Pſal. 17. 4.

Prov. 10. 2.

Prov. 20. 21.

— 17.

Job 20. 15.

3 King. 21. 19.

4 King. 5. 27.

Joſh. 7. 24.

Deut. 13. 17. Joſh. 7. 11.

Mat. 13. 33. & 1 Cor. 5. 6.

A be hidden in a great trough full of *meal*, will work it ſelf into every part of it, ſowre *the whole lump*? And that a ſingle rood of *Capite-land* will bring the whole eſtate into *wardſhip*, though containing many thouſand acres of never ſo *free a tenure*? It was *wiſely* done therefore of *Samuel*, as well as *juſtly*, not to meddle with *the taking* of any mans *Oxe* or *Aſſe*.

25. It ought to be the care of every *private man*, thus far to follow *Samuels* example, that he keep himſelf from *doing* any man *wrong*. But men that are *in place of Government*, as *Samuel* was, have yet a further charge lying upon them over and beſides the former: and that is *to preſerve* others from *wrong*; and being wronged, *to relieve* them to the utmoſt of their power. *A Magiſtrate* ſhould be ſo far from *taking* any mans *Ox* or *Aſſe* from him; that, ſo far as he can hinder it, he ſhould not ſuffer any other man ſo to doe. Where *Commutative Juſtice* is by private perſons violated, through *fraud*, *oppreſſion*, or *bribery*: there it behoveth *the Magiſtrate* to ſet in, and do his part in the adminiſtration of *Diſtributive Juſtice*: for the rectifying and redreſſing thereof. It is the very end, for which principally *Laws*, and *Courts*, and *Magiſtrates* were ordained.

C 26. The more have they to anſwer for, that abuſe any part of this *ſo ſacred an Ordinance*, for the abetting, countenancing, or ſtrengthening of any *injurious act*. They that have skill in *the Laws*; by giving dangerous [a] *counſel* in the Chamber, or *pleading* ſmoothly at the Bar. They that attend about *the Courts*; by keeping back juſt *complaints*, or doing other caſts of their office in favour of *an evil perſon* or *cauſe*. But eſpecially *the Magiſtrates* themſelves; by *a perfunctory* or *partial* hearing, by preſſing the Laws with *rigour*, or qualifying them with ſome *mitigation*, where they ought not. Where others do *wrong*; if they know it and can help it; their very *connivence* maketh them *Acceſſories*: and then the greatneſs and *eminency* of their places enhanſeth the crime yet further, and maketh them *Principals*. *Qui non prohibet peccare, cum poteſt, jubet.* He that ſuffereth another to take any mans *Ox* or *Aſſe* from him; or his *houſe*, or *land*, or *common* from him; or his *tithe* or *glebe* from him; or his *liberty* or *good name* from him; or his *life* or any part of his *livelihood* from him; being able to remedy it: it is all one as if he ſhould *bid* him do it. —*Me nemo miniſtro Fur erit*, is a fit *Motto* for every good *Magiſtrate*.

[a] *Bonus vir non agit niſi bonas cauſas.* Quintil. 12. inſtit. 1.

Juvenal. Satyr. 3.

27. I have now done with the *Genus*, the *Species* follow; E which I ſhall diſpatch with more brevity. The particulars are three: *Fraud*, *Oppreſſion*, and *Bribery*. [*Whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received a bribe, to blinde mine eyes therewith?* Moſt Injuries are reduced to *the two* firſt heads; [b] *Fraus* and *Vis*. Sometimes a man is *wronged*, and perceiveth it not till afterwards; which, if he had known in time,

[b] Cic. 1. de offic. ὁ δόλος, ἡ βίαι. Homer.

he might have prevented: this is *Defrauding*. Sometimes he seeth and feeleth how and wherein he is *wronged*; but knoweth not which way in the world to avoyd it: this is *Oppression*. There he met with a *Fox*: here with a *Lion*. In that he is *overwrought* by *Craft*: in this *over-born* by *Might*. Both are joyned together in the Psalm [*He shall redeem their soul from falshood and violence*, Psalm 72.] And in the Prophet, [*I will punish those that leap on the threshold, which fill their Masters houses with violence and deceit*, Zeph. 1.] And they are sometimes joyned together in practise. As *Pharaoh* said, consulting the destruction of the *Israelites*, *Opprimamus sapienter*, let us deal wisely with them, and destroy them. And as *Lysander* was wont to say, that where [b] *the Lions skin* would not reach to do the business, it should be eeked out with *the Foxes*. Both are hatefull both to God and man; [c] *Sed fraus odio digna majore*, saith the Oratour; of the two, *Deceit* is the baser and more hatefull. Because men had rather be thought to want *strength*, (for that begetteth *pity*;) then to want *wit* (which doth but expose them to *scorn*:) thence it is, that usually they complain more of *treachery*, then they do of open *hostility*; and take it deeper to heart to be *defrauded*, then to be *oppressed*. *The losse* troubleth them not so much, they say: but they cannot endure *to be couzened*. *Samuel*, you see, disclaimeth this in the first place, [*Whom have I defrauded?*

28. He knew *the Law of God*, and *the Law of Equity*, (the written, and the unwritten *Law* both) were altogether against it. *Thou shalt not defraud thy neighbour*, Levit. 19. and after in the same Chapter, *Ye shall do no unrighteousnesse in judgment, in mete-yard, in weight, or in measure*. In the sixth Chapter of the same book, it is declared that he that committeth a trespass *by deceiving his neighbour* sinneth therein; and the Law there enjoyneth *an offering* to be made for the expiating of that sin. How often doth *Solomon* condemn *false weights* and *false ballances* as foul *abominations*? And how frequently do *the Prophets* object it, as a main provocation of Gods heavy judgements upon the Land, That they *set traps*, and *laid snares for men*; That *their houses were full of deceit, as a cage is full of birds*; That they were as crafty *Merchants*, *in whose hands are the ballances of deceit*; "That they *made the Ephah* (whereby they measured out "*the commodities* they sold) *small*, and *the Shekel* (wherewith they "weighed *the money* they were to receive for that they sold) *great*, "*and falsifyed the ballances*; and the like? *S. Paul* also (if the translations speak his sence aright) layeth a Charge upon the Thessalonians, *That no man go beyond, or defraud his brother in any matter*: Both because it is *the will of God* sufficiently revealed in his Word, that men should not do so; and because God will be a sure and severe *avenger of those* that do so, 1 Thess. 4. And he chideth the Corinthians for *doing wrong, and defrauding one another*, 1 Cor. 6. And lest in what he either *forbiddeth* to, or *reproveth* in others, himself

should

Psal. 72. 14.
Zeph. 1. 9.
Exod. 1. 10.
b ὅπου ἡ λεοντῆ μὴ ἐφικνεῖται, σοφιστέον ἐκεῖ τὴν ἀλωπεκῆν. Plut. in Lysandr.
c Cic. lib. 1. de Offic.
Levit. 19. 13.
— 35.
Lev. 6. 2. &c.
Prov. 11. 1. 20. 10. 23.
Jer. 5. 26, 27.
Ose. 12. 7.
Amos 8. 5.
1 Thess. 4. 3. 6.
1 Cor. 6. 8.

should prove guilty: he protesteth against all such dealings more then once: [*Receive us, we have wronged no man, we have defrauded no man*, 2 Cor. 7. And again 2 Cor. 12. *Be it, I did not burden you*, (as the false Apostles for filthy lucre, and to *serve their own bellies*, did,) *nevertheless*, it may be you will think I was *crafty, and caught you with guile*. No such matter, saith he, I abhor it; I never *made gain of you*, either by my self, or by my Agents, *Titus* or any other *that I sent* unto you. Much like *Samuels* challenge here, *Whom have I defrauded?* 2 Cor. 7. 2. --12. 17. Rom. 16. 18.

29. A very grievous thing it is to think of, but a thing meerly impossible to reckon up, (how much less then to remedy and reform?) all the several kindes of *frauds* and *deceits* that are used in the world. Wherein men are grown wondrous *expert*: and so *shameless* withall; that they think it rather a *credit* to them, as an argument of their perfect understanding in their several *mysteries*, and particular *professions*, then *any blemish* to them in their *Christian profession*, to cheat and cozen they care not whom, nor how; so they may get [a] *gain*, and gather *wealth* by it. In the way of trade, in *buying*, *selling*, and other *bargaining*; what lying, dissembling, and deceiving? It is stark *naught*, saith the *buyer*; it is perfect *good*, saith the *seller*: when many times neither of both speaketh, either as he thinketh, or as the truth of the thing is. False *weights*, false *measures*, false *thumbs*, false *lights*, false *marks*, false *wares*, false *oaths*: in the Markets and Shops. In the common offices of neighbour-hood, friendship, service, or trust: false *glosses*, false *promises*, false *tales*, false *cracks*, false *shews*, false *reckonings*. In the Courts of Law, and all juridical proceedings: false *Bills*, false *answers*, false *suggestions*, false *counsels*, false *accusations*, false *pleas*, false *testimonies*, false *records*, false *motions*, false *verdicts*, false *judgements*. The hour would fail me to mention but the chief heads of those *falshoods*, that are common and notorious: but no mans experience would serve him to comprehend, no mans breath to declare, the infinite variety of those more secret and subtil *falshoods*, that are daily *invented* and *exercised* every where under the Sun.

[a] *Perfidiam, fraudes, & ab omni crimine lucrum Quæsitum.* Juvenal. Sat. 13. Prov. 20. 14.

30. Yet are they all in the mean time, *abominable* to God that beholdeth them (*The Lord will abhor both the blood-thirsty and deceitful man*:) and will prove in the end *unprofitable* to those that use them, and (without repentance) *damnable*. He that *beguileth another*, however he may please himself therewithall onward; yet shall finde at length that he hath most of all *beguiled himself*: *deceiving, and being deceived*, as the Apostles words (though spoken to another purpose) are. According to that of *Salomon*, *The wicked worketh a deceitful work; but to him that soweth righteousness shall be a sure reward*. Blessed is the man then, in whose *heart* and *tongue*, and *hands* there is found no deceit; That walketh *uprightly*, and worketh

Psal. 5. 6. 2 Tim. 3. 13. Prov. 11. 18.

Psal. 15.2. &c. eth *righteousnesse*, and speaketh *the truth* from his heart; That hath not stretched *his wits* to hurt his neighbour; nor made advantage of any mans *unskilfulnesse*, *simplicity*, or *credulity*, to gain from him wrongfully; That can stand upon it, as *Samuel* here doth, and his heart not give his tongue *the lie*, that he hath *defrauded* no man. A

31. The other kinde of *Injury*, here next mentioned, is *Oppression*: wherein a man maketh use of his *power* to the doing of *wrong*, as he did of his *wits* in *defrauding*. Which is for the most part the fault of *rich* and *great* men: because they have the greatest *power* so to do, and are not so easily resisted in what they will have done. Jam. 2.6. *Doe not the rich men oppresse you?* Jam. 2. For riches and worldly greatnesse *lift up* the hearts of men, and *swell* them with pride, (*Charge them that are rich in this world, that they be not high-minded*, saith S. *Paul*: 1 Tim. 6.17.) and pride bringeth on Oppression. (*let not the proud oppresse me*, saith *David*, Psal. 119.122.) They are the large *fat kine of Bashan*, (that is, the Princes, and Nobles, and great ones of the Land,) those *that dwell in the mountains of Samaria*, Amos 4.1. *that oppresse the poor, and crush the needy*, Amos 4. Yet not they only: for even *poor* and *mean* men also are in their dispositions as *proud*, and as *merciless*, as the greatest; if their *powers* were answerable to their *wills*, and their *horns* to their *curstnesse*: and they are as ready to shew it too, so oft as their *power* will serve them so to do. Now this also *Samuel* disclaimeth, as well as the former. Although he had a *large power*, having been *chief Governour* for many years together, and so *not bound to render an account* of his actions to any: yet he doubteth not but to acquit himself before the whole Congregation from having any wayes in all that so long a time abused his so *vast power* unto oppression. [*Whom have I oppressed?*] B C

a ἀγυπόθετος. 32. He well knew, that *Oppression*, though it were *a common*, yet was withall *a grievous* and *a base* sin. A very *common* sin it is. *Elihu* speaketh of *multitudes of Oppressions*, Job 35. How do the wealthy every where *swallow up the needy*: as in the Forests [a] *the greater beasts* prey upon *the lesser*, and in the ponds [b] *the larger fishes* eat up *the smaller fry? Grinding the faces of the poor* first, and then *eating them up like bread*: racking their *rents*, taking in their *commons*, overthrowing their *tenures*, diminishing their *wages*, encreasing their *boons*. In a word, (for it would be endless to run through particulars) taking advantage of their *inability* to help themselves, or other their *necessities* in any kinde whatsoever, to work their own wills upon them, and to get somewhat from them for their own enriching. D E

Job 35.8. Amos 8.4.
a *As the wilde asse is the lions prey in the wildernesse: so the rich eat up the poor.* Sirac. 13.19.
b ὁ μικρὸς περιβρωμά ἐστι τοῦ μείζονος. Basil. in Hexam. hom. 7.
Isa. 3.15. Psal. 14.4.

33. Yet is it indeed a very *grievous sin*, forbidden by God himself in expresse terms, Levit. 25. *If thou sell ought unto thy neighbour, or buyest ought of thy neighbours hand, ye shall not oppresse one another*: and so going on concludeth, *Ye shall not therefore oppresse one another,*

Levit. 25.14. —17.

A *another, but thou ſhalt fear thy God*; Implying that it is from want of *the fear of God*, that men *oppreſſe* one another. *Solomon* therefore ſaith, that *he that oppreſſeth the poor, reproacheth* (or deſpiſeth) *his maker*, Prov. 14. And indeed ſo he doth, more wayes then one. *Firſt*, he deſpiſeth his Makers *Commandment*, who hath (as you heard) peremptorily *forbidden* him to oppreſs. *Secondly*, he deſpiſeth his Makers *Creature*: the poor man whom he ſo oppreſſeth being *Gods Workmanſhip* as well as himſelf. *Thirdly*, he deſpiſeth his Makers *Example*: who looketh upon the diſtreſſes of the poor and oppreſſed, to provide for them, and to relieve them. Prov. 14. 31. 1. 2. 3.

B *Fourthly*, he deſpiſeth his Makers *Ordinance*: in perverting that *power* and *wealth*, which God lent him purpoſely to do good therewithall, and turning it to a quite contrary uſe, to the hurt and damage of others. And he that goeth on to *reproach his Maker*, (without repentance) muſt needs do it to his own confuſion. He that *made* him, can *marre* him when he pleaſeth: and the greateſt *Oppreſſors* ſhall be no more able *to ſtand before* him then, than their *poorer brethren* are now able *to ſtand out* againſt them. 4.

34. Adde to *the grievouſneſſe* of this ſin, *the baſeneſſe* of it alſo:

C and that methinks ſhould work much upon every *noble* and *generous* ſpirit to abhor it. Alas! who are they, you thus trample upon, and inſult over? but theſe *poor Worms* of the earth, who when they are trodden on, dare ſcarce ſo much as turn again: (*for as much as your treading is upon the poor*, Amos 5.) and it is a poor and inglorious conqueſt, that is gotten by the foil of ſuch an adverſary. *Rob not the poor*, ſaith Solomon, *becauſe he is poor: neither oppreſſe the afflicted, &c.* Prov. 22. Theſe firſt words are capable of a double Conſtruction. Firſt, *Rob not the poor, becauſe he is poor*: that is, Let not his *poverty* and inability to withſtand thee, Amos 5. 11. Prov. 22. 22.

D encourage thee the rather *to rob* him. Which *conſtruction* agreeth very well with *the reaſon* given in the next verſe, [*For the Lord will plead their cauſe, and ſpoil the ſoul of thoſe that ſpoiled them.* — 23. As if he had ſaid, Be well adviſed what you do: *weak* though they be, and can do little for themſelves; yet they have *a ſtrong one* to take their part, who will ſee that ſuch as do them wrong ſhall not go unpuniſhed. Yet is there another ſence to be made of thoſe words alſo, neither unfitly nor unprofitably; as thus, *Rob not the poor, becauſe he is poor*: that is, Let the conſideration of *his poverty* keep thee off from medling with him. 1. A little

E loſs would be his undoing; *becauſe he is poor*. 2. And if thou ſhouldeſt wring all he hath from him, it could make no great addition to thee; *becauſe he is poor*. 3. Or if it could, yet is he no fit match for thee to exerciſe thy ſtrength upon, if thou art rich, *becauſe he is poor*.

35. But herein eſpecially may you behold *the baſeneſſe of Oppreſſion*;

preſſion; that *the baſeſt* people, men of *the loweſt rank and ſpirit*, are evermore *the moſt inſolent*, and conſequently (according to the proportion of their power) *the moſt oppreſsive*. A

a Claudian. [a] *Aſperius nihil eſt humili* — in the Poet.

Prov. 28. 3. But take it from *Solomon* rather: who compareth *a poor man*, when he hath the opportunity to *oppreſſe* another poor man, to *a ſweeping rain that leaveth no food*, Prov. 28. How roughly did Matth. 18. 28. that *ſervant* in the Parable deal with his *fellow-ſervant*, when he ſhook him by the throat for *a ſmall debt*, after *his maſter* had but newly remitted to him *a ſum* incomparably greater? The reaſon of the difference was: *the maſter* dealt nobly, and freely, and like himſelf; — 27. and *had compaſſion*; but *the ſervant*, being of a low and narrow ſpirit, muſt *inſult*. b Terent. [b] *Senties qui vir ſiem*. If a mean man in any of our Towns or Hamlets be a little *gotten up*, to over-top moſt of his neighbours in *wealth*; or be put into ſome little *authority* to deal under ſome great man for the diſpoſing of his Farms or Grounds; or have *ſomething to ſell* to his neceſſitous neighbour, that muſt buy upon day; or have *a little money* lying by him to furniſh another that for the ſupply of his preſent neceſſities muſt *ſell off* ſomewhat of that little he hath, though at an *under-rate*; or the like: it is ſcarce credible, (did not every dayes experience make proof of it,) how ſuch a man will *skrew up* the poor man that falleth into his hands, without all mercy, and beyond all reaſon. Conclude hence all ye that are of *generous births* or *ſpirits*, how unworthy that practiſe would be in you; wherein men of *the loweſt minds* and *conditions* can (in their proportion) not *equall* only, but even *exceed* you. Which ſhould make you, not only *to hate* Oppreſſion, becauſe it is *wicked*: but even to *ſcorn* it, becauſe it is *baſe*; and to *deſpiſe it*. [*He that deſpiſeth the gain of Oppreſſions*, Eſay 33.] This for *the ſecond* particular, *whom have I oppreſſed?* B C

Eſay 33. 15. 35. There is yet *a third* behinde, againſt which *Solomon* proteſteth as a branch of *Injuſtice* alſo; which alſo concerned him more properly as *a Judge*: to wit *Bribery*. [*Or of whoſe hands have I received a bribe, that I might blinde mine eyes therewith?*] In the place now laſt cited, the Prophet *Eſay*, ſpeaking of *an upright juſt man*, deſcribeth him amongſt other things by this, that he *ſhaketh his hands* Eſay 33. 15. "*from holding of bribes*: as a man would ſhake off *a Viper* or other "venemous beaſt, that ſhould offer to faſten upon his hand, as *Paul* Act. 28. 15. "did at *Malta*, Acts 28. The word that here in the Text is rendred *Munus*, a gift, or a bribe (שֹׁחַד) the Targum there rendreth ממון Luk. 16. 9. דטקרא (*Mammon diſquar*:) whereunto that *Mammon of unrighteouſneſſe* mentioned Luke 16. and wherewith our Saviour would have rich men *make themſelves friends*, may very well ſeem to have reference. Although I confeſs that phraſe there may not improbably D E

"bably

A "bably be conceived in another notion ſomewhat different from
"this; to note *the falſeneſſe, deceitfulneſſe,* and *uncertainty* of theſe
"*worldly riches*, in oppoſition to *ſpiritual riches* a little after there cal-
"led *the true riches*: for ſo the words *Mammon diſhquar* do proper- — 11.
"ly import; as who ſay, the *falſe* or *lying* riches, or (in compariſon
"of the true and durable) *riches* falſly ſo called. However, *the phraſe*
ſeemeth to be *proverbial*, and (taken in the former ſence) to bear this
meaning in that place. As *worldly wiſe men*, that have ſuits depending
in the Courts, will attempt by *beſtowing gifts* upon him or his ſer-
vants, to make *the Judge* their friend, that ſo *the cauſe* may be carried
B on their ſide when it cometh to an hearing: with the like *wiſdom*
ſhould Chriſtian men *make themſelves friends* of the poor (who are
Gods favourites) by *giving Alms* to them out of their worldly goods,
that ſo they may finde favour with him at *the day of judgement*. *The*
Proverbial uſe of that phraſe (which made me the rather obſerve it)
ſheweth what was the common opinion men held of *gifts* beſtowed
to procure favour in judgement: to wit, that they were *the Mammon*
of unrighteouſneſſe. And that in a double reſpect: *firſt*, as the price of
an *unrighteous ſentence*, in the intention of *the giver*; and then as a
piece of unjuſt and *unrighteous gain* in *the receiver*. Prohibited by
C the Lord in *the Law*, as well as the other two branches of *Injuſtice* Exod. 23. 8.
were; and that both frequently and expreſly: and taxed by *the Pro-* Deut. 16. 19.
phets as a ſin of a very high nature, *a mighty ſin* [*I know your manifold* Amos 5. 12.
tranſgreſſions, and your mighty ſins: they afflict the juſt, they take a bribe, Fortia peccata.
and they turn aſide the poor in the gate from their right, Amos 5. vulg.

36. But it may be ſaid, Since we have already comprehen-
ded all *injuries* under *the two* former heads, *Fraud* and *Oppreſſion*:
how cometh it to be here mentioned as *a third* thing and diſtinct
from them both? Either we muſt free it from being *injurious*; or
reduce it to one of the two, *Fraud*, or *Oppreſſion*. I anſwer in
D ſhort, that *Bribery* is properly a branch of *Oppreſſion*. For if *the*
bribe be exacted, or but *expected*; yet ſo, as that there can be little
hope of *a favourable*, or but ſo much as *a fair hearing* without it;
then is it a manifeſt *oppreſſion* in *the receiver*: becauſe he maketh *an*
advantage of *that power*, wherewith he is intruſted for the admini-
ſtration of *juſtice*, to his own proper *benefit*, which ought not to be,
and is clearly *an oppreſſion*. But if it proceed rather from the volun-
tary offer of *the giver*, for the compaſſing of his own ends; then is it
an oppreſſion in him: becauſe thereby he getteth *an advantage* in the
favour of the Court againſt his adverſary, and to his prejudice. For
E obſerve it, the greateſt *oppreſſors* are ever the greateſt *bribers*, and
freeſt of their gifts to thoſe that may beſtead them in their ſuits.
Which is one *manifeſt cauſe* (beſides *the ſecret* and juſt judgement of
God upon them) why *oppreſſors* ſeldom thrive in their *eſtates*, near
the proportion of their *gettings*. Even becauſe ſo much of what
cometh in by their *oppreſſions*, goeth out again for the upholding

of their *oppreſſions*. It was not for nothing, you may well think, that *Solomon* ſo yoaked theſe two things together; *Oppreſſing* the poor, and *giving* to the rich in Prov. 22. [*He that oppreſſeth the poor to encreaſe his riches, and he that giveth to the rich, ſhall ſurely come to want.*] As he hath *a ſpring* one way, ſo he hath *a drain* another way; which keepeth him from *riſing* to that exceſs of height he aimeth at. A

Prov. 22. 16.

37. *Bribery* then is a branch of *Oppreſſion*: That we have cleared. But yet one part of the doubt remaineth: why, if it belong to one of *the two*, is it here mentioned as *a third ſpecies*, different from both? For this I ſay; *Firſt*, it might be ſpecially mentioned, as a corruption more peculiarly incident to the office of *Judicature*, in reſpect whereof eſpecially *Samuel* now ſtood upon his juſtification: whereas *Frauds* and moſt other *Oppreſſions* are of a larger and more comprehenſive extent. And *ſecondly*, becauſe it hath *a peculiar formality* by it ſelf, whereby it differeth from *other injuries* of either ſort, in this: that whereas all other whether *Frauds* and *Oppreſſions* are *involuntary* on one part, (for *Volenti non fit injuria*: no man is willing to be either *defrauded* or *oppreſſed*, if he knew it, and knew how to help it;) this of *Bribery* is done with the mutual knowledge and conſent both of *the Giver* and *Receiver*. B

38. Which *circumſtance* maketh it (at leaſt in this one reſpect) ſomewhat *worſe*, then either of the former: that whereas in other *frauds* and *oppreſſions* the one party only is guilty, becauſe they are done without *the conſent* of the other party; in this of *Bribery* both parties are guilty, becauſe *both conſent*. Neither doth this *joynt conſent* of both parties hinder, but that it is ſtill *injurious*. Becauſe the injury that is hereby done, is not done to *either of the parties* thereunto conſenting, (ſuppoſing *the conſent* on both parts free and *ſpontaneous*;) but it is done by them both to *a third party*, namely, to *the adverſary* of him that giveth the bribe: whoſe *conſent* you will eaſily ſuppoſe never to have been asked in the buſineſs. So that *the injury* is ſtill done *non volenti*. C

39. Of the commonneſs of which ſin, eſpecially in *inferiour Officers*, who are ever and anon trucking for *expedition*: it would be impertinent to ſpeak from *this Text*, wherein *Samuel* ſpeaketh of it only, as it might concern himſelf who was *a Judge*. Of the heinouſneſs of it in the ſight of God, and the miſchief it doth to the Common-wealth, when it is found in *Judges* and *Magiſtrates*, I ſhall forbear to ſpeak, (the time being withall now well-nigh ſpent:) becauſe out of the confidence I have of the ſincerity of thoſe that now hear me, I deem the labour needleſs. Only I cannot (*the Text* offering it) but touch ſomewhat at that property, which *Samuel* here aſcribeth to a bribe, of *blinding the eyes*. (*Solomon* ſpeaketh much of the powerfull operation of *gifts* and *bribes*: how they pacifie *anger*, procure *acceſs* into the preſence of great perſons, and *favour* D E

Prov. 21. 14. —18. 16. —17. 8.

A favour from them, and ſundry the like, which are all of eaſie underſtanding, and *the truth* of them (as well as *the meaning*) obvious. But the effect here mentioned, of *blinding the eyes*, though ſomewhat more obſcure, is yet oftner found in the Scriptures, then any of the other. *Samuel* undoubtedly learn'd it from *Moſes*, who hath it twice: Once in *Exodus*, and again repeated in *Deuteronomy*, in the ſelf-ſame words, (*Thou ſhalt take no gift: for a gift blindeth the eyes of the wiſe, and perverteth* a *the words of the righteous.*) A marvellous power ſure there is in them, that can work upon men ſo ſtrongly; (yea ſometimes upon *wiſe* and *righteous* men, as *Moſes* his words

B expreſs:) as to ſtop their *mouths*, and binde their *hands*, and blinde *their eyes*; that they can neither *ſpeak*, nor *doe*, nor *ſee* what is right. c πείθει δῶρα καὶ θεοὺς λέγω, as it is in *Euripides*: They ſay that even *the gods* may be tempted with gifts. Very like; if applyed to ſuch *gods* as are ſpoken of in the Pſalm, (*Dixi Dii, I have ſaid, ye are gods.*)

Exod. 23. 8. Deut. 16. 19.

a ἔξις ἀπὸ γλώσσης.
b ἀλλὰ καὶ σοφῶν καὶ χρηστῶν δέδεται.
Pindar.

c Euripid. in Medea. act. 4.

Pſal. 82. 6.

40. But then what is it to *blinde the eyes?* or how can *bribes* do it? *Juſtice* is not unfitly pourtrayed in the form of a man with his *right eye* open, to look at *the Cauſe*; and his *left eye* ſhut or muffled, that he may not look at *the Perſon*. Now *a gift* putteth all this out of order, and ſetteth it the quite contrary way. It giveth *the*

C *left eye* liberty, but too much; to look aſquint upon *the perſon*: but putteth *the right eye* quite out, that it cannot diſcern *the Cauſe*. Even as in the next fore-going Chapter *Nahaſh* the *Ammonite* would have covenanted with the Inhabitants of *Jabeſh-Gilead*, upon condi-

1 Sam. 11. 2.

" tion he might thruſt out all their *right eyes*. From this property " of hood-winking and muffling up *the eyes* it is, that *a Bribe* is in " the Hebrew (*the Text-word* here) called כֹּפֶר *Copher*, of כָּפַר *Caphar*, " to cover, to dawb up, or to draw over with lime, plaiſter, or " the like. Whereunto our Engliſh word, *to cover* hath ſuch neer " affinity in the ſound; that (were it not apparently taken from the

D " French *Couurir*, and that from the Latine *Cooperire*) it might " with ſome probability be thought to owe its Original to *the He-* " *brew*. But however it be for *the word*, the thing is clear enough: " this *Copher* doth ſo *cover* and plaiſter up *the eyes*, that they *cannot* " *ſee* to do their office aright, and as they ought.

41. And the reaſon of all this is: becauſe *gifts*, if they be handſomely conveighed, and not tendred in the name, nor appearing in the likeneſs of *Bribes*, (for then *wiſe* and *righteous* men will reject them with diſdain, and *ſhake their hands* and laps from receiving them;) but I ſay, if they come as *preſents* only, and by way

E of *kindneſſe* and *reſpect*: they are ſometimes well accepted, and that deſervedly, even of *wiſe* and *righteous* men; as teſtimonies of the *love* and *obſervance* of the givers. And then the nature of *ingenuous perſons* is ſuch, that they cannot but entertain *a good opinion* of thoſe that ſhew *good reſpect* unto them; and are glad when any opportunity is offered them whereby to manifeſt ſuch their *good opinion*,

Rejecit alto dona nocentium vultu. Hor. 4. Carm. 9.
Eſay 33. 15.

and to *requite* one courteſie with another. Whereby it cometh to paſs, that *gifts* by little and little, and by inſenſible degrees win upon *the affections* of ſuch men, as are yet *juſt in their intentions*, and would not willingly be *corrupted*; and at the laſt over-maſter them: And *the affections* once throughly poſſeſt; it is then no great maſtery to do the reſt, and to ſurpriſe *the judgement*. The good Magiſtrate therefore, that would ſave *his eyes*, and preſerve their ſight, had need not only to hate *bribes*, but to be very jealous of *preſents*: leſt ſome of thoſe things which he receiveth but as *Gifts*, be yet meant him for *Bribes*. But eſpecially to ſuſpect thoſe *gifts* as ſo meant, where *the quantity* and proportion of *the gift*, conſidered and compared with *the quality* and condition of *the giver*, may caſt any juſt cauſe of *ſuſpicion* upon them: but to conclude them abſolutely ſo meant, if they be ſent from *perſons* that have buſineſs in *the Courts*.

ὑποκιτεῖ γὰρ τῷ ϱεγνῦν, τὸ λαμβάνειν. Antiphon. πᾶσι γὰρ τοῦτο μεὶ τὸ φιλάμῳον ὁ φιλῶν. Plat. 5. de legib.

42. The only thing now remaining to be ſpoken to from *the Text*, and that but in a word or two, is *Samuels Equity*: in offering, in caſe any thing ſhould be truly charged againſt him in any the premiſes, to make the wronged parties *reſtitution*. [*Whoſe Ox have I taken? or, &c. And I will reſtore it you.*] *Samuel* was confident he had not *wittingly* done any man wrong; either by *Fraud*, *Oppreſſion*, or *Bribery*; whereby he ſhould be bound to make, or ſhould need to offer *Reſtitution*. Yet, partly to ſhew what was fit to be done in ſuch caſes, and his own readineſs ſo to doe, if there ſhould be cauſe; and partly for that it was poſſible, in *ſo long time* of his Government, and amid *ſo many cauſes* as paſſed through his hands, that he might through *miſinformation*, *precipitancy*, *negligence*, *prejudice*, or other humane frailty, have committed ſome *overſight* in judgement, for which it might be reaſonable for him to make ſome kinde of *compenſation* to the parties thereby damnified: he here offereth *Reſtitution*. A duty, in caſe of *Injury*, moſt neceſſary: both for quieting *the Conſcience* within; and to give ſatisfaction to *the world*; and for the more aſſurance of the truth and ſincerity of our [a] *repentance* in the ſight of God for the wrongs we have done. Without which (at leaſt in *the deſire* and *endeavour*) there can be no *true repentance* for the ſin, and conſequently no ſecurity of *the remiſſion* of the guilt. That of *Auguſtine*, [b] *Non dimittitur peccatum, niſi reſtituatur ablatum*, is a famous received *Aphoriſm* in this caſe: well known to all; but little conſidered, and leſs practiſed, by moſt.

a *Si res aliena non redditur; non agitur pœnitentia, ſed fingitur.* Aug. Epiſt. 54.
b Ibid.

43. There is an *enforced Reſtitution*; whereof perhaps *Zophar* ſpeaketh in *Job* 20. [*That which he laboured for, he ſhall reſtore, and not ſwallow it down: according to his ſubſtance ſhall the reſtitution be, and he ſhall not rejoyce therein*:] and ſuch as the Law impoſed upon *theſts* and other manifeſt *wrongs*: which although not much worth, it yet better then none. But as *Samuels* offer here was *voluntary*: ſo it

Job 20. 18.

A it is the *Voluntary Reſtitution*, that beſt pleaſeth *God*, pacifieth *the Conſcience*, and in ſome meaſure ſatisfieth *the world*. Such was that of *Zacheus*, *Luk.* 19. in reſtoring *four-fold* to every man from whom he had gained any thing wrongfully. It may be feared, if every *Officer*, that hath to do in or about *the Courts of Juſtice*, ſhould be tied to that proportion, many one would have but a very ſmall *ſurpluſage* remaining, whereout to beſtow the one moity to *pious uſes*, as *Zacheus* there did. Luk. 19. 8.

44. There is ſcarce any one point in the whole body of *Moral Divinity*, that ſoundeth ſo harſh to *the ear*, or reliſheth ſo harſh B in *the palate* of a worldling, as this of *Reſtitution* doth. To ſuch a man this is *durus ſermo* indeed; a hard, very hard ſaying: yet as *hard* as it ſeemeth to be, it is full of reaſon, and *Equity*. So full, that I dare confidently ſay, whoever he be, that complaineth of it as *a hard impoſition*, when he is required to *reſtore* to the right owner that which he hath *unjuſtly taken* from him; that man is αὐτοκατάκριτος: there needeth no other *teſtimony* nor *evidence* againſt him, then *his own Conſcience* to condemn him. Nay, I may ſay yet more; There needeth not ſo much as that: *his own mouth* will do it. *Ex ore tuo*, thou unjuſt man! I bid thee not, anſwer C me; do but anſwer thy ſelf, this one queſtion, and it ſhall ſuffice. If it goe *hard* with thee *to reſtore it* back to him that hath *a true right* in it: did it not goe *as hard* (thinkeſt thou) with him *to part with it* before to thee, who hadſt not *the ſame right* thereunto that he had? I ſay no more: conſider it well, and then remember *the grand Rule* never to be forgotten, *Do as you would be done to.*

45. Concerning *the manner of Reſtitution*, and *the meaſure*, *the times*, *place*, *perſons* and other *circumſtances* thereunto belonging; many things there are of conſiderable moment, and very needfull D to be underſtood of all men that love to deal juſtly: which I may not now enter into. Whole Volumes have been written of *this Subject*: and *the Caſuiſts* are large in their diſcourſes thereof. But for the thing it ſelf in general, thus much is clear from *the Judicial Law* of God given by *Moſes* to the people of *Iſrael*; from *the letter* whereof though Chriſtians be free, (*poſitive Laws* binding none but thoſe to whom they were given,) yet *the Equity* thereof ſtill bindeth us as a branch of the unchangeable *Law of Nature*. That whoſoever ſhall have *wronged* his neighbour in any thing committed to his *cuſtody*, or in *fellowſhip*, or in any thing taken away by E *violence* or by *fraud*, or in detaining any *found thing*, or the like; is bound *to reſtore it*: and that *in integrum*, to the utmoſt Farthing of what he hath taken, if he be able. Nor ſo only, but beſide *the principal*, to offer ſome little *overplus* alſo, by way of compenſation for *the damage*; if at leaſt the wronged party have ſuſtained any *damage* thereby, and unleſs he ſhall be willing freely to remit it.

it. *Moses* his Law speaketh of a *fifth part* more: as if he had wronged his neighbour to the value of *twenty shekels*, the restitution was to be after the rate of *four and twenty*. See the sixth of *Leviticus*, in the beginning of the Chapter. The assignment of that proportion belonged to *the Jewish people*, and the obligation thereof therefore expired together with that *policy*: but yet still *reason* and *equity* require that something be done. The Lord give us all hearts to do that which is *equal* and *right*, and in all our dealings with others, to have evermore *the fear of God* before our eyes: knowing that of the Lord *the righteous Judge* we shall *in our souls* receive at the last great Assize, according to what we have done *in our bodies here*, whether it be good or evil. Now to God the Father, &c.

A

B

A D

AD POPULUM.

The Eighth Sermon.

Prov. 19. 21.

There are many devices in a mans heart: nevertheleſſe the counſel of the Lord, that ſhall ſtand.

1. IT being impoſſible for us to *know God* abſolutely and *as he is*, (his eſſence being *infinite*, and ſo altogether *incomprehenſible* by any but himſelf:) the higheſt degree of *knowledge* we can hope to attain unto, (at leaſt in this life,) is by way of *compariſon* with our ſelves, and other creatures. Whereby it is poſſible for us, making *the compariſon right*, and remembring ever the infinite *diſproportion* of the things compared, to come to ſome little kinde of glimmering gueſs *what he is*; by finding and well conſidering *what he is not*.

2. But even in this way of learning we are oftentimes very much at a loſs. Becauſe we fail for the moſt part either *ſhort*, or *over* in that, from which we are to take our firſt riſe towards the right *knowledge of God*: to wit, the right *knowledge of our ſelves*. We do not only *ſee* very imperfectly at the beſt, becauſe *we ſee but in a glaſſe*, as ſaith the Apoſtle: but we *miſtake* alſo moſt an end very groſſely; becauſe we are apt to make uſe of a *falſe glaſſe*. We think fooliſhly, (yea and *wickedly* too ſometimes, as it is Pſalm 50.) that God is *even ſuch an one as our ſelves*: and yet (God knoweth)

1 Cor. 13. 12.

Pſal. 50. 21.

knoweth) little do we know what *our ſelves* are. There is ſo much *deceitfulneſſe* in our hearts, ſo much *vanity* in our thoughts, ſo much *pride* in our ſpirits: that, though we hear daily with our ears, that *man is like a thing of nought*, that he is *altogether vanity*, yea *lighter then vanity it ſelf*; and ſee daily before our eyes *experiments* enow to convince us, that all this is *true*: yet we are willing to betray our ſelves into a belief, that ſure *we are ſomething, when indeed we are nothing*; and to pleaſe our ſelves but too much in our own *wayes* and *imaginations*. A

Jer. 17. 9. Pſal. 94. 11. Pſal. 144. 4. —39. 5. —62. 9. Gal. 3. 6.

3. To rectifie this ſo *abſurd* and *dangerous* an error in us, (abſurd in the *ground*, and dangerous in the *conſequents*;) and withall to bring us, by a righter underſtanding of *our ſelves*, to a better knowledge of *God*: uſefull (amongſt other things) it is, to conſider the wide difference that is betwixt *Gods wayes* and ours, betwixt *our purpoſes* and his. For *my thoughts are not your thoughts*, ſaith the Lord by the Prophet, *neither are your wayes my wayes. For as the heavens are higher then the earth, ſo* (but much more then ſo too) *are my wayes higher then your wayes, and my thoughts then your thoughts.* Weigh them the one againſt the other in the ballance of *the Sanctuary*; or but even by the beam of your own *reaſon* and *experience*, ſo it be done unpartially: and you will eaſily acknowledge both the *vanity* and uncertainty of *ours*, and the certainty and *ſtability* of *his* thoughts and purpoſes. B C

Eſa. 55. 8, 9.

4. We have *a Proverb* common amongſt us, that yieldeth the concluſion; *Man purpoſeth, but God diſpoſeth.* And this Proverb of *Solomon* in the Text diſcovereth ground enough wherefrom to infer that concluſion, *There are many devices in a mans heart: neverthelеſſe the counſel of the Lord, that ſhall ſtand.* And that in three remarkable *differences* between the one and the other, therein expreſſed.

Firſt, in the *different Names* of the things. Ours are but *Devices*; His is *Counſel*. D

Secondly, in their *different Number*. Ours are are *devices* in the plural number, and with the expreſs addition of multiplicity alſo, *Many devices*: His but one, *Counſel* in the ſingular.

Thirdly, in their *different manner of Exiſting*. Ours are but conceived *in the heart*; we have not ſtrength enough to bring them forth, or to give them a being *ad extra*; —*many devices in a mans heart*: But he is able to give his a *real ſubſiſtency*, and to make them *ſtand* faſt and firm, in deſpight of all oppoſition and endeavours to the contrary. *The counſel of the Lord, that ſhall ſtand.* E

5. The whole amounts to theſe two points, *Firſt*, when we have toſſed many and various thoughts in our heads, amidſt the throng of our *hopes*, and *fears*, and *deſires*, and *cares*; caſt this way, and that

A that way; plotted, contrived, and deviſed, how to avoid this or that *danger*, how to compaſs this or that *deſign*, how to gratifie this *friend*, or advance that *child*, how to counter-work or defeat this or that *enemy* or *competitor*; when we have ſummoned all our *powers* and ſet all our *wits* on work to manage the *deſign* we have pitched upon, and made all ſo ſure that there ſeemeth nothing wanting to bring our intentions to the wiſhed end: *Unleſs God ſay Amen*, that is, unleſs it pleaſe him either in mercy to *bleſs* our endeavours with *ſucceſs* for our comfort, or at leaſt for ſome other ſecret ends agreeable to his wiſdome and juſtice,
B *ſuffer* them to take *effect*; they ſhall all come to nothing, and be as *the untimely fruit of a woman*, which after much pain and anguiſh to her that conceived it, periſheth in the womb, and never ſeeth the Sunne. Pſal.58.8. *Secondly*, what God hath in his everlaſting *counſel* determined, either *to do* himſelf, or *to ſuffer* to be done by any of his *Creatures*, ſhall whether we like it or diſlike it, whether we will or no, undoubtedly even ſo come to paſs as he hath appointed. The Lord will be Pſal.59.1. *King*, (*Fremat licèt orbis*) and do *whatſoever pleaſeth him in heaven and earth, in the ſea and in all deep places*, be the earth Pſal.135.6.
C never ſo *unquiet*, and all the people that dwell therein never ſo *impatient*.

6. Which *two points*, to wit, the *vanity of our devices*, and the *ſtability of Gods counſels*, by reaſon of *the oppoſition* that is betwixt them, whereby they mutually give and receive *light* and *confirmation* either to and from other, are therefore very frequently joyned together in ſundry places of Scripture. As in Pſal. 2. the *rage and fury* of Jews and Gentiles, of *Princes* and *People*, againſt the Lord and his anointed; their *imaginations*, *inſurrections* and joynt *conſultations* to effect their intendments; and their profeſſed reſolutions to *break the bonds and to caſt away the cords* of their bounden allegiance;
D how vain and ineffectual they are, and inſtead of that *liberty* and *advantage* they had promiſed to themſelves, procure them nothing but *ſcorn* and *vexation*, is largely declared in the beginning of *the Pſalm*: and then followeth in few words, how effectual (notwithſtanding all their *imaginations* and *endeavours* to the contrary) *the purpoſe* of God was in ſetting up the kingdome of *Chriſt*, *Yet have I ſet my king upon my holy hill of Sion.* So in *Job* 5. *Eliphaz* ſheweth the great power of God; firſt, in *diſappointing the devices of the crafty, ſo that their hands cannot perform their enterprize; but the wiſe are taken in their own*
E *craftineſs, and the counſel of the froward is carried headlong*: and then in fulfilling his own counſel of *ſaving the poor from the ſword, the mouth, and the hand of the mighty.* And the like doth *David* again in Pſalm 33. fully and in words agreeable to theſe of *Solomon*, even *in terminis*. *The Lord bringeth the counſel of the heathen to nought, and maketh*

maketh the devices of the people of none effect. That for the first point: then followeth for the second, in the very next words, *The counsel of the Lord shall stand for ever and ever, and the thoughts of his heart from generation to generation.* Psal.33.11.

7. For the better evidencing and enforcing of both which points, I shall proceed in this order. *First*, to consider of the *three differences* formerly mentioned and contained in the Text, each of them severally and apart: then (taking the whole together) *Secondly*, to shew some *Reasons* or grounds thereof; and *lastly*, to propose some profitable *Inferences* from the same.

8. The *first Difference* is in the Names: *Mans Devices*; but *the Counsel of the Lord.* Our most serious *thoughts*, the most mature and best digested *deliberations* and *advices* of the sons of men, and all the most exquisite *resolutions*, and advantagious *endeavours* ensuing thereupon, are but *devices* in comparison. *Imaginations*, *Fancies*, or if you can find any lighter or emptier name whereby to call them. Indeed all these expressions are but *too high*, to render to the full the extreme *vacuity* and *nothingness* of all *humane devices.* Very *Chimæra's* they are; *Castles in the air*: that have no *real existence* in them, no *base* or *bottome* under them to uphold them.

9. I know not readily, how to represent them unto you better then under the notion of *Fancies*: and so might the word be well enough here rendred. *There are many fancies*, (or fantastical devices) *in a mans heart.* Now the *vanity of mens fancies* may something appear in *mad-men*: in whom the inflammation of *blood* distempering the brain, as it hindereth the operation of the *mind*, and depriveth them of all solidity of *judgement*; so it addeth strength and nimblenes to *the fancy.* Whence it cometh to pass, that the sharpest *Satyrical wits*, with all the help of *Art* and *study*, cannot ordinarily invent such shrewd and *stinging answers*, nor make such quick and *smart returns of wit*, to those that talk with them, as a *mad man* sometimes in *a frantick fit* will hit upon of a sudden.

10. But in nothing is the Vanity of *mens fancies* more apparent, then in our ordinary *dreams.* Wherein we often fancy to our selves *golden mountains*, and many other such things, as never were, nor ever shall be *in rerum natura*; such as have neither *coherence* nor *possibility* in them; and such as when we are awake, we do not onely finde to be *void of all truth and reality*, but we laugh at as *ridiculous*, and wonder how such *fenceless and inconsistent imaginations* should ever come into our heads. And yet whilest we are *dreaming*, we entertain them with as ful a perswasion of *the truth and reality* of them, as we do those things whereof we have the greatest assurance in the world; without any the least suspition to the contrary; and are accordingly *affected* with them, mightily

A mightily *pleased* or *displeased*; even as they *suit with*, or *go cross to*, our naturall *desires*. But when we *awake*, we many times can scarce well tell what we *dreamed of*, much less do we find our selves possest of those things which in our *dreams* we fancied to be ours.

11. As these *dreams* of one asleep, or those *flashes* of wit that come from a mad man: such are all the *plots* and *projects*, the *thoughts and purposes* of men, wherewith they so much *please* or *disquiet* themselves about any thing that is done under the Sun. Of all which our *Solomon*, out of his great *wisdome* and much *experience*, pronounceth often and peremptorily, that they are but *vanity*, and *folly*, and *madness*. They that applaud themselves in their cunning and deep *contrivances*; that trust to their *wealth*, *power*, *strength*, or *policy*; that think they are able to carry all before them, and to do what they list: are all the while but *in a dream*. So *David* affirmeth of the wicked in the middest of their greatest prosperity and successes. *Like as a dream when one awaketh, so shall thou make their Image to vanish out of the City.* Psalm. 73. and Psal. 76. *The Proud are robbed: they have slept their sleep; and all the men of might* (that is, that thought themselves such *mighty men*, whilest they continued in their *dream*,) when they awaked, *found nothing in their hands*. And the Prophet *Esay* saith *concerning* all the nations that fight against *mount Sion*, that they *shall be even as when a hungry man dreameth that he is eating, but he awaketh, and his soul is empty: or as when a thirsty man dreameth that he is drinking, but when he awaketh, behold he is faint, and his soul hath appetite.* Esay 29.

Eccles. 2. 1, 2. &c

Psal. 73. 20.

—76. 5.

Esay 29. 7. 8.

12. You may see in these representations, what *a poor nothing* is all humane wisdome. Those *devices* which we applaud in our selves or others, as matters of a *great reach*, and contrived with *deep policy*, are no better then mere *fancies* or *dreams*: *whimsies*, as we call them. At the most, but as a *Spiders web*, (that is one of the Prophets comparisons too) a thing of great *curiosity* to the eye, spun of a most fine *subtle thread*, and in a most *exact proportion*: but a thing of no *strength* at all, unless against a *small fly*, (the greater ones will break through it;) and the light touch of *a besome* striketh it all away in a moment.

Esay 59. 5, 6.

13. But as for *Gods eternal purposes*, it is not so with them. We are not to conceive of them, as of our own *vain devices*; but rather as of sage counsels. *The Counsel of the Lord.* By which name they are also stiled in *Psal.* 33. 11. and elsewhere in the Old Testament. The same name is found also in the New.—*according to the purpose of him that worketh all things after the Counsel of his own will.* Eph. 1. 11. Yet is not this to be understood properly neither: for *Counsel* is a thing, that in strict propriety of speech cannot be attributed unto God: for *who hath been his Counsellour?*

Rom. 11. 34.

Counſel importeth alwayes ſome debate with ones ſelf or others, A
ſome *deliberation*, what is beſt to do or not to do, and how to do it: and conſequently muſt ſuppoſe ſome *impotency* or *defect* either in reſpect of *knowledge*, or *action*, or both. He that *knoweth perfectly* at the firſt thought of a thing what is fit to be done, and is aſſured *nothing can hinder* him for doing the ſame, needeth not either to *ask* or to *take counſel* about it. God therefore, whoſe both *wiſdome* and *power* is infinite, hath not any need or uſe of *Counſel*.

14. The truth is, as the name of *Devices*, was *too high* an appellation to beſtow upon our *vain imaginations*, if we knew a B
worſe: ſo the name of *Counſel* is *too low*, to beſtow upon Almighty Gods *eternal purpoſes*, if we knew a better: But the Scripture fitted to our capacity, ſpeaketh of the things of God in ſuch language, and under ſuch *notions*, as beſt agree with our weak *conceptions*, but far below the dignity and Majeſty of the things themſelves. *Counſels* then they are called, in compariſon of mens *devices*: and the reaſon of the compariſon ſtandeth thus. As thoſe *reſolutions*, which follow upon good *advice* and mature *deliberation*, where all *circumſtances* are taken into due conſideration, and *the conveniencies* and *inconveniencies* examined and weighed (which we call *counſels*) are better approved of, as being more *ſolid*, and likely to C
prove more *ſucceſsful*, then thoſe *ſudden motions* that raſh, light heads take up in a heat or humour, and carry on without either *fear* or *wit*: ſo, (but infinitely more then ſo,) do the wiſe purpoſes and *Counſels of God* exceed the vain imaginations and *devices of men*. As the *lightning*, which is but *a flaſh*, and then vaniſheth; ſo are theſe: but thoſe, like *the ſun*, which hath a fulneſs of durable *light* and *heat* within it ſelf alwayes alike, howſoever it may *appear to us* ſometimes more and ſometimes leſs.

15. The *ſecond difference* in the Text, is in *the Number*, Ours D
are *Devices* in the plural; *many Devices*: His but one; *Counſel* in the ſingular. Mens *purpoſes* are various, and changeable. Seldome do we continue long in one mind; but upon every ſlight occaſion, as the *weathercock* with the winde, we are ready to turn and face about. What between *fears* and *hopes*, *deſires* and *cares*, our thoughts are ſo pulled and harrowed this way and that way; that many times we are ſo diſtracted in our mindes, that we cannot well tell what we would have or not have, to hold to. Little children we know are *eagerly fond* to have E
any toy they ſee; but throw it away preſently, as ſoon as they ſee another (perhaps *a better toy* then it) and long as eagerly for that; (*Quod petiit ſpernit*:) There is a ſpice of this *childiſhneſs* remaining in all the ſons of *Adam* even to their dying day. Whether it be from *the naturall ſickleneſs* of our minds, longing after *novelty*;

Sub nutrice puella velut ſi luderet infans, Quod cupida petiit, mox plena reliquit. Horat. 2. Ep. 1.

A *novelty*: or from the *unſufficiency* of any thing in this world to ſatisfie *the appetites* of the ſoul: or from whatſoever other cauſe it proceedeth: certain it is, that we cannot *affect* any thing *long* without ſome *wearineſs* and *ſatiety*. Whence it cometh to paſs that we ſeek for that *contentment* in *variety*, which we cannot finde in any *one thing* though never ſo excellent and deſirable. Thus it fareth with us, according to what our Saviour ſaid of *Martha*, τυρβάζῃ περὶ πολλὰ, *We are troubled*, (or rather we trouble our ſelves) *about many things*: or what our *Solomon* ſaith of men in general, that *they have ſought out many in-*
B *ventions*. Many fancies we entertain: and as one nail another, (*clavus clavum,*) ſo one *fancie* driveth out another, *in infinitum*.

Μεταβολὴ πάντων γλυκύ. Eurip. in Oreſt.

Luke 10 41.

Eccl. 7. 29.

16. Which *multiplicity and variety* of devices in us, is a moſt clear and demonſtrative evidence of *the vanity and unſufficiency* thereof: even as in moſt other things *multiplicity* argueth *infirmity*. As there are *many Stars* in the Firmament, becauſe they give but a little light: but *one Sun* ſerveth the turn, without need of more, to give light to the whole World. It were a ſuperfluous curioſity for a man to provide *two ſtrings to his Bowe*, if he were ſure *one*
C would hold. And therefore are there *thouſands of horſes* and *men* prepared for the managing of a war, becauſe *one* or *a few* are preſumed to be unſufficient for the work. By this very Argument the Apoſtle in the Epiſtle to the *Hebrews* proveth the inſufficiency of the *legal Prieſthood and Sacrifices*: the *Prieſts* were many, and there was an iteration of *the Sacrifices*; becauſe of the *mortality* of the one, and the *unprofitableneſs* of the other to take away ſins. As on the contrary he proveth the ſufficiency of the *Prieſthood and ſacrifice of Chriſt*, from the unchangeableneſs, and *One-ſhip* (if I may ſo ſay) both of *Prieſt* and *Sacrifice*.

Ὥσπερ τοῖς ἄρχουσι τῆς πολυχειρίας δεῖ διὰ τὴν ἀθανασίαν. Ariſtot. de mund. cap. 6.

Heb. 7. 23. —28. & 10. 1. —14.

17. It is no commendation then, but rather a diſparagement
D to *mens devices* that they are ſo *many*. But it is the honour of God, that his *Counſel* is but *one*, and unchangeable. We find it expreſſed with that adjunct Heb. 6. Τὸ ἀμετάθετον τῆς βουλῆς *the immutability of his Counſel*. And it is there laid down as the great foundation of our *Chriſtian hope*, and the very ſtrength of all our conſolation. *Quod ſcripſi, ſcripſi*. What he hath written in the ſecret book of his *determinate Counſel*, (though it be *counſel* to us, and uncertain; until either he *reveal it*, or the event *diſcover* it; yet) is it moſt *certain* in it ſelf, and altogether *unchange-*
E *able*. We follow our own *devices* many times, which we afterwards *repent*: and truly our *ſecond thoughts* are moſt an end the *wiſer*. But with God there is no *after-counſel*, to correct the errours of *the former*: he knoweth not any ſuch thing as *repentance*; it is altogether *hid from his eyes*. He is indeed ſometimes in the Scriptures ſaid *to repent*, as Geneſis 6. and in the buſineſs

Heb. 6. 17, 18.

Ἀεὶ δ' ἀπεικὸς πᾶς φαῦλις ὀφθῆναι ἀμεταμέλητος. Hippol. act. 2.

Oſee 13 14. Gen. 6. 6; Jer. 18. 8.

Jonah 3.10. buſineſs of *Niniveh*, and elſewhere. But it is not aſcribed unto A
God properly, but as other humane *paſsions* and affections are, as
grief, *ſorrow* &c. ἀνθρωποπαθῶς, to import ſome *actions* of God,
eventually and according to the manner of our underſtanding, like
unto *the operations* which thoſe *paſsions* produce in us: but have no-
thing at all of *the nature* of thoſe *paſsions* in them. So that ſtill, that
is eternally true, which was ſpoken indeed by a *falſe Prophet*, but
whoſe ſpirit and tongue was at that time guided by the God of
truth, Num. 23.19. *God is not a man that he ſhould lye; Neither the*
ſon of man, that he ſhould repent. His *Counſel* therefore ſtandeth ever B
one and the ſame; not reverſed by *repentance*, or countermanded by
any *after-counſel*.

18. Followeth the *third Difference*, which conſiſteth in their *Ef-*
ficacy, that is expreſſed in the Text by their *different manner of Exiſt-*
ing. Many devices may be *in a mans heart*, but it is not in his power
to make them *ſtand*: unleſs God will, they ſhall never be accom-
pliſhed. But in deſpight of all the world, *the counſel* of the Lord
ſhall ſtand: nothing can hinder, or diſappoint that, but that it ſhall
have *the intended effect*.

19. *The Heart*, although ſometimes it be put for *the appe-* C
titive part of the ſoul onely, as being the proper ſeat of *the deſires*
and affections, as *the Head or Brain* is of the conceptions or
thoughts: yet is it very often in Scripture, and ſo it is here, taken
more largely; ſo as to comprehend *the whole ſoul*, in all its fa-
culties, as well the *apprehenſive* as the *appetitive*; and conſe-
Gen.6.5. quently taketh in *the Thoughts*, as well as *the Deſires* of the Soul.
Act.8.22. Whence we read of *the thoughts the heart*, of thoughts *ariſing*
Luk.24.38. *in the heart*, of thoughts *proceeding from out the heart*, and the
Matth.15.19. like. The meaning then is, that multitudes and variety of *devi-*
ces may be in a mans *head* or in his *heart*, in his *thoughts* and D
deſires, in his *intentions* and *hopes*: but unleſs God give leave,
there they muſt ſtay. He is not able to bring them on further,
to put them in *execution*, and to give them a real exiſtency.
Pſal.21.11. ——*They imagined ſuch a device, as they are not able to perform.*
Pſalm 21. Whatſoever high conceits men may have of the fond
imaginations of their own hearts, as if they were ſome goodly
things: yet *the Lord* that better underſtandeth us, then we do
Pſal.94.11. our ſelves, *knoweth all the thoughts of men that they are but vain.*
Pſalm 94. And this he knoweth, not onely for *the* ὅτι, that it
is ſo, by his *omniſcience* and *preſcience*: but for *the* διότι too E
(which is the moſt perfect kinde of knowledge,) why it is
ſo: even becauſe his hand is in it, to render them vain——It
Pſal.33.10. is *he that maketh the devices of the people*, (aye, and of *Princes* too, as
it is added in ſome tranſlations) *to be of none effect*. Pſal 33.

20. Poſſibly *the heart* may be ſo full, that it may run o-
ver, make ſome offers outward by the mouth; (for *out of the*
abundance

A *abundance of the heart the mouth ſpeaketh*) and the tongue may *boaſt great things*, and talk high. It may ſo indeed, but that *boaſting* doth not any thing at all to *further* the buſineſs, or to give *the thoughts* of the heart a firm bottom or baſe whereon to reſt; it many times rather helps to *overturn* them the ſooner. We call it *vapouring*: and well may we ſo call it. For as a *vapour*, that ariſeth from the earth, is *ſcattered* with the wind, *vaniſheth*, and cometh to *nothing*: So are all *the imaginations* and *devices* that are conceived in the heart of man, *blaſted* when the Lord *bloweth upon them*, and then they come to *nothing*. Matth. 12 34. Jam. 3. 5.

B 21. But as for the *Counſels* of his heart, *they ſhall ſtand*: Rooted and eſtabliſhed, like the mountains. *The foundation of God ſtandeth ſure*, though ſpoken by the Apoſtle in another ſence, is moſt true in this alſo. What he hath *purpoſed* either himſelf *to do*, or *to have done* by any of his creatures, ſhall moſt certainly and infallibly *come to paſs* in every circumſtance, juſt as he hath appointed it. It is *eſtabliſhed in the heavens*: and though all the powers in *earth* and *hell* ſhould joyn their forces together, ſet to all their ſhoulders and ſtrength againſt it, and thruſt ſore at it to make it *fall*; yet ſhall they never be able to *move* it or *ſhake* it, much leſs to remove it from the place where it ſtandeth, or to *overthrow* it. 2 Tim. 2. 19. Ἀεὶ γὰρ ἀπῶσαν οἱ Δίος κύβοι Pſal. 89. 2. 119. 89.

C His name is *Jehovah*: it ſignifieth as much as *eſſence* or *being*. 1. Not onely becauſe of *the eternity of his own being*, and that *from himſelf*, and underived from any other; 2. Nor yet becauſe he is *the author of being* to all other things that are: 3 But alſo for that he is *able to give a being*, reality and ſubſiſtence to his own *will* and *word*, to all his *purpoſes* and *promiſes*. *Da voci tuæ vocem virtutis.* What he hath *appointed*, none can *diſappoint*. His *counſel* doth, ſhall, muſt *ſtand*. *My Counſel ſhall ſtand; and I will do all my pleaſure.* Eſay 46. 10.

D 22. The conſideration of theſe *differences* hath ſufficiently diſcovered the weakneſs, frailty and unſucceſsfulneſs of *Mens devices* on the one ſide; and on the other ſide, the ſtability, unchangeableneſs and unfailingneſs of *Gods Counſels*. Whereof, the conſideration of *the Reaſons* of the ſaid differences will give us yet farther aſſurance: and thoſe *Reaſons* taken from the *Soveraignty*, the *Eternity*, the *Wiſdome*, and the *Power* of God.

E 23. *Firſt*, God is the *prima cauſa*, the ſoveraign agent, and firſt mover in every motion and inclination of *the Creature*. *Men*, aye and *Angels* too, who far excell them in ſtrength, are but *ſecundary agents*, ſubordinate cauſes, and as it were inſtruments *to do his will*. Now the *firſt mover* hath ſuch a neceſſary influence into all the operations of *ſecond cauſes*, that if the concurrence thereof be *with-held*, their operations muſt *ceaſe*. *The providence of God* in ordering the world, and *the acting of the creatures* by his actuation of them, is *Rota volvens*, (ſo repreſented to Pſal. 103. 29, 31.

Ezekiel

Ezek.1.16. *Ezekiel* in a viſion:) like the motion of a *Clock* or other artificial *engine*, conſiſting of many *wheels* one within another, ſome bigger, ſome leſſer; but all depend upon *the firſt great wheel*, which moveth all the reſt, and without which none of the reſt can move. Acts 17.28. *In him we live, and move, and have our being*: and in his hands *are the hearts of the* greateſt *Kings*, (and how much more then of meaner perſons?) *which he turneth* and bendeth *which way ſoever he pleaſeth*, Prov. 21.1. Be *the Ax* never ſo *ſharp* and *ſtrong*, yet can it not *cut* any thing, unleſs *the hand* of the workman *move* it: and then it *cutteth* but where he would have it, and that more or leſs, as he putteth more or leſs ſtrength unto it. No more can *men*, whatſoever *ſtrength* of *wit* or *power* they are endued with, bring their own *devices* to paſs; but *when*, and *where*, and *ſo far forth* onely, as *the Lord* thinketh fit to make uſe of them. *Pharaohs Chariot* may hurry him apace to the place of his *deſtruction*, becauſe God had ſo appointed it: but anon God taketh Exod.14.25. off *the wheels*, and the Chariot can *move* no farther, but leaveth him helpleſs in the midſt of the chanel.

24. So vain are all *mens devices*, as to the ſerving of their *own ends*, and the accompliſhment of *their own deſires*. Yet doth Almighty God ſo *order* theſe otherwiſe *vain things* by his over-ruling *providence*, as to make them *ſubſervient* to his everlaſting counſels. *For all things ſerve him*, Pſal.119.91. Happy, thrice happy, they that do him *voluntary ſervice*; that can ſay with *David*, and in his ſence, *Behold O* Pſal. 116.16. *Lord, how that I am thy ſervant*, Pſal. 116. that have devoted themſelves faithfully and accordingly bend their endeavours to do him true and *laudable ſervice*, by obeying his *revealed will*. But certainly whether they will or no, though they think of nothing leſs, they ſhal *ſerve him* to the furthering and accompliſhing of his *ſecret will*. As we find, *my ſervant David* often, as his *ſervant* in the one kind: ſo Jer.25.9; 43.10; Ezek. 29.20. we ſometimes meet with *my ſervant Nebuchadnezzar*, as his *ſervant* in the other kind.

25. Another *Reaſon* of the differences aforeſaid is from *Gods eternity*. Man is but of *yeſterday*, and his thoughts *caſual*. They go and come, as it happeneth; without any certain *rule* and *order*. And as *himſelf* is; mutable, fickle, and uncertain: ſo are *the things* he hath to do withall, and whereabouts he is converſant; ſubject to contingencies and variations. *Tempora mutantur*. So many new unexpected *accidents* happen every hour, which no wit of man could *foreſee*; that may make it neceſſary for us many times to depart from our former moſt adviſed *reſolutions*: as *the Mariner* muſt *ſtrike ſail* again, (perhaps when he hath but newly *hoyſt* it up,) if *the winde* and *weather* change. Sometimes a very ſmal *inconſiderable accident* in it ſelf, may yet work a very *great turn* in a buſineſs of the greateſt moment. A Smith in ſetting on *a ſhooe* chanceth to drive *the nail* a little aſide; *the Horſe* is prickt; the prick endangereth *the Horſe*, and the Horſe *the Rider*; upon the defeat of the Rider (ſuppoſe

Πολλὰ βυλόμενα καλῶς ἢ πραχθῆναι διὰ τύχην, διεκωλύθη δι' ἄλλα κινήσεις ἀρχάς Ariſtot. de divinat. cap. 1.

Μικρὰ μεταβολὴ ἐν ἀρχῇ μεγάλας καὶ πολλὰς ποιεῖ διαφορὰς ἐν τέλει. Ariſt. de inceſſu animal. c. 7.

A (ſuppoſe *the General* or ſome *Commander* of ſpecial uſe) *the battel* is loſt; upon the iſſue of that battel may depend the ſtate of *a whole Kingdome*, and in the ſtate of that may *the intereſt* of ſo many *Princes* and *Kingdomes* be involved, that a very *little overſight* in a very *mean perſon* may occaſion very *great alterations* in a great part of the world. So eaſily may *mens devices* be diſappointed, and their *expectations* fruſtrated.

26. But *the Counſels of God* are, as himſelf is, *Eternal*, and unchangeable. *Ego Deus & non mutor*, I am God, and am not changed: as if he had ſaid, The nature of *the Godhead* is not capable of any B *change*, nor ſubject to mutability. All *change* is either *for the better*, or *for the worſe*: but God cannot change *for the better*, becauſe he is already *beſt*; nor *for the worſe*, for then he ſhould ceaſe to be *beſt*. It is therefore impoſſible he ſhould *change* at all. His determinations therefore are unalterable, more then *the laws of the Medes and Perſians*: for time hath long ſince altered thoſe Laws, but *his counſels* remain yeſterday, and to day, the ſame, and for ever. *Chance*, and (if you will) *Fortune* alſo may have place in the affairs of men, and the things *that are done under the Sun*: But to him that dwelleth in heaven, that *inhabiteth Eternity*, that knew from the beginning and C before the beginning of the world all things that are done in heaven and earth; nothing can be *caſual*, new, or unexpected, to cauſe any *change of purpoſe* in him.

27. A *third Reaſon* there is from the *wiſdome of God*. There is *folly* in all the ſons of men. They know but a very *ſmall part* of the things that are in the world: and thoſe things they do know, they know but *in part*. Beſides their naturall ignorance; through *precipitancy*, *miſ-information*, *prejudice*, *partial affections*, and ſundry other cauſes, they are ſubject to very many *miſtakes* and *aberrations*: whereby it cometh to paſs, that *the wiſeſt men* ſometimes are foully overſeen, and are fain to take up *the Fools plea*, and to cry *Non putaram*. D

28. But as for God; he, and he alone, is wiſe. Μόνῳ σοφῷ—*the onely wiſe God*, 1 Tim. 1. As we are ſure he will not *deceive* any; being of *infinite goodneſs*: ſo we may be ſure he cannot *be deceived* by any, being of *infinite wiſdome*. There is ſuch a fulneſs of *wiſdome* in him, that it hath left no room for *ſecond thoughts*, or *after-counſels*: nor can there be imagined any cauſe, why he ſhould retract or *reverſe* any of that he hath *determined* to do, either in part or in whole.

1 Tim. 1. 17. Pſal. 147. 5.

E 29. *Laſtly*, as his *Wiſdome*, ſo is his *Power* alſo infinite. Man may *deviſe*, *purpoſe*, and *reſolve* upon a courſe for the obtaining of his intentions; & that poſſibly with ſo good *advice*, and upon ſuch probable and rational *grounds*, that there appeareth no reaſon to the contrary, why he ſhould not perſiſt in the ſame mind ſtill, and purſue that his ſaid *reſolution*. And yet there may *a thouſand impediments* intervene,

τὸ ἀπείρου ἄπειρον ἔχειν δύναμιν. Ariſt. 1. de cœlo. 7.

intervene, to *obſtruct* the buſineſs; ſo that it ſhall not be in *the power* of his hand, to remove thoſe *obſtacles*, whereby to accompliſh the deſires of his heart. *O Lord*, ſaith the Prophet Jeremy, *I know that the way of man is not in himſelf: it is not in man that walketh, to direct his ſteps.* And our *Solomon*, a little before in this book; *A mans heart deviſeth his way: but the Lord directeth his ſteps.*

Jer.10.23.

Prov.16.9.

30. But as for the Lord; his *Power* hath no bars or bounds, other then thoſe of his own *will*. *Quicquid voluit, fecit. Whatſoever the Lord pleaſed, that did he in heaven, and in earth; in the ſea and in all deep places.* For *who hath ever reſiſted his will? Rom.9.* Doth he mean his *revealed will think you?* Surely not: thouſands have *reſiſted* and daily do *reſiſt* that will; *the will*, and the commandments of God. But he meaneth it of his *ſecret will*, the wil of his *everlaſting Counſels* and purpoſes: and that too of an *effectuall reſiſtance*, ſuch a reſiſtance as ſhal hinder the accompliſhment of that *will*. For otherwiſe there are thouſands that offer *reſiſtence* to that alſo, if their reſiſtence could prevail. But all *reſiſtence* as wel of the one ſort as of the other is in vain, as to that end: *Though hand joyn in hand*, it will be to no purpoſe; *the right hand of the Lord will have the preeminence* when all is done. *Aſſociate your ſelves, O ye people, and ye ſhall be broken in pieces; gird your ſelves, and ye ſhall be broken in pieces. Take counſel together, and it ſhall come to nought; ſpeak the word and it ſhal not ſtand*, Eſay 8.9,10. But *the counſel of the Lord, that ſhall ſtand*; and none ſhall be able to hinder it.

Psal.135.6.

Rom.9.19.

Ὄφρα τοι εἰδὼ
Ἦ ὑπὸ σοὶ φίλῃ
ἔνδον ἐπ' ἀνέρα. Hom. Odyſs. ξ.

Psal.118.16.

31. Lay all theſe together, *the Soveraignty, the Eternity, the wiſdome*, and *the power* of God, (and in all theſe God will be glorified:) and you will ſee great reaſon, why the Lord ſhould ſo often blaſt *mens devices*, bring all their counſels and contrivances to nought, and *take the wiſe in their own craftineſs*. Even to let men ſee, in their diſappointment, *the vanity* of all *humane deviſes*: that they might learn not to *glory in*, or *truſt to*, their own *wiſdome*, or *ſtrength*, or any thing elſe in *themſelves*, or in any *creature*, but that *he that glorieth might glory in the Lord* onely.

1 Cor.1.19.

—3.19.

—1.31.

32. Let every one of us therefore learn (that I may now proceed to the *Inferences*) from the conſideration of what we have heard: *Firſt* of all, not to truſt too much to our own *wit*, neither to *lean to our own underſtandings*; Nor pleaſe our ſelves over-much in the vain *devices*, *imaginations*, *fancies*, or *dreams* of our own hearts. Though our *purpoſes* ſhould be honeſt, and not any wayes ſinfull either in *Matter*, *end*, *Means*, or other *Circumſtance*: yet if we ſhould be over-confident of their ſucceſs, reſt too much upon our own *skill*, *contrivances*, or any worldly *help*; like enough they may deceive us. It may pleaſe God to ſuffer thoſe that have *worſe purpoſes*, propoſe to themſelves *baſer ends*, or make uſe of more *unwarrantable means*; to proſper to our *godly* and *loſs*, yea poſſibly to our *deſtruction*: if it be but for this onely, to chaſtiſe us for reſting too much upon *outward helps*, and making *fleſh our arm*, and not relying

1.Inference.

Prov.3.5.

A

B

C

D

E

A *relying* our ſelves intirely upon him and his ſalvation.

33. Who knoweth not, *Judgement* may, nay, who knoweth not that *Judgement muſt* (ſaith the Apoſtle; that is, in the ordinary courſe of Gods providence *uſually doth*) *begin at the houſe of God?* 1 Pet. 4. 17. Who out of his tender care of their well-doing, will ſooner *puniſh* (temporally I meant) *his own children*, when they take pride in their own *inventions*, and ſooth themſelves in the *devices* of their own hearts; then he will *his profeſſed enemies*, that ſtand at defiance with him, and openly fight againſt him. Theſe he ſuffereth many times to *go on* in their *impieties*, and to *climb up* to the height of their *ambitious deſires*; that in the mean time he may B make uſe of their *injuſtice* and *oppreſſion* for the ſcourging of thoſe of his *own houſhold*, and in the end get himſelf the more *glory* by their *deſtruction*.

34. But then *Secondly*, howſoever Judgement may *begin* at the houſe of God, moſt certain it is, it ſhall not *end* there: but the hand of God and his *revenging juſtice* ſhall at laſt reach the houſe of the wicked oppreſſour alſo. And that, not with *temporary puniſhments* onely, as he did correct his *own*: but (without repentance) evil ſhall hunt them to their *everlaſting deſtruction*, that deſpiſe his *known Counſels*, to follow *the curſed devices* and imaginati- C ons of their own naughty hearts. *The Perſecutors* of God in his ſervants, of Chriſt in his members; that lay in the pride of their hearts, (*with our tongues*, with our wits, with our armes and armies, *we will prevail: We are they that ought to ſpeak*, and to rule: *who is Lord over us? We have Counſel and ſtrength for war* &c.) what do they, but even *kick againſt the pricks*? as the phraſe is *Act. 9.* which pierce into the heels of *the kicker*, and work him much anguiſh; but themſelves remain as they were before without any alteration, or abatement of their ſharpneſs. God delighteth to *get himſelf honour*, and to *ſhew the ſtrength of his arm, by ſcattering* ſuch D proud Pharaohs *in the imagination of their hearts*: and that eſpecially when they are arrived (and not *ordinarily till then*) almoſt at the very *higheſt pitch* of their deſigns. When they are in *the top* of their *jollity*, and gotten to *the uppermoſt* roundle of *the ladder*; then doth he put to *his hand*, tumble them down headlong at once: and then *how ſuddenly do they conſume, periſh, and come to a fearful end?* Then ſhall they find, (but too late,) what their pride would not before ſuffer them to believe, to be *a terrible truth*, that all their *devices* were but *folly* and that *the counſel of the Lord muſt ſtand*.

E 35. A *terrible* truth indeed to them: but *Thirdly*, of moſt *comfortable* conſideration to all thoſe, that with patience and chearfulneſs *ſuffer* for the teſtimony of God or *a good conſcience* and in *a good cauſe*, under the inſolencies of *proud and powerfull* perſecutors. When their enemies have bent all the ſtrength of their *wits* and *power* to work their *deſtruction*; God can, (and as he ſeeth it inſtru-

1 Sam. 17. 27.

Exod. 14. 17. Luk. 1. 51.

Pſal. 73. 19.

Eſay 21. 2.

1. Inference.

2. Inference.

Pſal. 12. 4.

Eſay 36. 5. Act. 9. 5.

3. Inference.

mental to his everlasting *counsels* will,) infatuate all their *counsels*, elude all their *devices* and *stratagems*, bring all their *preparations* and *enterprises* to nought, and turn them all to *their* destruction, *his own* glory, and the welfare of *his servants*. 1. Either by *turning their counsels into folly*, as he did *Achitophels*. 2. Or by *diversion*; finding them work elsewhere; as *Saul* was fain to leave the pursuit of *David*, when *he and his men had compassed him about and were ready to take him*, upon a message then brought him of an invasion of the land by the *Philistines*. And as he sent a blast upon *Sennacherib*, by a rumour that he heard of *the King of Æthiopia's coming forth to war against him*; which caused him to desert his intended siege of *Jerusalem*. 3. Or by *putting a blessing into the mouth* of their enemies; instead of *a curse*: as he guided the mouth of *Balaam*, contrary to his intendment and desire. 4. Or he can *melt the hearts* of his enemies into a kind of *compassion*, or cause them to relent, so as *to be at peace with them* when they meet, though they came out against them with minds and preparations of hostility: as he did *Labans* first, and *Esaus* afterwards, against *Jacob*.

2 Sam.15.31. 1 Sam.23.26, 27. Esay.37.7,9. Num.23.3. Prov.16.7. Gen.31.29. Gen.33.4.

36. Howsoever, some way or other he can curb and restrain either their *malice* or *power*, or both; that when they have *devised devices against them*; as they did against *Jeremiah*, they shall not be able to put them in execution. As a *cunning rider* that suffereth a wilde *untamed Horse* to fling and fly out under him, but with *the bridle in his jaws* can give him *a sudden stop* at his pleasure, even in the midst of his fullest *career*: Or as a *skilful fisher*, when some great fish hath caught the bait, letteth it tumble and *play* upon the line awhile, and *beat it self* upon the water or against the bank, and at last when he spieth his time, striketh *the hook* into him, and draweth him to the land. So can the Lord deal, and often doth, with the great *Behemoths* and *Leviathans* of the world: he letteth them go on in the pleasing *devices* of their own seduced hearts, and suffereth them to prosper in *their mischievous imaginations*, (according to the old, or as the new Translation rendreth it Psal. 140.) *in their wicked devices*, till they be even *covered over with pride and violence*. But when the time is come, which he in his eternal counsel hath appointed; he *putteth his hook into their noses, and his bridle in their lips*, (they are both his own expressions by the Prophet, in the case of *Hezekiah and Sennacherib*,) and so defeateth all their malicious purposes for the future. And though they fret and rage for anger, and are as impatient as *a wilde Bull in a net* (which is another of the Prophets expressions elsewhere:) yet is it to no purpose: though *they gnash with their teeth* through indignation and envy, yet wil they, nil they, *they shall melt away, and their desires shall perish*. Whereof, besides sundry *examples* in Scriptures, God hath given us of this nation some remarkable *experiments*: especially in two never to be forgotten defeats, the one of *the Invincible Armado* in eighty eight, the other of the *Gunpowder-Treason* since.

Jer 18.18. Οὐ γὰρ Ζεὺς ἄνδρεσσι νόημα πάντα τελεῖ τῷ Homer. Iliad. σ. Psal.140.9. Psal.73.6. Esay 37.29. Esay 51.20. Psal.112.10.

37. The

A 37. The meditation of which both *examples and experiments*, would be as *a ſoveraign Cordial*, to relieve our ſpirits, and ſuſtain our ſouls with comfort, againſt thoſe *deliquia animæ*, thoſe fainting fits that ſometimes come upon us, when we are either *over-burdened* under the preſſures of our own *ſufferings*, or *over-grieved* at the proſperous *ſucceſſes* of our cruel enemies. The comfort is, that neither *they*, nor *their devices*, can prevail againſt us any farther then God will give them leave: and we know, that if we *cleave ſtedfaſtly* to him, he will not give them leave to *prevail* any farther then ſhall be *for our good*. He that by his power ſtilleth *the raging*
B *of the Sea*, and hath ſet it its *certain bounds* which it may not paſs, and by his peremptory decree hath ſaid unto it, *Hitherto ſhalt thou go, and here ſhalt thou ſtay thy proud waves*: by the ſame power alſo can ſtill at his pleaſure *the madneſs and the tumult of the people*. *Pilate* that condemned Chriſt, could have had no power ſo to do, *if it had not been given him from above*. And *Judas* that betrayed him, and the *Jews* that crucified him, did no more then what God in his *determinate counſel* had fore-appointed to be done. But nor *Pilate*, nor *Judas*, nor the *Jews* could hinder him from riſing again from the dead. The reaſon was, becauſe in *the eternal counſel of* God, Chriſt
C was to *dye*, and *riſe again*: therefore God ſuffered them to have *power* to procure his *Death*; but they had no *power* at all to hinder his *Reſurrection*.

Job 38.11. Pſal 65.7. Joh.19.11. Acts 2.23.

38. And therefore alſo *fourthly*, it will well become us, nay, it is our bounden duty, *to ſubmit* to ſuch *ſufferings* as God ſhall call us to; and to *take up our croſs*, when he ſhall think fit to lay it upon us, with all willingneſs. When we have to do with *Satan* and his temptations, *reſiſtence* may be of good uſe to us (*Reſiſt the divel and he will flye from you*:) but when we have to do with God and his chaſtiſements, it is in vain to oppoſe. *His hand* is too mighty for us: there is no way but to *ſubmit*, and *to humble our ſelves thereun-*
D *der*, by acknowledging our weakneſs, and reſigning our *wills* and *deſires* to his *wiſdome* and *goodneſs*. It is the fondeſt thing in the world to think to *redeem our ſelves* out of troubles by our own *wit* or *power* alone, without his leave. Our *own devices* can no more *help us*, if in his eternal *counſel* he hath determined to *afflict* us: then other mens *devices* can *harm* us, if he have determined to *protect* us. But how to behave our ſelves when any *trouble* is upon us, or *danger* towards us; the Apoſtle hath given us an excellent *Rule*, and our Saviour an excellent *Example*. The *Rule* is Phil 4. 6. *Be carefull for*
E *nothing: but in every thing by prayer and ſupplication with thankſgiving, let your requeſt be made known unto God*. As if he had ſaid, Acquaint him with your *griefs*, what it is that troubleth you, and with your *deſires*, what it is you would have: commend all to his good *pleaſure* and *wiſdome* by your humble and hearty *prayers*; and then take no further *anxious care* about it: your heaven-

4. *Inference.* Luk.9.13. Jam.4.7. —10.

ly

ly father will take *care* of it, who knoweth better then you do, A
what is fitt eſt to be done in it. The *Example* is, our Saviours pray-
er in his agony; *Father, if it be poſsible, let this cup paſs from me: ne-*
Luk. 22.42. *verthelesſ not my will, but thine be done.* He maketh his *requeſt known*
unto God in the former clauſe; and then permitteth all *to his will*
in the later.

39. But you will ſay, muſt we ſit ſtill when *trouble* is upon
us? *Suffer* all, and *do* nothing? May we not caſt and *deviſe* how
to free our ſelves therefrom, and uſe our beſt *endeavours* to effect
it? Doubtleſs you may. There is nothing meant in what hath B
been hitherto ſaid, to exclude either *prudent counſels*, or *honeſt en-*
deavours. God forbid. He taketh no pleaſure either in *fools*, or *slug-*
gards. But here is the danger, leſt we ſhould *reſt in* our own *coun-*
ſels, without asking *counſel* at his *mouth*; or *truſt* in our own *endea-*
vours, without ſeeking *help* at his *hand*. We are to uſe both *Counſels*
and *Endeavours*, (provided ever that they be honeſt and lawful:)
but there is ſomething to be done beſides, both *before* and *after*. Be-
fore we uſe them, we muſt *pray* unto God, that he would *direct* us in
our *Counſels*, and *bleſs* us in our *endeavours*: and when we have uſed
them, we muſt by our prayers again *commend the ſucceſs* of both to C
him, who is able to ſave us: and permit it wholly to his *wiſdome*
and *goodneſs*, at what *times*, and by what *means*, and in what *meaſure*
it will pleaſe him to ſave us. For ſo it muſt be, even as he will, and
no otherwiſe, when all is done. *His counſel ſhall ſtand*: but ſo ſhall
no deviſe of man, that agreeth not thereunto.

5. Inference. 40. That therefore we may give unto *our purpoſes* as great a
certainty of good ſucceſs, as ſuch *uncertain things* are capable of: it
ſhould be our care in the laſt place, to provide that they may be
as conformable to his *Counſels*, as poſſible may be. Now ſince the
Eternal Counſel of God, which is nothing elſe but his *ſecret will* D
(though it be properly *the counſel* meant in the Text, yet) is not pro-
per for us to meddle withall, nor appointed by him to be *the rule*
or meaſure of our actions: we are not bound to conform our *wills*
and *purpoſes* thereunto; nor conſequently to trouble our ſelves
thereabouts. *Secretum meum mihi.* When we are called *to be of*
his Counſel, but not before, we may look into *the ark* of his *decrees*,
and enquire into his *ſecret will*. But till then (which will never be)
it is happineſs enough for us, and an unſpeakable favour from him,
if we may be admitted *to be of his Court* (though *not of his Counſel*)
and thereby to have ſome good knowledge of his *revealed will*. That E
is all that belongeth to us: to that therefore let us hold us, as to
our proper *Rule* and *Standard*. As it is not fit for us to *ſearch into*
that *Counſel* of his which is lockt up in the Cabinet of his *ſecret will*:
ſo neither is it ſafe for us to *deſpiſe* that *Counſel* of his, which is
imparted to us in the treaſury of his *revealed will*. Ask we *counſel*
at Gods mouth; conſult we the Oracles of his *holy word*; let his
teſtimonies

A teſtimonies be our guides and *counſellours*; and let our *thoughts* and *purpoſes* be conformed to *the Counſels* and *directions* given us therein; and that is the moſt probable way to ſecure *the ſucceſs* according to our own hearts deſire, and to make them alſo *to ſtand*. For what more likely way can be imagined to accompliſh *the ſecret will* of God, then faithfully to endeavour the accompliſhment of his *revealed will*, and commit the reſt to him?

41. Whereunto that you may give the better credit, take it upon the word of *three* creditable *witneſſes*. Firſt, our *Solomon*, Prov. 16. *Commit thy works unto the Lord: and ſo ſhall thy thoughts be* Prov. 16. 3.
B *eſtabliſhed*. His father *David* before him in Pſalm 37. *Commit thy way* Pſal. 37. 5.
unto the Lord, and put thy truſt in him; and he ſhall bring it to paſs. And *Elephaz* the Temanite long before them both, in Job 22: *If* Job 22. 23.
thou return unto the Almighty, and make thy prayer unto him, &c. Thou —28.
ſhalt alſo decree a thing, and it ſhall be eſtabliſhed; and the light ſhall ſhine upon thy wayes.

42. If any man unto ſuch evidence of *Reaſon*, and pregnant *Teſtimonies* ſhall oppoſe common *Experience*; againſt which there is no diſputing; That thouſands of men that have hearkened to *the Counſels of God* in his holy word, made their requeſts known to him
C by *Prayer*, and committed their wayes to him *by a holy dependence* upon his good providence; have yet failed in their *hopes*, and *the ſucceſs* of their affairs, and fallen under their enemies hands. All this muſt be confeſſed *a truth*: yet no *contradiction* to what hath been delivered. For it was not ſaid, that ſuch thoughts and purpoſes ſhall *infallibly* have the deſired *ſucceſs*: but that it is the *moſt probable way* for the obtaining thereof, amidſt the great *uncertainty* of all humane *affairs* and *devices*. Many times there may ſome *ſiniſter reſpects* and corrupt *affections* mingle with our beſt *intentions*, or *devotions*: or there may lurk in our hearts ſome *ſecret noyſome*
D *luſt* undiſcovered, and ſo unſubdued: or there may be *a leaning too much* upon our own *devices*, or other inferiour *helps*, without caſting our ſelves upon *the providence of God* ſo entirely as we ought: ſome thing or other there may be in *us*, or in our *purpoſes*, or in our *Prayers* amiſs, though perhaps we perceive it not; for which it may pleaſe God to ſuffer our *hopes* to periſh, and to render our *endeavours* unſucceſsfull.

43. But howſoever, *two other conſiderations* there are, that will fully anſwer *the Objection*, and remove all difficulties in this point. *Firſt*, that all *temporall promiſes* are to be underſtood *cum exceptione*
E *crucis*: that is to ſay, not *abſolutely* according to the tenour of *the words* in the utmoſt extent; but ſo far forth, as God in his infinite wiſdome ſhall ſee it *expedient* to deal with his ſervants, either in *Mercy* or *Juſtice*, according to *the preſent temper* of their hearts, and in order to *their future good*. So that ſtill there is a *reſervation* of a power in him to exerciſe them with *the croſs*, as he ſhall think good.

Mark. 10. 29 30.

good. In that large promise which our blessed Savicur maketh to all those that suffer loss in any kind *for his sake and the Gospels*; *eternal life* in the world to come is promised *absolutely*, but the *hundred fold* now in this present life not simply, but *with persecutions* expressly annexed (*Mark* 10.

44. *Secondly*, that *the desires* and *hopes* of godly men that are agreeable to Gods holy word, though they may for the reasons now specified, fail, as to the *particulars* desired in these *inferiour things*, which are of *smaller importance*, and concern a Christian but *upon the by*: yet in that which ought to be, and in every true Christian is, *the main* of his desires, and *the ultimate end* that he looketh at, so that he desireth all other things but respectively and in order to that, to wit, *the glory of God*, and *the fruition* of his favour; unless the fault be in himself, he shall not fail his expectation.

45. Hear then the summ of all, and the conclusion of the whole matter. Give up *thy self* faithfully to follow the good *counsel* of God in his *revealed will*: and then give up *thy desires* entirely, to be disposed by his *wise counsel* in his *secret will*: and he shall undoubtedly *give thee thy hearts desire*. Either in those very *particulars* thou craveſt at his hands, if he see the same *expedient* for thee in order to *his glory* and *thy good*: or else in *some other thing*, which is in truth *much more expedient* for thee, then that which thou craveſt, and shall in the end so appear to thee, although for the present thou doest not so apprehend it. *Aut quod volumus, aut quod malumus*: one of both we may be sure of. If we submit *our wills* to his, both in *doing* and *suffering*; doubtless we cannot finally miscarry. He wil *consult* nothing but for *our good*: and what he hath *consulted* must *stand*.

A B C D E

FINIS.